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Of ANTICHRIST, and his ruin; and of the slaying the Witnesses.

A PREMONITION to the READER.

AFTER that God had delivered Babylon and her king into the hands of the kings of the Medes and Persians, then began the liberty of the Jews from their long and tedious captivity: For though Nebuchadnezzar and his sons did tyrannically inflave and hold them under, yet God so wrought with the hearts of these kings that succeeded them, that they made proclamation to them to go home and build their city, temple, &c. and worship their own God according to his own law. But because I would not be tedious in enumerating instances for the clearing of this, therefore I will content myself with one, and with a brief note upon it, It is that in the 7th of Ezra: "And whosoever will not do the law of thy God, and the law of the king, let judgement be executed speedily upon him, whether it be to death, or to banishment, or to confiscation of goods, or imprisonment." This is the conclusion of a letter that King Artaxerxes gave to Ezra the priest, and scribe, when he granted his petition, and gave him leave to go to Jerusalem to build the temple, and to offer sacrifice there to the God whose house is in Jerusalem: and a conclusion it was both comfortable and sharp; comfortable to Ezra and his companions, but sharp unto his enemies. I shall here present you with a copy of the letter at large.

Ezra vii. 12. "Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time.

13. I make a decree, That all they of the people of Israel, and his priests and Levites in my realm, which are minded of their own free-will to go to Jerusalem, go with thee.

14. Forasmuch as thou art sent of the king, and of his seven counsellors, to inquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand:

15. And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation is in Jerusalem;

16. And all the silver and gold that thou canst find in all the province of Babylon, with the free-will offering of the people, and of the priests, offering willingly for the house of their God, which is in Jerusalem:

17. That thou mayst buy speedily with this money, bullocks, rams, lambs, with their meat offerings, and their drink offerings, and offer them upon the altar of the house of your God, which is in Jerusalem.

18. And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and gold, that do after the will of your God.

19. The vessels also that are given thee for the service of the house of thy God, those deliver thou before the God of Jerusalem.

20. And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king's treasure-house.

21. And

21. And I, even I Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily:

22. Unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing how much.

23. Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: For why should there be wrath against the realm of the king and his sons?

24. Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom upon them.

25. And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not.

26. And whosoever will not do the law of thy God, and the law of the king, let judgement be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment."

This is the letter; and now for the scope thereof.

First, Generally.

Secondly, Particularly.

Generally. The general scope of the letter is this: A grant given by the King to Ezra the scribe, to go to Jerusalem, and build there the temple of God, and offer sacrifice in it according to the law: With commissions annexed thereunto, to the king's lieutenants, treasurers, and governors, on that side the river, to further the work with such things as by the king was commanded they should.

But we will consider the matter particularly,

1. As to the manner of the grant which the king gave to Ezra, and his brethren, to go thither.

2. As to the king's grant, with reference to their building, and way of worship.

3. With reference to the king's liberality and gifts towards the building of the temple, and by what rules it was to be bestowed.

4. As to the way that the king concluded they should be governed in their own land.

5. With reference to the king's charge to his officers that were thereabout, not to hinder Ezra in his work.

6. And, lastly, With reference to the king's threat and commandment to do judgement, if they should hinder it.

First, as to the manner of the grant that the king gave to Ezra and his brethren to go to build, it was such an one as forced none, but left every Jew to his own choice, whether he would go or forbear. The words are these: " Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time. I make a decree, That all they of the people of Israel, and his priests and Levites in my realm, which are minded of their own free-will to go up to Jerusalem, go with thee."

Thus



Thus gracious then was the king: He made a decree, That all they of the captive Jews, their priests and Levites, that would return to their own land, to build their temple, and to sacrifice there, might: He would hinder none, force none, but left them free to do as they would.

Secondly, as to the king's grant, with reference to their building and way of worship there, nothing was to be done therein, but according to the law of the God of Ezra, which was in his hands. Hence, when he was come to Jerusalem, he was to inquire concerning Judah and Jerusalem, to wit, what was wanting in order to the temple and worship of God there, according to the law of his God, which was in his hand. Also when they went about to build, and to sacrifice, all was to be done according as was commanded by the God of heaven; yea, this was granted by the king and his seven counsellors.

Thirdly, As to the king's liberality towards the building of this house, &c. it was large. He gave silver, gold, bullocks, rams, lambs, with wheat, wine, oil, and salt; but would by his royal power give no orders how, in particular, things should be bestowed, but left all that to Ezra the priest, to do with it according to the will, word, or law of God.

Fourthly, As to the way that the king concluded they should be governed in their own land, it was by their own laws; yea, he did bid Ezra the priest, after the wisdom of his God that was in his hand, set magistrates and judges, which might judge all the people, &c. only he bid him make them such, which did know the law of his God. Also the king added, that they should teach it to them that knew it not.

Fifthly, As to the king's officers, he gave them a charge not to hinder, but further this work. To further this work, not by putting their hand thereto, (that was to be left to the Jews alone, especially to Ezra, according to the law of his God,) but that they should speedily give him such things which the king had commanded, to wit, silver, and wheat, and wine, and oil, and salt, for their encouragement; and to do therewith, as by the law of their God they should. Further, that they should not impose toll, tribute, or custom, upon the priests, Levites, singers, porters, Nethinims, or ministers.

Sixthly, And now we come to the conclusion, to wit, the king's threat and command to do judgement on them that obeyed not the law of Ezra's God and the king.

Considering what has been said before, I conclude,

1. That this king imposed no law, no priest, no people, upon these Jews, but left them wholly to their own law, their own ministers, and their own people: All which were the laws of God, the priests of God, the people of God, as to their building of their temple, and the worship of their God.

2. He forced not this people, no, not to their land, their temple, nor their worship, by his or their law, but left them free to their own mind, to do thereabout as they would.

3. He added not any law therefore of his own, to prescribe worship, or to enforce it upon the Jews.

But you will say, Upon what then was the threatening and the command to punish grounded? I answer, upon a supposed breach of two laws. He of the Jews that in Jerusalem rebelled against the law of the Lord, was in his own land left by the king to be punished by the same law, according to the penalties thereof: And he of the king's officers, that refused to do the king's laws, that refused to give the Jews such things as the king commanded,

manded, and that would yet exact such customs and tributes as the king forbade, should be punished by the king's laws, whether unto death or unto banishment, or unto confiscation of goods, or to imprisonment.

And if all kings would but give such liberty, to wit, that God's people should be directed in their temple-building, and temple-worship, as they find it in the law of their God, without the additions of man's inventions; and if all kings did but lay the same penalty upon them, of their pretended servants, that should hinder this work, which this brave king Artaxerxes laid upon his; how many of the enemies of the Jews, before this time, would have been hanged, banished, had their goods confiscated to the king, or their bodies shut up in prison! The which we desire not; we desire only that this letter of the king might be considered of, and we left to do as is there licensed and directed: And when we do the contrary, let us be punished by the law of God, as we are his servants, and by the law of the king, as we are his subjects, and we shall never complain.

Only I cannot but observe how prettily it is done of some, who urge this text to colour their malice, ignorance, and revenge withal, while they cry, The law of God, and the law of the king, when they will neither let, according to this scripture, the law of God, nor the law of the king, take place: Not the law of God; for that they will not leave us to that, to square and govern ourselves in temple-work, and sacrificing by. Nor will they do the law of the king, which has made void, *ipso facto*, whatever law is against the word of God; but because themselves can do, they will force us to do so too.

Before I leave this, I would touch once again upon the candour of this King Artaxerxes, who thus did; because he gave this leave and license to the Jews, contrary (if he had any) to his own national worship; yea, and also to the impairing of his own incomes. Methinks he should have a religion of his own; and that not that of the Jews, because he was a Gentile; and not, as we read of, proselyted to the Jews religion. Indeed he spake reverently of the God of Israel, and of his temple-worship and sacrifices, as did also several other kings; but that will not prove that he was adapted to that religion.

That his incomes were impaired, it is evident, because he took off toll, tribute, and custom for them, of whom mention is made before: nor is it, I think, to be believed, that he did exact it of their brethren. But we may see what the Lord can do; for thus to do, was put into the heart of the king by the God of heaven. This therefore ariseth not of nature; no more did the kindness of Cyrus or Darius, of whom we read in the beginning of this history. As God therefore did put it into the hearts of the wicked kings of Babylon, to distress his church and people for their sins; so he put it into the hearts of the kings of the Medes and Persians, who were to be in a sense their saviours, to ease them of those distresses, to take off the yoke, and let them go free. Indeed there was an Artaxerxes that put a stop to this work of God, and he also was of the kings that had destroyed the Babylonians; for it doth not follow, because God hath begun to deliver his people, that therefore their deliverance must be completed without stop or let. The Protestants in France had more favour formerly, than from their prince they at this time have, yet I doubt not but that God will make that horn also one of them (in his time) that (indeed) shall hate the whore. As the sins of God's people brought them into captivity, so their sins can hold them there; yea, and when the time comes that grace must fetch them out, yet the

the oxen that draw this cart may stumble; and the way through roughness may shake it sorely. However, heaven rules and over-rules; and by one means and another, as the captivity of Israel did seem to linger, so it came out at the time appointed, in the way that best pleased God, most profited them, and that most confounded those that were their implacable enemies. This therefore should instruct those that yet dwell where the woman sitteth, to quietness and patience.

To quietness: For God rules and has the dispose of things. Besides, it is a kind of arraignment of his wisdom, to be discontent at that which at present is upon the wheel. Above all, it displeases him that any should seek, or go about to revenge their own injuries, or to work their own deliverances; for that is the work of God, and he will do it by the kings: Nor is he weak, nor has he missed the opportunity; nor does he sleep but waketh, and waiteth to be gracious.

This also should teach them to be patient, and put them upon bearing what at present they may undergo patiently. Let them wait upon God; patiently let them wait upon men, and patiently let them bear the fruits of their own transgressions; which though they should be none other but a deferring of the mercy wished for, is enough to try, and crack, and break their patience, if a continual supply, and a daily increase thereof, be not given by the God of heaven.

And before I do conclude this, let me also add one word more, to wit, to exhort them to look that they may see that which God at present may be doing among the Babylonians.

When God had his people into Babylon of old, he presented them with such rarities there, as he never shewed them in their own country. And is there nothing now to be seen by them that are not yet delivered from that oppression, that may give them occasion to stay themselves and wonder? What, is preservation nothing? What, is baffling and befooling the enemies of God's church nothing? In the Maryan days here at home, there was such sweet songs sung in the fire, such sweet notes answering them from prison, and such providences, that coals of burning fire still dropped here and there upon the heads of those that hated God, that it might, and doubtless did make those that did wisely consider of God's doings, to think God was yet near, with, and for a despised and afflicted people.

I conclude then, first, with a word of counsel, and then with a word of caution.

First, Let us mend our pace in the way of reformation; that is the way to hasten the downfall of Antichrist: ministers need reforming, particular congregations need reforming, there are but few church-members but need reforming. This twenty years we have been degenerating, both as to principles and as to practice; and have grown at last into an amazing likeness to the world, both as to religion and civil demeanour: yea, I may say, so remote have churches been in instructing those that they have received into fellowship with them; and so careless have the received been, of considering the grounds of their coming into churches, that most members, in some places, seem now to be at a loss; yea, and those churches stand with their fingers in their mouths, and are as if they would not, durst not, or could not help it.

My second is, A word of Caution.

First, take heed of overlooking, or of shutting your eyes upon, your own guilt: He that covereth his sins shall not prosper. It is incident to some men, when they find repentance is far from them, to shut their eyes

upon their own guilt, and to please themselves with such notions of deliverance from present troubles, as will stand with that course of sin which is got into their families, persons, and professions, and with a state of impenitence. But I advise you to take heed of this.

Secondly, Take heed in laying the cause of your troubles in the badness of the temper of governors. I speak not now with reflection upon any, excepting those concerned in this caution. God is the chief, and has the hearts of all, even of the worst of men, in his hand. Good-tempered men have sometimes brought trouble, and bad-tempered men have sometimes brought enlargement to the churches of God. Saul brought enlargement, David brought trouble: Ahab brought enlargement, Jehosaphat and Hezekiah did both sometimes bring trouble. Therefore the good or bad tempers of men sway nothing with God in this matter; they are the sins or repentance of his people, that make the church either happy or miserable upon earth.

Take heed, I say, therefore, of laying of the trouble of the church of God at the doors of governors; especially at the doors of kings, who seldom trouble churches of their own inclinations; (I say seldom; for some have done so, as Pharaoh:) but I say, lay not the cause of your trouble there; for oftentimes they see with other mens eyes, hear with other mens ears, and act and do by the judgement of others: (Thus did Saul, when he killed the priests of the Lord; and thus did Darius, when he cast Daniel into the lions den:) But rather labour to see the true cause of trouble, which is sin; and to attain to a fitness to be delivered out thence, and that is by repentance and amendment of life. If any object, That God oft-times delivers his of mere grace, I answer, That's no thanks to them; besides, we must mind our duty. Further, when God comes to save his people, he can cut off such objectors, if they be impenitent, as the sinners of his people; and can save his church, without letting them be sharers in that salvation: so he served many in the wilderness; and it is to be feared, so he will serve many at the downfall of Antichrist.

I shall say no more; but to testify my loyalty to my king, my love to my brethren, and service for my country, has been the cause of this my present scribble. Farewell.

Thine in the Lord,

J. BUNYAN.

OF ANTICHRIST.

ANTICHRIST is the adversary of Christ; an adversary really, a friend pretendedly: So then Antichrist is one that is against Christ; one that is for Christ, and one that is contrary to him; (and this is that mystery of iniquity). Against him in deed, for him in word, and contrary to him in practice. Antichrist is so proud as to go before Christ, so humble as to pretend to come after him, and so audacious as to say that himself is he. Antichrist will cry up Christ: Antichrist will cry down Christ: Antichrist will proclaim that himself is one above Christ. Antichrist is the

the man of sin, the son of perdition; a beast, hath two horns like a lamb, but speaks as a dragon.

Christ is the Son of God: Antichrist is the son of hell.

Christ is holy, meek, and forbearing: Antichrist is wicked, outrageous, and exacting.

Christ seeketh the good of the fool: Antichrist seeks his own avarice and revenge.

Christ is content to rule by his word: Antichrist saith, The word is not sufficient.

Christ preferreth his Father's will above heaven and earth: Antichrist preferreth himself and his traditions above all that is written, or that is called God, or worshipped.

Christ has given us such laws and rules as are helpful and healthful to the soul: Antichrist seeketh to abuse those rules to our hurt and destruction.

Antichrist may be considered either more particularly, or more generally.

1. More particularly: And so there are many Antichrists.

2. More generally: And so the many maketh but one great Antichrist, one man of sin, one enemy, one great whore, one son of perdition.

Again, Antichrist must be distinguished with respect to his more internal and external parts; and so there is the spirit, soul, or life; and also the body and flesh of Antichrist. The spirit, or soul, or life of Antichrist, is that spirit of error, that wicked, that mystery of iniquity, that under colour and pretence of verity, draweth men from truth to falsehood. The body or flesh of Antichrist is that heap of men, that assembly of the wicked, that synagogue of Satan, that is acted and governed by that spirit. But God will destroy both soul and body; he shall consume the glory of his forest, and of his fruitful field, both soul and body, (or from the soul even to the flesh,) and they shall be (both soul and body) as when a standard-bearer fainteth.

Antichrist therefore is a mystical man, so made or begotten of the devil, and sent into the world, himself being the chief and highest of him. Three things therefore go to the making up of Antichrist, the head, body, and soul. The devil he is the head; the synagogue of Satan that is the body, that wicked spirit of iniquity that is the soul of Antichrist. Christ then is the head of his church, the devil is the head of Antichrist; the elect are the body of Christ, the reprobate professors are the body of Antichrist; the Holy Ghost is the spirit of life that acteth Christ's body, that wicked spirit of iniquity is that which acteth the body of Antichrist. Thus therefore are the two great mighties set forth before us, who are the heads of those two bodies; and thus are these two bodies set before us, who are to be acted by these two spirits.

The reason why Christ came into the world was, That he might destroy all the works of the head of Antichrist, and they which he endeavoureth to complete by his wicked spirit working in his body. And the reason why Antichrist came into the world was, That the church, which is the body of Christ, might be tried, and made white by suffering under his tyranny, and by bearing witness against his falsehoods. For, for the trial of the faithful, and for the punishment of the world, Antichrist was admitted to come: But when he came, he first appeared there where one would have thought there had been no place nor corner for his reception.

The devil then made use of the church of God to midwife this monster into the world; as the Apostle plainly shews, there he first sat, shewing himself. Here therefore was his first appearance, even in the church of God: Not that the church of God did willingly admit him there to sit as such; he had covered his cloven-foot; he had plumbs in his dragons's mouth, and so came in by flatteries; promising to do for Christ and his church, that which he never meant to perform: For he shewed himself that he was God, and in appearance set his heart to do as the heart of God. And who could have found in their hearts to shut the door upon such an one? True, he came, when he came thither out of the bottomless pit; but there came such a smোক out thence with him, and that smোক so darkened the light of the sun, of the moon, of the stars, and of the day, that had they been upon their watch, as they were not, they could not have perceived him from another man. Besides, there came with him so many locusts to usher him into the house of God, and they so suited the flesh, and reason of the godly of that day, that with good words and fair speeches, by their crafty and cunning sleights, whereby they lay in wait to deceive, they quite got him in, and set him up, and made him a great one, even the chief, before they were aware. Further, He quickly got him a beast to ride on, far, for sumptuous glory, beyond (though as to nature, so assish a creature as) that on which Balaam was wont to ride: and by this exaltation he became not only more stately, but the horns of the beast would push for him.

Again, This man of sin; when he came into the world, had the art of metamorphosing, and could change himself, both in form and shape, into the likeness of a beast, a man, or woman; and the kings of the earth, with the inhabitants of the world, began then to love such women dearly; wherefore they went to her into the bed of love, and defiled themselves with the filthiness of her fornications, gave her their troth, and became her husbands, and beloved sons: took up helmer and shield, and stood to defend her; yea, though Christ himself, and some of the chief of his followers, cried out of her shame, and of the evil of their doings; yet would she be audacious.

Also this woman had now arrayed herself in flesh taking ornaments, of the colour of purple and scarlet, and was decked with gold and precious stones, and pearls, after the manner or attire of harlots. Thus came she to them, and lay in their bosoms, and gave them out of her golden cup of the wine of her fornication; of the which they bibed till they were drunken; and then in requital, they also gave her of such liquors as they could, to wit, to drink of the blood of saints, and of martyrs of Jesus, till she, like these beasts, was drunken also.

Now when they were drunken, they did as drunkards do, revel, roar, and belch out their own shame, in the sight of them that were sober. Wherefore they cried out upon such doings, and chose rather to die than to live with such company. And so it is still with them where she yet sitteth, and so will be till she shall fall into the hands of the strong Lord, who will judge her according to her ways. And that she must do, as is implied by this, "That her fornications are in a cup." She has therefore but her cup to be drank out; wherefore, when it is empty, then, whether she will or no, the Lord God will call her to such a reckoning, that all the cloaths on her back, with what pearls and jewels she has, shall not be able to pay the shot.

Of the ruin of Antichrist.

ANTICHRIST, as was said, had a time to come into the world, and so must have a time to go out again: For although he saith that he is a god, yet must he be subject to the will of God, and must go as well as come according to that will. Nor can all the fallen angels, with all the members and limbs of Antichrist, cause this, that their brat should abide so much as one day longer than our God's prefixed time. And this the head of Antichrist understandeth very well: wherefore the Holy Ghost saith, "Wo to the inhabitants of the earth, and of the sea; for the devil is come down among you, having great wrath, because he knows he hath but a short time."

Besides, the text says plainly, "The Lord shall destroy him, and that he goeth into perdition: Also the church of God believes it, and the limbs of Antichrist fear it."

Now when, or as his time shall come to be destroyed, so he shall be made a hand of, and that with such instruments and weapons of God's indignation, as best shall be suited to his several parts.

Such weapons as are best for the destroying of his soul, shall be used for the destroying of it; and such weapons as are best for the destroying of his body, shall be made use of for the destroying of it.

I. AND therefore, as to his soul, or that spirit of error that governs him in all his works of mischief, this must be consumed by the Spirit of Christ's mouth, and be destroyed by the brightness of his coming.

This we have in the words of Paul: "For (says he) the mystery of iniquity (the spirit of Antichrist) doth already work; only he who now letteth, will let, until he be taken out of the way; And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." The Apostle here treateth of Antichrist, with reference to his more subtle and spiritual part, since that indeed is the chiefest of Antichrist: wherefore he calls it that wicked, not that wicked one, as referring to the whole; but that wicked, as referring to the mystery or spirit of iniquity, the heart and soul of Antichrist; and tells us, "That the Lord shall consume him with the spirit of his mouth, and shall destroy him with the brightness of his coming."

Now, by "the spirit of his mouth," I understand his holy word, which is called "the word and breath of his lips;" and also, "the sword of his mouth." By "the brightness of his coming," I also understand, not only his presence, but an increase of light by his presence, not only to help Christians to begin to bear witness against some parts and pieces of the errors of Antichrist, but until the whole is rooted out of the world. By this, I say, must the soul, spirit, or life of Antichrist, be taken away. But how shall Christ by his rod, sword, or spirit of his mouth, consume this wicked, this mystery of iniquity? Not by herself immediately, but by his spirit and word in his church; the which he will use, and so manage in this work, that they shall not rest till he by them has brought this beast to his grave. This beast is compared to the wild boar, and the beast that comes out of the wood to devour the church of God, (as we read in the book of Psalms): But Christ, with the dogs that eat the crumbs of his table, will so hunt and scour him about, that albeit he may let out some of their

their bowels with the tushes of his chaps, yet they will not let him alone till they have his life: For the church shall single him out from all beasts, and so follow him with cries, and pinch him with their voices, that he alone shall perish by their means. Thus shall Christ consume and wear him out by the spirit of his mouth, and destroy him with the brightness of his coming.

Hence you find again, that this wicked is to melt and consume away as greafe; for the Lord Jesus shall consume him, and cause him to melt away, not all at once, but now this part, and then that, now his soul, and after that his body, even until soul and body are both destroyed.

And that you may be convinced of the truth of this thing, do but look back and compare Antichrist four or five hundred years ago, with Antichrist as he is now, and you shall see what work the Lord Jesus has begun to make with him, even with the spirit, and soul, and life of Antichrist, both in confounding and blasting of it by this spirit of his mouth, as also by forcing of it to dishonourable retreats, and by making of it give up to him as the conqueror, not only some of his superstitious and diabolical rites and ceremonies to be destroyed, but many a goodly truth, which this vile one had taken from his church, to be renewed to them: Nay, further, he hath also already began to take from him both kingdoms and countries, though as to some not so absolutely as he shall do by and by. And in the mean time, this is the plague wherewith the Lord shall plague or smite the people that have fought against Jerusalem: Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And how has this long ago been fulfilled here in England, as also in Scotland, Holland, Germany, France, Sweden, Denmark, Hungary, and other places! Nor hath this spirit of Antichrist, with all his art and artifices, been able to reduce to Antichrist again, those people, nations, or parts of nations, that by the spirit of Christ's mouth, and the brightness of his coming, have been made to forsake him, and to turn from him to Christ: The reason is, for that the Lord has not retreated, but is still going on in the spirit of his mouth, and his brightness, to make that conquest over him that is determined, in the way that is determined: Of which more shall be spoken afterward; for the path way that he goeth is as the shining light, which shines more and more unto noon. True, the fogs of Antichrist, and the smoke that came with him out of the bottomless pit, has darkened and eclipsed the glorious light of the gospel: but you know, in eclipses, when they are on the recovering hand, all the creatures upon the face of the earth cannot put a stop to that course, until the sun or the moon have recovered their glory. And thus it shall be now; the Lord is returned to visit the earth, and his people, with his primitive lustre: he will not go back, nor slack his hand, until he has recovered what Antichrist has darkened of his: "The anger of the Lord shall not return, until he hath executed, until he hath performed the thoughts of his heart; in the latter days ye shall consider it perfectly." Therefore he saith again, "The light of the moon shall be as the light of the sun, (was in her eclipse), and the light of the sun shall be sevenfold, as the light of seven day, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound," &c. as the verse before has it, "In the day when the towers fall."

For (as was said before) as to the recovery of the light of the gospel from under Antichristian mists and fogs of darkness, Christ will do that, not by

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might nor power, but by the spirit of his mouth, and the brightness of his coming: Wherefore the soul of Antichrist, or that spirit of wickedness by which this gospel-light hath been diminished, must be consumed and destroyed by that spirit also. Nor can any other way of conquest over that be thorough and lasting, because that spirit can by no other means be slain. The body of Antichrist may be destroyed by other instruments, but spirits cannot be killed but by spirits. The temporal sword then may kill the body, but after that it hath no more that it can do, wherefore the other must be dealt with by another kind of weapon: and here is one sufficient, the spirit against the spirit; the spirit and face of Christ, against the spirit, that wicked, of Antichrist. And by this spirit of Christ's mouth, all the spirit that is in all the trinkets and wash of Antichrist shall also be destroyed (b); so that those trinkets, those rites, ceremonies, and ordinances of this man of sin, shall be left as carrion upon the face of the earth, and shall stink in the noses of men, as doth the corrupted blood of a dead man.

Now therefore will the beauty of Antichrist fade like a flower, and fall as doth a leaf when the sap of the tree has left it; or as the beauty departeth from the body, when the soul, or life, or spirit, is gone forth. And as the body cannot be but unpleasant and unfavoury when under such a state, so the body of Antichrist will be to beholders, when the Lord has slain the spirit thereof. It is the spirit of Antichrist that puts life into the body; and that puts lustre into the ordinances of Antichrist, as the light of the sun, and of the moon, and of the stars, do put lustre upon the things of this visible world: Wherefore, when this spirit, and soul, and life of Antichrist is slain, then it will be with him as it would be with the world, had it no light of the sun, of the moon, or of the stars.

And hence, as the loss of our natural life is compared to the loss of these lights, so the loss of the life, soul, and spirit of Antichrist, is compared to these things also. For the soul of Antichrist is compared to a heaven, and her ordinances and rites, to the ordinances of heaven: Wherefore, when the Lord comes to fight against her with the spirit of his mouth, he saith, "The stars of the heaven thereof shall be darkened, and the constellations thereof shall not give their light; because he will slay that spirit of Antichrist that is in them."

Take things therefore more distinctly thus: The Antichristians spirit is the heaven of Antichristians; their sun, moon, and stars, are their superstitious ordinances; their earth is the body or flesh of Antichrist, otherwise called "the church and synagogue of Satan." Now, as the earth cannot live, and be desirable, without the influences of the spirit of the heavens, so neither can Antichrist live, when the Lord shall darken the light of his heaven, and shall slay the spirit thereof. Hence you read, as I touched before, that when his heaven shall be rolled together as a scroll, all the host thereof, unto which I compare the ordinances of Antichrist, shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree. But how, or why

(b) Antichrist's destruction shall be by the Spirit of God, through the ministry of the word, and the victorious evidence of truth: but, besides this ministerial word, there will be a providential word which God will make use of for the destruction of Antichrist. Let not then the church of Christ be discouraged; for Antichristianism shall be finally destroyed: infinite wisdom has determined the time, and almighty power will bring the event to pass. The Lord Jesus Christ, either before or at the day of judgement, will obtain a complete and final

why doth the leaf or the fig fall from the tree? Why, because the spirit or sap of the tree is gone from them.

Therefore the first and chief proceeding of the Lord with the man of sin, is to slay his soul, that his body may also be consumed: and when the spirit of Antichrist shall be made to leave both the body and ordinances of Antichrist, it will be easy to deal both with the one and the other. And first, for the ordinances of Antichrist, because the spirit of error is in them, as well as in the body itself. When that spirit, as I said, has left them, they will of themselves even moulder away, and not be: as we have seen by experience here in England, as others also have seen in other countries. For as concerning his masses, prayers for the dead, images, pilgrimages, monkish vows, sinful fasts, and the beastly single life of their priests, though when the spirit of Antichrist was in them, they did bear some sway in the world, yet now, of what esteem are they? or who has reverence for them? They are now blown together under hedges, as the dry leaves, for the mice and frogs to harbour in: yea, the locusts too camp in the hedges among the dry leaves, in the cold day, and when the sun arises, they fly away: When it is a cold day for them in a nation, then they lurk in the hedges, though their ordinances lie there, as leaves that are dry, and fallen down from the tree; but when the sun arises, and waxeth warm, they abide not, but be-take them to their wings, and fly away. But one would think that fallen leaves should have no great nourishment in them. True, if you have respect to men, but with vermin any thing will do. We speak then of them with reference to men, not with respect to the very members of Antichrist. And I say, as to them, when the spirit of Antichrist is gone out of these ordinances, they will be with them as dry leaves that no body seeketh after. The ordinances therefore of Antichrist are not able to bear up themselves in the world, as the ordinances of the Lord Jesus are, for even the ordinances of Christ, where the Spirit of Christ is not, are yet in some esteem with men: but these, when the spirit of delusion has left them, are abhorred, both skin and bones: for in themselves they are without any sense, or rationality; yea, they look as parts of things which are used to conjure up devils with: These were prefigured by the ordinances that were not good, and by the judgements whereby one should not live. For what is there, or can there be, of the least dram of truth or profit in the things that are without the word, that being the only stamp by which one is distinguished from the other? I say, what is there in any of them, to the man whose eyes are open, but delusion and deceit! Wherefore, as has been expressed already, when the Lord Christ, by the spirit of his mouth, &c. shall drive this mystery of iniquity from them, and strip them of that spirit of delusion, that now by its crafts puts bewitching excellency upon them, they will of themselves become such stinking rivers, ponds, and pools, that flesh and blood will loath to drink of them; yea, as it was with the ponds and pools of Egypt, they will be fit for nought but to breed and hatch up frogs in.

Wherefore these ordinances shall be rejected, not one of them shall find

final conquest over all his adversaries. And when all things shall be subdued to Christ, by the power of his eternal Spirit, then his mediatorial kingdom shall be delivered up to his Father, from whom he received it; and the Son himself, as the Mediator and Head of the church, shall be subject to the Divine Majesty, that God the Father, Son, and Holy Ghost, may be all in all, by a full communication to, and intimate union with the saints, for evermore.

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favour with men on earth; when the Lord, by the spirit of his mouth, and the brightness of his coming, shall have separated their spirit from them.

Now, by ordinances of Antichrist, I do not intend things that only respect matters of worship in Antichrist's kingdom, but those civil laws that impose and enforce them also; yea, that enforce that worship with pains and penalties, as in the Spanish inquisition: For these must, as the other, be overthrown by Christ, by the spirit of his mouth, and the brightness of his coming: For these laws, as the other, took their being, and have their soul and life by the spirit of Antichrist; yea, as long as there is life in them, it is because the spirit of that man of sin yet remaineth in them. Wherefore, these are also great ordinances, though of another nature than are those mentioned before: Great, I say, are they; forasmuch as neither the church of Antichrist, nor his instruments of worship, can either live or stand without them. Wherefore it was admitted to the image of the beast, not only to speak, but to cause to speak out his laws of worship, and cause that as many as would not worship the image of the beast, should be killed. And mark, this is because that the life that was communicated to the image of the beast, was by him also communicated to his word and authority. Wherefore these laws must not be separated from those in which the spirit of Antichrist is; yea, they are the very pillars and sinews by which Antichristianism remains; and were these dispirited, the whole building would quickly become a ruinous heap.

What could the King of Babylon's golden image have done, had it not been for the burning fiery furnace that stood within view of the worshippers? Yea, what could that horrible command, to pray for thirty days, to neither God nor man, but to the king, have done, had it not been for the dark den, and the roaring lions there in readiness to devour those that disobeyed it? As therefore the burning fiery furnace, and the den of lions, were the support of the horrible religion of the Babylonians of old; so Popish edicts are the support of the religion of Antichrist now; and as long as there is spirit, that is, authority in them, they are like to those now mentioned; the spirit of such laws is that that makes them dreadful; for as the furnace would have been next to nothing, if void of fire; and the den as little frightful, if destitute of lions; so these laws will be as insignificant, when Christ has slain that spirit that is in them; that spirit that causes that as many as will not worship the image of the beast, should be killed.

Nor can any sword reach that life of Antichrist that is in these, but the sword of Christ's mouth: Therefore, as all the religious rites and ceremonies of Antichrist are overthrown by his Spirit working in his as Christians, so those Antichristian laws will have their soul and their life taken from them also by this Spirit of his mouth working in some of his, as magistrates, and no otherwise; for before kings and princes, &c. come to be enlightened about the evils that are in such edicts, by the Spirit of the living God, they will let this image of the beast both speak and cause, &c. But when they shall see, they will say, Let it be decreed that this prop of Antichrist be taken down. It was decreed by Darius, that they that prayed for thirty days to any God but him, should be cast into the den of lions: But this was before he saw; but when he came to see, then he decreed again; a decree that quite took away the power of that which he had decreed before.

Nor are we without instances of this kind nearer home: Who is now afraid of the act for burning of those that Papists call heretics, since by the king and parliament, as by the finger of God, the life and soul is taken out of it? I

bring this to shew you, that as there is life in wicked Antichristian penal laws, as well as in those that are superstitiously religious; so the life of these, of all these, must be destroyed by the same spirit working in those that are Christ's, though in a diverse way.

Nor will the life of these sinews, as I have called them, be taken away, but as God shall enlighten men to see the abominable filthiness of that which is Antichristian worship; as would easily be made appear, if some that dwell in those countries where the beast and his image have been worshipped, would but take the pains to inquire into antiquity about it. As the Noble King, King Henry VIII. did cast down the Antichristian worship; so he cast down the laws that held it up: so also did the good King Edward his son. The brave Queen Elizabeth also, the sister to King Edward, hath left off things of this nature, to her lasting fame behind her. And if one such law of Antichrist hath escaped the hand of one, another hath taken it, and done that execution on it that their zeal and piety prompted them to.

There is yet another thing that the spirit of Antichrist is immediately concerned in, and that is the Antichristian names of the men that worship the beast: the names I mean that Antichrist hath baptized them into: for those names are breathed upon them by the very spirit of Antichrist, and are such as are absolutely names of blasphemy, or such as do closely border there-upon; some such as Elihu durst not for his life give unto men; only he calls them flattering titles. Now therefore, of the danger (though not of the names themselves) you read sufficiently in the scriptures; and perhaps the Holy Ghost has contented himself with giving of items that are general, that men might, as to them, be the more cautious of what names they give one to another: but this is clear, they are worn by men of spiritual employ; but since they are but mentioned, and are not distinctly nominated, how should we know which are they, and which not? verily, by searching the word of God, and by seeing by that what names we are allowed to give unto men, with reference to their offices, dignities, and places: for God has a quarrel with the names, as well as with the persons that wear them; and when his Son shall down with Antichrist, he will slay seven thousand names of men, as well as the persons of the worshippers of the beast.

But there are things as well as men; and these also have been baptized into those names by the very spirit of Antichrist, and must be destroyed by Christ, the spirit of his mouth, and the brightness of his coming: The idols he will utterly abolish; and there are men that are idols as well as things; wherefore let men have a care as to shun the worship of idols, so that they bear not the name, or stand in the place of one: and the reason of this caution is, because name and thing are both abominable unto God.

To give you the number of these names that the spirit of Antichrist has baptized men into, (besides the things that do also wear such blasphemies upon them,) would be a task too great for me, and too wearisome for you. It shall satisfy then, that I give you notice that there are such things and men and names, and that I put you upon search to find out what they be. But whatsoever of the spirit, of the soul, or life of Antichrist, is in these names, men or things, must be consumed by Christ, by the spirit of his mouth, and the brightness of his coming.

Another thing that I would touch upon, is this, to wit, the lying legends, and false miracles that Antichrist cries up; these, by the means of which such as dwell upon the earth are deceived, and made to adore and worship the beast, these have their life and soul (as had those mentioned before) from the spirit of wickedness; and must be destroyed as they, namely, by Christ, the

the spirit of his mouth, and the brightness of his coming; for these are not of the body of Antichrist, but rather such implements, or whatever you will call them, by which the spirit and soul of Antichrist is conveyed into, and kept also alive in the body of Antichrist, which is the church and synagogue of Satan; you may call them organs and means, by which that wicked worketh in the mysteries of iniquity, for the begetting of, and maintaining a lye and false belief of the religion of the beast: nor can it be thought, but that, as the Antichristian statists of Antichrist, mentioned before, do put a dread and fear upon men that are worshippers of the beast, and his image, to the holding of them still to his service; so these legends and miracles do, on the other hand, abridge and bind their consciences to that worship; but all because of that spirit of Antichrist that is in them.

So then here is the spirit of Antichrist diffusing itself into all the things pertaining to the kingdom of the beast; for it dwells in the body of Antichrist; it dwells in the matters and things of worship of Antichrist; it dwells in the titles and names that are Antichristian; and it dwells in the laws, legends, and miracles of Antichrist; and as it is the spirit of Antichrist, so it must be destroyed, not by sword, nor by bow, but by Christ, as fighting against it with the spirit of his mouth, and as conquering of it by the brightness of his coming.

II. We come now to discourse of the body or flesh of Antichrist, and of the destruction of that; for that must be destroyed also. Now the body of Antichrist is, that church or synagogue in which the spirit of Antichrist dwells, or unto which the spirit of Antichrist is become a soul and life.

And this is to be destroyed, either as it is a body mystical, or under the more gross consideration.

First, As it is a body mystical, and so it is to be destroyed absolutely.

Secondly, As it is to be considered more grossly, and so it is to be destroyed conditionally; that is, if repentance doth not save the men that have gone to the making up of this body, and to the rejoicing in it.

As she is a body mystical, so she is to be destroyed the same way that the things of Antichrist, of which we discoursed before, were to be destroyed, to wit, by Christ, the spirit of his mouth, and the brightness of his coming.

This then is the sum as to this, that the church of Antichrist, as a church, shall be destroyed by the word and Spirit of Christ. Nor can any thing in heaven prevent it, because the strong God has decreed it: "And a mighty angel took up a stone, like a great mill-stone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." This city, Babylon, is here sometimes considered in the whole, and sometime as to the parts of it; but always, whether in whole or in part, as some, or else as the whole of the Antichristian church; and as such, it must not be destroyed, but by the means aforesaid. By which means her witchcrafts, spiritual whoredoms, spiritual murders, thefts, and blasphemies, shall be so detected and made manifest, so laid open, and so discovered, that the nations shall abhor her, flee from her, and buy her merchandize no more. Hence her tempting things rot and moulder away; for these will not keep, they are things not lasting, but that perish in the using: what then will they do when they are laid by? Therefore it follows, "All things which were (thy) goodly and dainty (ones) are departed from thee, and thou shalt find them no more at all." Now, if when she had things to trade with, her dealers left her; how shall

she think of a trade, when she hath nothing to traffick with? her things are slain, and stink already, by the weapons that are made mention of before; what then will her carcase do? it follows then, that as to her church-state, she must of necessity tumble: wherefore, from Rev. xviii. 22,—24. you have the manner of her total ruin as a church, and something of the cause thereof (7).

But as she must, with reference to her body, be considered mystically as a church, so also she must be considered as a body of men, (this is that which I called more grossly,) and as such, against whom the wrath of God will burn, and against whom, if repentance prevent not, he will have indignation for ever. These, I say, are them; to wit, as they are the body of the people, that have been seduced by this spirit of Antichrist, that have been made use of to do all the mischiefs that have been done, both to true religion, and to the professors of it, for this many hundred years; wherefore these must not escape. Wherefore ye find, that after Antichrist, as to the spirit and mystery of Antichrist, is slain, that the body of Antichrist, or the heap of people that became her vassals, come next to be dealt withal.

Therefore the angel that standeth in the sun, makes a proclamation to all the fowls that fly in the midst of heaven, to gather themselves, and to come unto the supper of the great God; that they may eat the flesh of the several sorts of the men that have been the lovers, the countenancers, the upholders, and defenders, of her Antichristian state, worship, and falsehood; for abundance of their hearts shall be hardened, and made yet more obdurate, that they may be destroyed for the wickedness that they have done.

Wherefore you find, (as did the enemies of the church of old,) that they might revenge themselves for the loss of their idol, or Antichristian state, begin a new war with the king, whose name is the Lord of Hosts: "And I saw the beasts, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army."

Their implacable malice remained when their church-state was gone; wherefore they will now at last make another attempt upon the men that had been the instruments in Christ's hand, to torment them that dwelt on the earth: of which more hereafter.

Now therefore is the last stroke of the batter with reference to the destroying the body of Antichrist; only the head of this monster remains, and that is Satan himself; wherefore the next news that we hear is, that he is taken also: "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand, and he laid hold on that old serpent, called the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, until the thousand years should be fulfilled," &c.

Now therefore there will be nothing of Antichrist to be seen throughout the nations, but ruinous heaps and desolate places. It is said of the army of the man of sin, when he came into the land of God's people, though

(7) The church militant and triumphant, all the saints in heaven, and christians on earth, should jointly give praise to God, and glorify him, for his gracious promise to destroy the enemies of his people, and they are also called upon to adore him for the equity of his judgements in the punishment of his church's incorrigible and irreclaimable adversaries and persecutors. Though the whole force and power of earth and hell combine to screen from vengeance those who

it was before him as the garden of Eden, yet behind him it would be as a desolate wilderness; such ruins would he make of the flock of God, and of all their ordinances, and heavenly dainties. But when the days that I have spoken of shall come, it will be to him a time of retaliation; for it shall then be done unto Antichrist, as he hath done to the church of God: As he hath made women childless, so shall he be made childless; as he has made Zion sit upon the ground, so now must this wicked one come down and sit in the dust; yea, as he has made many churches desolations, so now shall he be also made a desolation. Wherefore, who so will find his body, they must look for it in the side of the pit's mouth; and who so will find his friends and companions, they must look for them there likewise. They have set her a bed in the midst of the slain, with all her multitude: her graves are round about him, all of them uncircumcised, slain by the sword; Though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit, he is put in the midst of them that be slain. There is Meshech, Tubal, and all her multitude; there is Edom, her king, and all her princes, &c.; there be the princes of the north, all of them, which with their might are laid with them that are slain by the sword, and bare their shame with them that go down to the pit. For as Babylon has caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth. The margin reads it thus: "Both Babylon is to fall, O ye slain of Israel! and with Babylon the slain of all the earth." Now then she is gone down, when all these things shall be fulfilled; and what remains now, but to talk of her as folk use to do of them that are dead: for the day will come that the church of God shall have no more of Antichrist, Babylon, or the mother of harlots, than only the remembrance of her; to wit, that there was such an enemy of God in the world; that there was such a superstitious, idolatrous, bloody people in the world. Wherefore the people that shall be born, that shall live to serve God in these happy days, they shall see Antichrist only in its ruins; they shall, like the sparrows, the little robins, and the wren, sit and sing, and chirp one to another, while their eyes behold this dead hawk: "Here (shall they say) did once the lion dwell; and there was once a dragon inhabited: Here did they live that were the murderers of the saints; and there another that did rise to set his throat against the heavens: But now in the places where these ravenous creatures lay, grows grass, with reeds and rushes, (or else, now their habitation is cursed, nettles grow, and so do thorns and brambles, where their palaces were wont to be). And as no good was with them while they lived, so their name stinketh now they are dead; yea, as they wrought mischiefs, and lived like the wild beasts when they enjoyed their abundance, so now the wild beasts of the desert, yea, they of the desert, shall meet with the wild beasts of the island; and the satyr shall cry to his fellows; their houses shall be full of doleful creatures, even as devils and wicked spirits do haunt the desolate houses of the wicked, when they are dead. And Babylon, the glory of kingdoms, the beauty of the Chaldees excellency,

who oppose the Lord and his Christ, yet the strong God is against them; it is his controversy, and he is able, and will effect what he pleaseth, how incredible soever it may seem to us. And with respect to the wicked and ungodly, who set at naught the divine invitations and threatenings contained in the word of truth, the ark and Dragon may be sooner assembled, than God can be at peace with them. He is almighty both to save and punish.

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shall be as when God overthrew Sodom and Gomorrah: it shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there: neither shall the shepherds make their folds there.

A while after this, as was hinted before, the Christians will begin with detestation to ask, What Antichrist was? Where Antichrist dwelt? Who were his members? And what he did in the world? and it shall be answered by them that shall have skill to consider his features by the word, by way of taunt and scorn, "Is this the man that made the earth to tremble, that did shake kingdoms, that made the world as a wilderness, and destroyed the cities thereof, that opened not the house of his prisoners? all the kings of the nations, even all of them lie in glory, every one in his own house. But thou art cast out of thy grave like an abominable branch; and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit, as a carcass trodden under foot."

There will be a strange alteration when Antichrist is dead, and that both in the church and in the world. The church, and the members of it, then, shall wear the name of their God in their foreheads; that is, they shall be bold in the profession of their King and their God; yea, it shall be their glory to be godly; and carnal men shall praise them for it: the praise of the whole earth shall the church of God be in those days.

"Then there shall no more be a Canaanite in the house of the Lord: no lion shall be there; the unclean shall no more tread in the paths of God's people, but the ransomed of the Lord shall walk there."

Glory that has not been seen nor heard of by the people that used to walk in sackcloth, shall now be set in the land of the living: For as it was said of Christ, with reference to his day, so it shall be said of saints, with reference to this day: "Many kings and righteous men, have desired to see the things that will be seen then, and shall not see them." But without all doubt the men that shall be born at this time will consider that these glories, and liberties, and privileges of theirs, cost the people that walked in the King of Babylon's fiery furnace, or that suffered the trials, troubles, and tyranny of the Antichristian generation; more groans and hearty wishes than they did them that shall enjoy them. Thus then it will go; the afflicted prayed for them, and the professors bless God for the enjoyment of them.

O! now shall the church "walk in the light of the Lord, and sit every man under his vine, and under his fig-tree, and none shall make him afraid!"

For the Lord will have mercy on Jacob, and will yet chuse Israel, and set them in their own land, and the stranger shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place: And the house of Israel shall possess them in the land of the Lord, for servants and handmaids: And they shall take them captives, whose captives they were, and they shall rule over their oppressors. And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from thy hard bondage wherein thou wast made to serve, that thou shalt take up this proverb against the King of Babylon, and say, How hath the oppressor ceased; the golden city (or the exactress of gold) ceased? The Lord hath broken the staff of the wicked, and the sceptre of the rulers. He who smote the people in wrath with a continual stroke; he that ruled the nations in anger, is persecuted, and none hindereth. The whole earth is at rest, and is quiet: they

they break forth into singing; yea, the fir-trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us."

Also the world will now be (as it were) another thing than it was in the days of Antichrist: now will kings, and princes, and nobles, and the whole commonalty, be rid of that servitude and bondage which in former times (when they used to carry Bell and the Dragon upon their shoulders) they were subjected to. They were then a burden to them, but now they are at ease. It is with the world, that are the slaves of Antichrist now, as it is with them that are slaves and captives to a whore: they must come when she calls, run when she bids, fight with and beat them that she saith miscall her, and spend what they can get by labour or fraud upon her, or she will be no more their whore, and they shall be no more her bosom ones. But now! Now it will be otherwise! Now they will have no whore to please! Now they will have none to put them upon persecuting of the saints! Now they shall not be made, as before, guilty of the blood of those against whom this gentleman shall take a pet! Now the world shall return and discern between the righteous and the wicked; yea, they shall cleave to, and countenance the people of God, being persuaded, as Laban was of Jacob, that the Lord will bless them for his people's sakes: for at this day the remnant of Jacob shall be (among the Gentiles) in the midst of many people, as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men!

Also in these days men shall come flocking into the house of God, both kings and princes, and nobles, and the common-people, as the doves do to their windows; and for that cause it is spoken to the church, with reference to the latter days, saying, "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitation; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand, and on the left; and thy seed shall inherit the Gentiles, and make the desolate places to be inhabited.

Now will be broken up those prophecies and promises that to this day lie as under lock and key, and that cannot be opened until they be fulfilled: "Now will the Spirit of God be poured forth abundantly; and our rivers shall be in high places, that is, shall break forth from the hearts of great ones; yea, then shall our waters be made deep: And I will cause their rivers to run with oil, saith the Lord God." Then shall the differences, the divisions, and debates, that are among the godly, cease; for men shall see eye to eye, when the Lord shall bring again Zion; yea, the watchmen of God's people shall do so; for it is for want of light in them that the lambs have so butted one another.

Now the church of God shall read with great plainness the depths of providence, and the turnings and windings of all God's dark and intricate dispensations, through which she hath waded in the cloudy and dark day: now, I say, they shall see there was an harmony in them; and that if one of them had been wanting, the work and way of her deliverance could not have been so full of the wisdom, and justice, and goodness of God: Wherefore now will that song be sung with clearer notes than ever: "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints: who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: For all nations shall come and worship before thee; for thy judgements are made manifest." And again, "For true and righteous
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are thy judgements, for thou hast judged the great whore which did corrupt the earth with her fornication, and hast avenged the blood of thy servants at her hand."

Of the manner of the ruin of Antichrist.

WHAT Antichrist is, I have told you; and that as to his soul and body. I have also told you where, or in what things the spirit and life of Antichrist lieth, and how he shall reign for a time. I have moreover shewed you that he shall be destroyed, and by what, and that with reference both to his soul and body. Wherefore, waving other things, I shall here only present you with a few short hints concerning the manner of his downfall.

There is the downfall, the time of the downfall, and the manner of the downfall of Antichrist.

The manner of the downfall of Antichrist, may be considered either with respect to the suddenness, unexpectedness, terribleness, or strangeness thereof. It may also be considered with respect to the way of God's procedure with her, as to the gradualness thereof. As to the suddenness thereof, it is said to "be in an hour." It is also to be when by her unexpected; for then she saith, "I sit as a queen." For the terribleness of it, "The nations shall shake at the sound of her fall." And for the strangeness thereof, it shall be to the wonder of the world; it will be as when God overthrew Sodom.

But I shall not enlarge upon this method in my discourse, but shall shew you the manner of the ruin of Antichrist, with respect to the gradualness thereof.

Antichrist then shall be brought to ruin gradually, that is, by degrees: A part after a part; here a fenced city, and there a high tower, even until she is made to lie even with the ground. And yet all shall be within the compass of God's days, hours, or moments; for within the compass of these limited times Antichrist shall be destroyed.

Now, as I said, he, she, Sodom, Egypt, Babylon, Antichrist, shall be destroyed, not all at once, after the way of our counting of time, but by step after step, piece after piece. And perhaps there may be in the words now following something that signifies this: "They shall shew the King of Babylon that this city is taken at one end." This is also shewed by the vessels in which is contained the wrath of God for her, together with the manner of pouring of it out. The vessels in which it is contained are called vials; now a vial is that which letteth out what is contained in it by degrees, and not all at once.

There are also two things to be considered as to the manner of its being poured out of them. The first respecteth the nature of the vial; the other, the order of the angels that poured forth this wrath.

For the first; the vial, as it letteth out what is in it by degrees, so it doth it with certain gusts, that are mixed with strength and violence, bolting it out with noise, &c.

As for the order of the angels, or that order that they observe, they plainly shew that this enemy must come down by degrees; for that these vials are by them poured out one after another, each one working something of their own effects, before another is poured forth. The first is poured forth upon the Antichristian earth: the second upon her sea: the third is poured forth upon her rivers: and the fourth upon her sun: the fifth is poured forth upon the

the seat of the beast: the sixth upon her Euphrates; and the seventh into her air. And, I say, they are poured forth, not all at one time, but now one, and then another. Now, since by these vials Antichrist must fall, and since also they are poured forth successively, it is evident that this man of sin, this son of perdition, is to fall and die by degrees. He would not die at all, as is manifest by his wrestling with it; but he is a strong God that judges, and therefore he must come down: His friends also, with what cordials they can, will labour to lengthen out his tranquillity; but God hath set his bounds, and he cannot go beyond the time appointed.

We must also put a difference betwixt her being fought withal and wounded, and that of her dying the death. Michael and his angels have been holding of her in play a long season; but yet she is not dead: but, as I said, she shall descend in battle and perish, and shall be found no more for ever.

To speak then to the manner of the ruin of this Antichrist, with respect to the gradualness thereof: it must piece after piece be overthrown, until at last every whit thereof is rolled down from the rocks as a burnt mountain.

And hence we read that this city falls first in a tenth part thereof, even while nine parts remain yet standing. Nor doth this tenth part, notwithstanding the faith and faithful testimony of the two witnesses, quite fall, until they are slain, and also raised again: for it is said, "The same hour that the witnesses were raised, the tenth part of the city fell:" The tenth part of that city that reigneth over the kings of the earth, which city is Sodom, Ægypt, Babylon, or the great whore.

By the city then I understand the church of Antichrist in its utmost bounds; and so it reacheth as far as the beast with seven heads and ten horns hath dominion. Hence this city is also called cities, as one universe is called by the name of several countries, &c. and them cities also are called the cities of the nations: For as when they are put together, they all make but one; so when they are considered apart, they are found in number ten; and answer to the ten horns upon the heads of the (seven-headed) beast that carries her, and do give her protection.

This then I take to be the meaning, that the Antichristian church is divided into ten parts, and each part is put under one of the horns of the beast for protection. But that aid and protection shall not help, when God shall come to execute judgement upon her: for it saith, "A tenth part of the city fell;" that is, first, and as a forerunner of the fall of all the rest. Now, where this tenth part is, or which of the ten parts must fall first, or whether indeed a tenth part is already fallen, that I will leave to those that are wiser than myself to determine.

But since I am speaking of the fall of a tenth part of Antichrist, a word or two about the means of the fall thereof.

The means of the fall of this tenth part is an earthquake, yet not such as is universal over the face of all, but an earthquake in that tenth part where that city stood that should fall. Now by earthquakes here cannot be meant any thing but such a shaking as unsettlet the foundations of this tenth part: but whether it shall be in this tenth part as a city, or in it as a state, that I shall not determine; only my thoughts are, that it shall be an earthquake in that kingdom where this tenth part shall happen to be; an earthquake not to overthrow further than is appointed: and that is the city which is called the tenth part of the great Antichrist. So far as that state is a state, so far then it is shaken for reformation, not for destruction; for in the earthquake were slain seven thousand (names of) men; and the remnant were affrighted, and

gave glory to the God of heaven. But thus much for the first: Great Babylon falleth first, in a tenth part of it.

Again, The next step that the strong God taketh towards the utter overthrow of Antichrist, will be more sore upon the whole, though not at first universal neither yet in conclusion it shall throw down the nine parts that are left: for thus it is recorded, "And the cities of the nations fell." The cities of the nations, the Antichristian churches, otherwise called the daughters of the mother of harlots and abominations of the earth.

Now to shew you the hand of God in this second stroke, wherewith the Lord will smite this enemy.

1. Here we have a great earthquake.
2. And then, the fall of the cities of the nations.

For the earthquake, it is said to be such as never was, so mighty an earthquake and so great; for it extended itself as far as the other nine cities had any ground to stand on; for it shook the foundations of them all.

The fall of the cities was not immediately upon the shake that was made, but the earthquake produced an irruption, an irruption in the nine remaining parts of this city; and such an irruption as is of the worser sort, for it divided them into a three-headed division: "And the great city was divided into three parts." The great city, to wit, the powers by which they were upheld. The meaning then is this; when God shall strike this man of sin the second time, he will not be so sparing as he was at first, when he struck but a tenth part to the ground; but now he will so shake, so confound, so divide, so raise up Antichrist against himself, to wit, in the body and members of him, that they shall set to fighting, and to tearing one another in pieces, until they have consumed the whole of these nine parts. It was, saith the text, divided into three parts, which divisions are the worst of all. It will be therefore such a division as will bring them all to ruin. Hence it follows, "And the cities of the nations fell."

Wherefore, this three-cornered irruption will be the most dreadful to Antichrist that ever was. It will be like that that was in Jerusalem when she came to be laid even with the ground; and like that that came upon the armies of the Gentiles, when they came up to fight against Jehosaphat.

For when the children of Ammon and Moab stood up against the inhabitants of Mount Seir, utterly to slay and to destroy them, (And when they had made an end of the inhabitants of Seir,) every one helped to destroy another. This, I say, is the division that this mighty earthquake shall make betwixt the horns that are left to these nine parts that remained, when the tenth part of the city fell. And this will come to pass through the increase of the heat of God's anger; for he is angry with the waters where the woman sitteth, because they have delivered up his beloved to the bloody whore; wherefore he now will give them blood to drink in fury.

Hence his beginning to deal with Antichrist is called the beginning of revenges: "I will make (saith God) mine arrows drunk with blood, (and my sword shall devour flesh), and that with the blood of the slain, and of the captives, from the beginning of revenges upon the enemy." And therefore it is said again, that when God comes to do this work upon his Antichrist, it is because it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion; for the day of vengeance will be in his heart, when the year of his redeemed is come.

A peace therefore cannot be made among these cities when God has forbidden it: wherefore the effect of all is, the cities of the nations fall. There

is therefore like to be no more good days for Antichrist after this earthquake has begun to shake her: no, nothing now is to be expected of her, but rumours, tumults, stirs, and uprears. One post shall run to meet another, to shew the King of Babylon that his city is taken at one end. And again, "A rumour shall both come in one year; and after that, in another year, shall come a rumour and violence in the land, ruler against ruler," &c. So that this earthquake has driven away peace, shaken the foundations, and will cast the nine cities down to the ground.

And this is a second stroke that God will give this man of sin, and a third cometh quickly. Wherefore it follows upon the downfall of those cities of the nations, that great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. Now then, have at great Babylon! Great Babylon! What is that? Why, I take it to be the mother, the metropolitan, the great whore herself: For though sometimes, by the great whore, or great Babylon, we may understand the church of Antichrist in general; yet by it is meant more properly, the mother of the daughters, of whose overthrow we have spoken before. We are now then come to the threshold of the door of the house of the old one; to the door of the mother of harlots, and abomination of the earth. This then that but now is said to come into remembrance with God, is that which gave being to the cities destroyed before; to wit, the mistress, the queen, the mother-church, as she calleth herself.

And this is the wisdom of God concerning her, that she should not be the first that should die; but that she should live to see the destruction of her daughters, and pine away under the sight and sense of that, even until judgement also shall overtake herself.

Thus Pharaoh and his chief ones did live to see the greatest part of Egypt destroyed, before judgement overtook them, but at last it came to their doors also.

Zedekiah lived to see his children slain before his face, before judgement overtook him to his own personal destruction.

Babylon also, when God sent the cup of his fury unto her, yet was to live to see the nations drink before her: "Take the cup of my fury (said God to the prophet), and cause all the nations to whom I send thee, to drink it." To wit, all the kingdoms of the world which are upon the face of the earth. "And Shebah shall drink after them." But what was Shebah? may some say. I answer, It was Babylon, the princess of the world, and at that time the head of all those nations, (as this queen is now the mother of harlots). Wherefore the same prophet, speaking of the destruction of the same Shebah, saith, "How is Shebah taken? How is the praise of the whole earth surprised? How is Babylon become an astonishment among the nations?"

Now, if this was the method of God's proceeding with his enemies in the way of his judgements of old, why may we not suppose, that he will go the same way with his great enemy now? especially since those judgements mentioned before were executed upon those which, in some things, were figures of the great whore. Besides, we read here plainly, that when the cities of the nations were fallen, great Babylon came into remembrance before God, to give her to drink of the cup.

From all which I conclude, as I did before, that the mother, the metropolitan, the lady of kingdoms, shall live to see her daughters executed before her face; after which, she shall come into consideration herself; for she must assuredly drink of the cup.

This destruction, therefore, must be last, for the reasons urged before, and also because she most deserves the bottom of the cup. The bottom is the dregs, the most bitter part, and that where the most heat, and fiercest wrath of God, doth lie: Wherefore, although you find, that by the first earthquake a great slaughter was made, and that a tenth part of the city fell; yet from that judgement some did escape, and the remnant were affrighted, and gave glory to the God of heaven. But now this earthquake, by virtue of which the cities of the nations fall, and has an effect of which great Babylon is come into remembrance before God, neither spares one of the daughters of this whore, nor any man that is a lover of them; but it so is seconded by a hail-storm, and that hail-storm worketh so in wrath, that not one escapes by repentance. Every hail-stone was the weight of a talent, which some say is six pounds above half an hundred weight: by this therefore God shews, that now his anger was wrought up to the height. I know not wherewith so to compare these hail-stones, as with the talent of lead that was laid over the mouth of the ephah, which was prepared to hold the woman whose name was wickedness, this very whore of Babylon: for that talent of lead was to keep down this mistress, that she might get no more out of the ephah, and these hail-stones are to banish her out of the world: therefore it follows, that she must have the most heavy judgement, even the bottom of the cup.

And great Babylon came into remembrance before God. To remember with God, is to visit either with grace or wrath: God is said to remember Rachel, when he visited her with the blessing of a fruitful womb. It is said also that God remembered Noah, when the time came on that he was to be delivered from the flood. Here also he is said to remember Babylon, that is, to visit her with his anger for the wickedness that she had committed: "To give unto her the cup of the wine of the fierceness of his wrath."

Now then is the time of iniquity, when it will be come to the full; and now also is the time of God's anger, when it will be come to the full. Now therefore must the murders, and thefts, and blasphemies, and fornications, &c. belonging to this mother of harlots, be recompensed to the full, to wit, with the dregs of this cup: yet since the hail-stones come by weight, and the wrath comes by measure, (for so a talent and a cup imports;) it follows, that the Almighty God, even in the midst of the heat of all this anger, will keep to the rules of justice and judgement, while he is dealing with this enemy: He has not passions to carry him beyond rules of judgement; nor weakness to cause him to fall short of doing justice: Therefore he has (as was said) his judgements for her by weight, and his indignation by measure. But yet this weight and measure is not suited to her constitution, not with an intent to purge or refine her; but it is disposed according to the measure and nature of her iniquity, and comes to sweep her, as with the besom of destruction, until she is swept off from the face of all the earth.

And thus I have shewed you the manner of the ruin of Antichrist; that is, that it will be gradual, part after part, until the whole be overthrown. And this truth may be applied both to the soul, as well as to the body, of

Antichrist:

(*) The downfall and destruction of the Spiritual Babylon is foretold by the lip of truth; and God's punishments, when threatened, are as certain as if already inflicted. Though the justice of God may be thought to be asleep, and he may seem to be forgetful of sin and sinners, yet he will take his own time to manifest that he remembers them, by inflicting the heaviest of his judgements upon those who despise his counsel, and will have none of his reproofs. "One day is with the Lord as a thousand years, and a thousand years as one day," 2 Pet. iii. 8.

Antichrist: For the soul, spirit, or life of Antichrist, must also after this manner be destroyed. And hence it is said to be consumed, that is, by degrees; for to consume, is to destroy by degrees. Only this caution I would have the reader remember, That much of the soul of Antichrist may be destroyed, when none of her daughters are; and that the destruction of her spirit is a certain forerunner of the destruction of her body, in the manner that we have related.

Now since she is dying, let us ring her passing-bell; for when she is dead, we that live to see it, intend to ring out.

“For thus saith the Lord God, when I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee; when I shall bring thee down with them that descend into the pit, with the people of old time; and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited, and I shall set glory in the land of the living. I will make thee a terror, and thou shalt be no more: Though thou be sought for, yet shalt thou never be found again, saith the Lord God (x).”

Of the signs of the approach of the downfall of Antichrist.

HAVING, in the foregoing discourse, spoken of Antichrist, his ruin, and the manner thereof, I now come to speak of the signs of the approach of her destruction: And whether I shall hit right as to these, that I must leave to time to make manifest; and in the mean while, to the wise in heart to judge.

That she shall fall, there is nothing more certain; and when she is fallen, that she shall never rise again, is also as firmly decreed; yea, and shewed too by him that cast the millstone into the sea, and said, “Thus with violence shall that great city, Babylon, be thrown down, and shall be found no more at all.” This is therefore her fate and destiny, from the mouth of the Holy One; and is sealed up in the scriptures of truth, for the comfort of the people that have been afflicted by her.

True, the time of her fall is not certainly known by the saints, nor at all believed by her; wherefore her plagues must come unlooked for by her. And as to the saints, their guesses, as to the time of her ruin, must needs be conjectural and uncertain. For her part, she shall say, and that when she stands where she must suddenly fall, I shall be a lady for ever. And as to the saints that would very willingly see her downfall, how often have they been mistaken as to the set time thereof!

Nor have I been without thought, but that this mistake of the godly may become a snare to Antichrist, and a trap to her upholders. For what can be a greater judgement, or more effectually harden the hearts of the wicked, than

iii. 8. and God's delay of Judgement does not proceed from slackness, but from the divine patience and goodness, that sinners may repent, and escape eternal misery. But at the great day of retribution, there will not only be an awful separation of the clean from the unclean, of those who reject and hate Christ from those who love and obey him, but then the very body of sin shall be finally and fully destroyed for ever; and the saints, who by grace have lived here in conformity to the doctrine and example of Christ, shall be eternally blessed in the enjoyment of them in his heavenly kingdom of glory.

than for them to behold; that the predictions, prophecies, expectations, and hopes of their enemies, (as to their ruin,) should quite (as to the time) be frustrated, and made void?

Moses prophesied, and the people hoped that God would give Israel the land of Canaan; and yet the Canaanites beat them.

Jeremiah prophesied that the enemy should come and take the city of Jerusalem; but because he came once, and went back without doing it, how stout and hardened were the hearts of that people against all the rest of his prophetic sayings as to such a thing! Now the error lay not in these prophets, but in the peoples mistaking the times; and if mistakes do so much harden the heart of the wicked, what will they do to such of them who make it their business to blind and harden their hearts against God, by abusing all truths? Surely, when men seek to harden their hearts, by abusing of truth, they will do it to purpose, when they have also the advantage of the weakness of their professed enemies to do it by; especially when their enemies shall say, they speak by the word of the Lord, and time shall manifest it to be both a mistake and a falsehood.

It is to be bewailed, namely, the forwardness of some in this matter, who have predicted concerning the time of the downfall of Antichrist, to the shame of them and their brethren; nor will the wrong that such by their boldness have done to the church of God be ever repaired by them nor their works. But the judgements of God are a great deep; and therefore who can tell, since the enemy of God would not be convinced by the power of truth, and the virtuous lives of some, but that God might leave them to be snared, hardened, and emboldened to run upon their unavoidable destruction, by the lyes and lightness of others? They begin to vaunt it already, and to say, Where is the word of the Lord as to this, let it come now! But when Agag said, Surely the bitterness of death is past, then was the time for him to be hewn in pieces. I shall not therefore meddle with the times and seasons which the Father hath put in his own power; no, though they as to Antichrist's ruin are revealed; because by the Holy Ghost there is a challenge made, notwithstanding the time is set, and by the word related to the man of wisdom, to find it out if he can.

If Sampson's riddle was so puzzling, what shall we think of this? And though the angel hath intimated, that this sealed matter shall be opened towards the time of the end; yet it is evident, some have either been too hasty, or presumed too much upon their own abilities; for I am sure they have missed the mark; hardened the heart of the enemy, stumbled the weak, and shamed them that loved them.

But since the Most High hath irreversibly determined her downfall also, let us see if we can have better success in discoursing upon the signs, than others have had who have meddled with the timing thereof.

1. First, then, the downfall and ruin of Antichrist draws near, when the church and people of God are driven from all those hiding-places that God has prepared for them in the wilderness. The church of God, when the dragon did his worst, had a hiding-place prepared her of God; that she might not utterly be devoured by him; and so shall have till the time of his end shall come.

Of this you read in the 12th of the Revelations, a place worthy to be noted for this. But now, when the time of the ruin of Antichrist draws on, then is the church deprived of her shelter, and laid open, as one would think, to be utterly swallowed up for ever, having no more place in the wilderness,

ness,

ness, that is, among the nations, to hide herself from the face of the serpent. But how comes this to be a sign of the approach of the ruin of Antichrist? why thus; the time of this beast's war with the church of God, and the time that the church shall have an hiding-place in the wilderness, are both of a length, the one continuing forty-two months, the other a thousand two hundred and threescore days. Now since the war that this beast makes with the woman and her seed, and the woman's hiding-place in the wilderness from his face, are for length of time the same; what hindereth, but that when the woman and her seed can find no more shelter in the nations, the time that the beast hath allotted him to make war against her, should be finished also? When we therefore shall see that plots and conspiracies, that designs for utter ruin, are laid against God's church all the world over, and that none of the kings, princes, or mighty states of the world will open their doors, or give them a city for refuge, then is the ruin of Antichrist at hand: for Haman's plot, though the most universal that ever yet was hatching, (being laid in an hundred and twenty-seven provinces,) did but presage the deliverance and exaltation of the Jews, and the hanging of Haman and his sons; yea, and I take it, that the very day that this great enemy had set for the utter overthrow of the church, God made the day in which their deliverance began, and that from whence it was completed; and I take that to be a type of this.

There is but one thing that I can think of that can give matter of a shew of doubt about this thing; and that is, though the time of this war against the saints, and that of the woman's shelter in the wilderness, as to length, be one and the same; yet whether they did commence together, and begin to take their rise, as men do that begin to run a race? A word therefore to this. I suppose they did commence much together; for else with whom should this beast make war, and how should the church escape? or, if the beast began his war before the woman began to have a hiding-place, why was she not swallowed up, since in the wilderness was her only place of shelter? Again, what needed the woman to have a place of shelter in the wilderness, when there was no war made against her? and yet this must be, if her thousand two hundred and threescore days began before the beast's forty-two months: but they ended both together; for the beast could not kill the witnesses before they had finished their testimony; which testimony of theirs lasted this full time that the beast had granted him to make war with them, to wit, one thousand two hundred and threescore days: therefore their times went out together, as will be made appear, if you consider also that the witnesses were slain by virtue, not of the old, but of a new war levied against them; and that, as it should seem, at the very time when her hiding-place was taken from her; for then indeed, for a little season, with the church of God be overcome, as I shall shew by and by.

Wherefore let God's people consider and remember, that when God's church is absolutely forlorn, and has no hiding-place any longer in the world, the kingdom of Antichrist will quickly begin to tumble. Nor is this the alone place from whence we may gather these conclusions.

The same of Pharaoh's tyranny, of his life, and of the deliverance of the children of Israel, came out much together; as any will discern that shall consider the history of them.

David, when Saul did sorely persecute him, fled last into the wilderness to Achish the king of Gath, a Philistine for shelter; and he gave him Ziklag for his refuge. And that place so continued to David, till just about the time

time in which Saul must die; and then behold, David's Ziklag is burnt with fire, and himself stripped naked of harbour! But what matter? the time of Saul's life, as well as of David's Ziklag, was now upon expiring; for within three or four days after, David became the king of Israel.

And thus also it was with the Babel-beast: his time expired, when the captivity of Israel was upon the finishing: then was the time of his land come, and in that very night was Belshazzar the king of the Chaldeans slain.

Thus therefore it will happen to the church in the latter days: her place of shelter in the wilderness, her Ziklag, will be taken from her, about the time that the war that the beast has to make upon the woman and her seed shall be finished. But now the church is not therefore immediately delivered, when her Ziklag is taken from her; for after that the beast levieth a new war, to the overcoming and killing of the church: I say therefore, that this is a sign, not of the downfall of Antichrist, but of the approach thereof; for the church's bondage shall continue but three days, and a little after this. Much like to this was that of David; for after he had lost his Ziklag, for two or three days he had sore distress; but lo, then came the kingdom to him.

Indeed, sense and reason saith, it is a fearful thing for the church of God to be exposed to the rage of her enemy all over the world at once; and that all nations should shut up their gates, let down their portcullises, bolt up their doors, and set open their flood-gates to destroy them: but so will be the dispensation of God to the end deliverance may be the sweeter, and the enemies fall the more headlong, and the arm of God the more manifest, both for the one and against the other. And in this will that scripture be fulfilled: "And there will be a time of trouble, such as never was since there was a nation; and at that time thy people shall be delivered, every one that shall be found written in the book."

Let us gather up what has been said again, namely, that it is a sign of the approach of the ruin of Antichrist, when God's church can find no more shelter in the wilderness, because when her Ziklag is burned, the time of the war that the beast is to make against her is finished. Wherefore, when she hath given one desperate struggle more, and laid the church of God, or his witnesses, for dead, in the street of his great city for three days and an half, then comes the kingdom, and the long long-looked for rest and glory. Wherefore it remains that an angel should stand in the sun, and make proclamation to all the fowls that fly in the midst of heaven, to gather themselves together to the supper of the great God: That they may eat the flesh of kings, and the flesh of captains; the flesh of mighty men, and the flesh of horses, and of them that sit on them; and the flesh of all men, both free and bound, both small and great. This is to be after the forty-two months of the beast, and consequently after the thousand two hundred and threescore days that the church was to be in sackcloth; yea, after the resurrection of the witnesses, as is evident by that which follows: "And the beast was taken, (that is, after the second year,) and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image; these both were cast alive into the lake of fire burning with brimstone."

2. Another sign of the approach of the ruin of Antichrist, is this: towards the end of her reign, the nations will be made to see her baseness, and to abhor her and her ways: they will, I say, be made to see these things

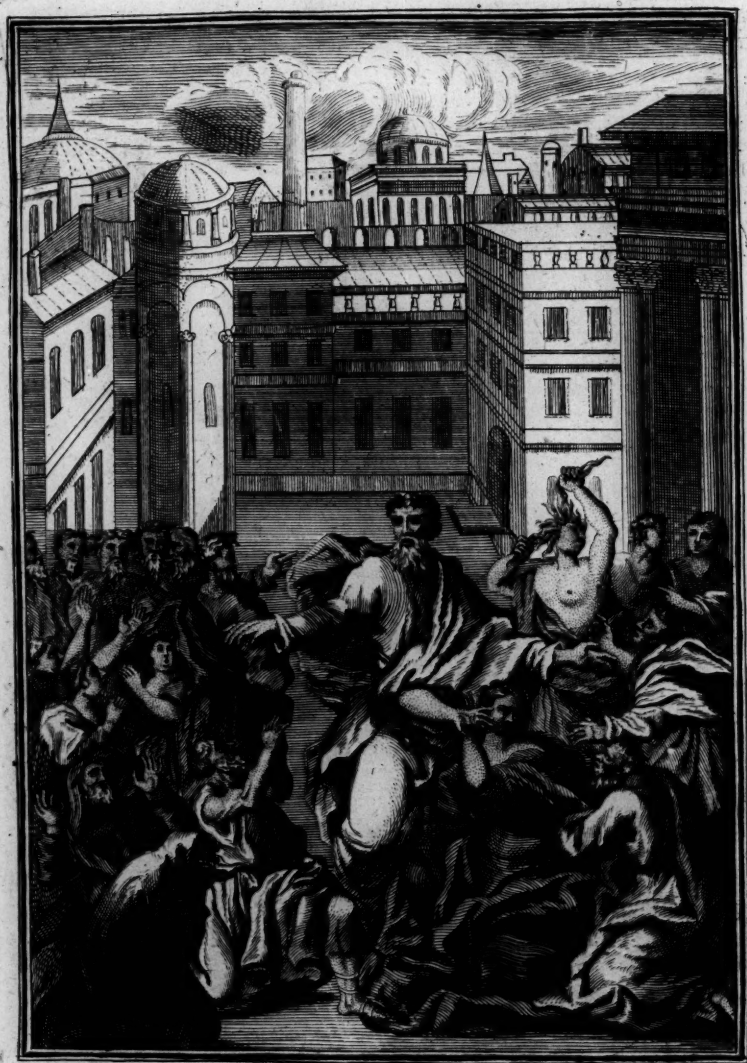
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Jonah Preaching to the Ninevites.

things, in order to her ruin: also, when they shall be made to see, her ruin will not be far off; for so long as the nations and their rulers shall continue in that dead sleep that she hath bewitched them into, by their drinking of the wine of her fornication; so long we have no ground to think that her ruin is at the door: but when God shall lay her before kings, and shall discover her nakedness to the nations, then be sure her destruction is at hand. Hence you read, that precedent to her downfall an angel comes down from heaven, and lightens the earth with his glory: "The earth," that is, the kingdoms, countries, and nations, where the woman sitteth, or they that border thereupon. "Lightened;" to let them see the filthiness of the whore. "With his glory;" with the doctrine that he had commission to preach against her, for the discovering of her lewdness to the earth. This also was the way that God took with backsliding Israel of old, (and she was a type of our religious Babel,) when he intended to bring her to judgment for her sins; and this is the way that God will take to destroy our religious Antichrist, when he comes to deliver his people out of her hand.

For though the people that suffer at her hand, can do nothing against her, but lay in prayers and tears against her before the God of heaven, and bear their witness against her before the gods of the earth; yet when kings shall come to be concerned, and they will count themselves concerned when they shall see how they have been deceived by her, then let her look to it.

"Behold, I am against thee saith the Lord of Hosts: and I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame: and I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazing stock." And what follows? "And it shall come to pass, that all they that look upon thee, shall flee from thee, and say Nineveh is laid waste, who will bemoan her? whence shall I seek comforters for thee?"

Wherefore, there wants nothing but that she be discovered to the nations and their kings; for did they but see her, though they lay yet in her bosom, they would rise up against her that she must die: wherefore it is written again, "I will bring forth a fire out of the midst of thee; it shall devour thee: And I will bring thee to ashes upon the earth, in the sight of all them that behold thee."

The chief of the wisdom of Antichrist this day is laid out, if perhaps by it she may cover her nakedness, and keep it from the eyes of kings and their people. But God has said it shall not avail: "Thy nakedness shall be uncovered; yea, thy shame shall be seen: I will take vengeance, and I will not meet thee as a man." But how will he make her naked? Verily, by kings. But how shall kings do it? Why, by virtue of the glory of the angel: yea, "They shall make her desolate and naked; they shall eat her flesh, and burn her with fire."

Let this, I pray, be considered, that Antichrist shall not down but by the hand of kings. The preacher then kills her soul, and the king kills her body. And why should not the kings have it granted unto them, that she should fall by their hand? The kings are those that she has abused, that she has in the grossest manner abused, and has served herself of them: but the time of the end of Antichrist, mystery Babylon is coming, and then many nations and great kings shall serve themselves of that.

Nor shall all the tricks, lyes, and deceit, under which formerly she used to shroud herself, be able to prove a balm to her any longer: No, in vain shalt thou use many medicines; for no cure shall be unto thee; the nations have heard of thy shame (*1*).

Babylon has for a long time been a lady of kingdoms, and a golden cup in the Lord's hand: the nations also have largely drank of her cup, and the kings have committed fornication with her: but now the angel is come down, and hath lightened the earth with his glory. Wherefore now it follows immediately, "Babylon is fallen!" that is, in the eyes and esteem of the nations, as well as otherwise.

True, some of the kings will bewail her fall, and will cry, Alas! alas! when they see they cannot help her; for that they shall see, as is evident, because they stand afar off to lament her, afar off for the fear of her torment. The kings therefore into whose hands God shall deliver her, and who shall execute his judgements upon her, shall be more mighty and powerful to bring her down, than shall be the whole world besides to uphold her.

And this observe further, That as the kings that shall hate her, shall hate her because in the light of the glory of the angel they are made able to see her filthiness, so the kings that shall bewail her are such as in judgement are left in the dark, and that shall be bewitched by her to the end. This therefore will let us see something of the meaning of God, in that he has drawn off from her some of the kings already; to wit, that he might train them up by the light of the gospel, that they may be expert, like men of war, to scale her walls, when the King of kings shall give out the commandment to them so to do.

There has been a great deal of talk in the countries about the ruin and destruction of Babylon; but could we see more of the kings engaged against her, we should hope groundedly that her fall was at the door. Well, blessed be God for what kings there are, and the Lord turn the hearts of many more to hate her.

Some, as I said before, have adventured to foretel the time of her downfall; but give me the sign thereof. This therefore is a sign, a sign that her downfall approaches, when God shall lay her nakedness before the nations, and put it into the hearts of kings to abhor her. The signs of the times the Lord Jesus would have us mind; and because the Jews neglected them, though as to the time they hit pretty right, yet they missed of the thing that the time brought forth.

3. A third sign of the approach of the ruin of Antichrist is this: When Babylon is become the habitation of devils, &c. then the downfall thereof is upon us. True, Babylon was always an habitation for devils, but not an habitation only for them; Israel once dwelt there, and our Antichrist was sometimes a place of residence for good men. The meaning then is, when you shall see the church and people of God so forsake her, that she is left in a manner to herself, and to her disciples, then she is to fall quickly. When

(1) Every transaction, yea every secret thought, shall be brought into judgement, whether they be good or evil; they shall then be proclaimed and published before assembled millions of men and angels. God has a clear distinct knowledge of all persons and things; his eyes are as a flame of fire: all deformities, blemishes, guile, and hypocrisy, will be unveiled to his all-piercing sight. The malice, rage, and enmity of the adversaries of the church will at that awful period be exposed, and all that are intreated against Christ, his cause, and people shall

When you hear it proclaimed by them that are yet in her of God's people, "We would have healed Babylon, but she is not healed: Forsake her, and let us go every one to his own country;" then she will soon be hissed out of the world; for this is the way of the wisdom of God, namely to bring his people out of a city or place, when he intends the ruin of that place. When God was about to destroy the old world, he put his Noah into an ark: when God was about to destroy Sodom, he sent his Lot away thence to Zoar: when Christ was about to destroy Jerusalem, he bid his disciples flee from the midst of that: and when there shall be by God a hissing for his people; and when they shall hear him, and obey, and gather to him, then you shall see what will become of this enemy of Christ: "I will hiss for them, and gather them; for I have redeemed them."

I say therefore, when Babylon "shall become the habitation of devils, a hold for all foul spirits, and a cage for every unclean and hateful bird, then Babylon is fallen."

And thus the angel that lightened the earth with his glory, proclaimed, "Babylon the great is fallen! is fallen! and is become the habitation of devils, and a hold for every foul spirit, and a cage for every unclean and hateful bird." Wherefore it must be, that by that her time is come that she should fall, God will have gleaned his people from the midst of her. And when God shall have gleaned his people from the midst of her, those that are left behind will appear more than ever to be what they are, to wit, devils, foul spirits, and hateful birds; wherefore, now will Antichrist appear in his own most proper colours.

But to comment a little upon the words.

"Babylon," Mystery Babylon, The Antichristian church.

"Is fallen! is fallen!" In the eyes and faith of the godly, by her dropping into the dregs of degeneracy, and so is become the habitation of devils, &c. in order to her falling into utter and unavoidable destruction for ever.

"Is become." That is, Through the labour of the fanners and winnowers that God hath sent to fan Babylon, and to fetch out his people, that she might be left to her chaff: "I will send (saith God to Babylon) fanners, that shall fan her, and that shall empty her land (of good men); for in the day of trouble they shall be against her round about."

"An habitation of devils." Devils; not such by nature but by practice; incarnate devils: For when the time is come that Babylon must be destroyed, she shall be found to be an habitation for the most vile of the sons of men: for as devils have acted towards the world, so shall the sons of this forceress, and this whore, act towards Christ and his members in the latter days. And perhaps the departing of Zion from the midst of her will blow her up into this spirit of devilism. Let God's people therefore, when Antichrist is towards her end, look for nothing from her, but what the devil, in times past, used to do; to wit, all sinful subtilty, malice, wrath, fraud, deceit, lying, murder, false accusings, and implacable madness of spirit to do them mis-

shall be ashamed, Isa. xlv. 24. they shall call in vain on the rocks and mountains to fall upon them, and hide them from the wrath of him that sitteth upon the throne, and of the Lamb; for when the day of his fierce wrath is come, who shall be able to stand! Alas! they only whose sins are pardoned by the precious blood of Jesus, who are justified by his righteousness, sanctified by his Spirit, and made meet, by his grace, to be partakers of the heavenly inheritance with the saints in light.

chief. (But, Lord God! think I, what will become of good men! and where will they be safe in such days! only I comfort myself, by saying to myself again, This is a sign that the ruin of Antichrist is at the door.) But this I say, he must needs be a tuncable man, that shall be able in those days to sing this song to himself at all seasons; for this is to drive reason backward, and to set the cart before the horse. For what will the good man's reason say, when it seeth all Babylonians are become devils, but that the church of God will certainly be torn in pieces? But behold! the text and the Holy Ghost runs counter: "Babylon is fallen! is fallen! and (or, for it) is become the habitation of devils." These words for certain are the words of an holy angel; for it could not have entered into the heart of mere man to have conceived them.

"An habitation." To be an habitation (for devils) is to be their house, their dwelling-place, their place of privilege, their place of rest and abode, or thither whither they have right to go. And thus will Babylon be; that is, an house, an habitation, a dwelling-place, and a place of rest, only for devilish-minded men; thither may such men come; for such her doors stand open, and there may such inhabit. When therefore you see good men come out thence, and all sorts of wicked men flock in thither, then know that Babylon is near her end.

"And a hold for every foul spirit." Understand by spirit, either those that are devils by nature, or such as are such otherwise. But I think that the angel chiefly intends all manner of unclean and filthy spirits, and so the church and members of Babylon; their only place of safety: Or, if you understand it of the uncleanness of the spirits and minds of men, then the meaning is, that they are called foul spirits, in allusion to those of devils, which go by the same name. But however, or which way soever taken, it seems Babylon is their hold, that is, their place of defence: for by an hold we often understand a place of strength, a castle, a fort, a tower; so that these devils, these foul-spirited men, these Babylonians, will not only find house-room and harbour in Babel, but shelter, defence, and protection, when she is near her ruin: yea, they will find her an upholder to them, and a countenancer of them, in all their foul and devilish pranks: Yea, such an hold shall she be to such foul spirits in such foul acts, that it shall not be possible that they should be driven from her, or from them: For an hold is often taken in the scriptures for a place that is impregnable, and must be so taken here. This intimates then, that some faint opposition by the kings and nations will be made against these inhabitants, foul spirits, but to little purpose, until the time of her land shall come; for in their hold they still will be secured and defended from what reason, law, and scripture, can or would do unto them. Thus then we see how Babel, towards her end, will be filled, and with what, to wit, with devils and foul spirits; yea, and that she will not only be an habitation, but a place of defence for such.

"And a cage for every unclean and hateful bird." Those that before are called devils; and foul spirits, are also here called birds, unclean and hateful beasts. By the term birds, he may allude to that of the prophet Isaiah, where these unclean birds are mentioned; and by cage, he may allude to the prophet Jeremiah, from whom, as I think, the Holy Ghost takes those words: but then we must put men in the place of birds, and the Babylonian kingdom for the cage.

"Every unclean bird." As was said before, "a hold for every foul spirit." These unclean birds, therefore, are not all of one feather, or kind,

but of all and every kind; and it intimates, that the worst act of all professions shall be as in a cage, in Babylon, a little before her downfall. But I say, if they will not be all of one feather, yet in their temper they will somewhat agree, being either in shape monstrous, of appetite ravenous, or of inclination lovers of the night: For of all these sorts were the forbidden, or unclean birds, among the Jews. Now, since these unclean birds are not all of one feather, or kind, it intimates that the basest of all sorts, sects, professions and degrees, shall take shelter in Babylon towards her end; and that they shall there, in their temper, unanimously agree to shew themselves monstrous, to devour and eat up the poor and needy, and to blow out the light of the gospel.

“A cage.” Not to imprison them in, but for them to sit and sing in, to confer their notes in, to make melodious music in: I mean melodious to their own thinking; for the ass thinks that he sings full favouredly, and the owl endeavours to lift up her voice above all the birds of the wood: but it will be a prediction of her fall, and that her ruin is at the door.

Of these birds Zephaniah speaks, when he prophesies of the downfall of Nineveh, saying, “The cormorant, and the bittern, lodge in the uppermost lintels of it, their voice shall sing in the windows, when desolation shall be on the threshold.” An unseasonable time to sing in; for when death is coming in at the door, mourning should be in the chambers. But this is the judgement of God, That she should be a cage for every unclean bird to sing in, even then when her destruction and desolation cometh upon her.

To sing, as in a cage, doth also denote security, and that the heart is far from fear; for she saith, “I shall see no sorrow in that hour in which her judgement comes.”

But is this a sign of the approach of the ruin of Antichrist? And must those that shall live to see those days rejoice, when these things begin to come to pass? Are not these things rather a sign that the utter overthrow of the church of God is at the door? Indeed, to sense it is, and reason will be apt to say so: But hark what the Holy Ghost saith: “She is fallen! is fallen now!”

When therefore we shall see men like devils, yea, every foul spirit, and hateful bird, flock to, and take shelter in Babylon: let us not be frightened or dejected, but pluck up our hearts, and say, This is one of the signs that the downfall of Babylon is near. Wherefore it follows, after that the prophet had told us that these birds should dwell in the land of the people of God's curse, “That the wilderness, and the solitary places, should be glad for them, (for that they are there), and the desert shall rejoice, and blossom as a rose: It shall blossom as a rose: It shall blossom (saith he) abundantly, and rejoice even with joy and singing: The glory of Lebanon shall be given unto it: The excellency of Carmel and Sharon: They shall see the glory of the Lord, and excellency of our God.” And to support the weak from those fears that in those days will be pulling of them down, he adds, “Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a feeble heart, be strong, fear not: Behold your God will come with vengeance, even God with a recompence, he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: For in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: In the habitation of dragons where each lay, shall be grass, with

with reeds and rushes. And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it, but it shall be for those: The wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there. And the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads: They shall obtain joy and gladness, and sorrow and sighing shall flee away."

What say ye now, ye sons of God! Will you learn to make a judgement of things according to the mystery of the wisdom of God; or will you longer conclude according to sense and reason? "He turneth the shadow of death into the morning;" and commands oft-times, that the fairest day should succeed the foulest night. Wherefore, when we see these devils, foul spirits, and unclean birds in Babylon; yea, when we see good men leave her, and the vilest run in to her, then let us sing the angels song, and say, "Babylon the great is fallen! is fallen! and is become the habitation of devils, and a hold for every foul spirit, and a cage for every unclean and hateful bird."

4. Another sign of the approach of the ruin of Antichrist is, The slaying of the witnesses: for the witnesses are to be slain before the fall of Antichrist; and that by the hand of the beast, who shall manage the members of Antichrist, having qualified them before that work, with those qualifications of which you read in the sign foregoing. For what can better fit a generation for such a work, than to be themselves all turned devils, and also succourers of all foul spirits? Wherefore they must be the wickedest of men that shall do this; the very scum of the nations, and the very vilest of people. Nor is this a new notion: God threatened to give his sanctuary into the hands of strangers for a prey, and to the wicked of the earth for a spoil: To robbers, burglars, and they should defile it. Again, saith God of his people, "I will bring the worst of the heathen, and they shall possess their houses." For the truth is, this work is too bad for men, either of reason or conscience, to be found in the practice of. The hangman is usually none of the best: The witnesses are also to be slain, but not a man, but a beast, must slay them; a den of thieves, a hold of foul spirits must do it.

That the witnesses must be slain before the fall of Babylon, has been hinted already. Also, that their death is a forerunner of the ruin of Antichrist, has before been touched upon; but in this place I shall a little enlarge.

And therefore I proceed: "And when they shall have finished their testimony, the beast that ascended out of the bottomless pit shall make war against them, and overcome them, and kill them; and their dead bodies shall lie dead in the street of that great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people, and kindred, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put into graves. And after three days and an half the spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them that saw them. And they heard a great voice from heaven, saying, Come up hither: And they ascended to heaven in a cloud, and their enemies beheld them."

Thus you see their death is before their deliverance. Also their death is to be by the hand of the beast; to wit, by the men that have and hold his mark, and that of his image, and that are of the number of his name. You see also that their death is not only a forerunner of their deliverance, but a

sign

sign that their deliverance is at the door; since the one is but three days and an half before the other.

And if a short comment upon this text will give a little light to the reader, I shall not count my labour lost.

“And when they shall have finished their testimony.” When, or about the time they have done their work of witness-bearing for God in the world; when they have made, or are making an end of giving their testimony for Christ, and against the witchcrafts, idolatries, forceries, fornications, thefts, murders, and wickedness of Antichrist; then, and not till then.

“The beast that ascended out of the bottomless pit.” The beast: The power that carrieth and beareth up Antichrist, the mother of harlots: The beast upon which the woman sitteth, and by the heads and horns of which she is protected and defended; he is said to ascend out of the bottomless pit; for that he manifesteth by his doings, that he was born there, and came to do the work of the king thereof.

“Shall make war against them.” We read that he made war against them all the time of their prophesying in sackcloth, while they were bearing their testimony against his doing; and that his commission was, That he should have leave to make war so long. But here we read again, “that when they had finished their testimony,” and so consequently he had run out the time of his first commission for war, he makes war again. So that this war which now he raiseth against them, seems to be another, a new war, and such as is grounded upon other, to wit, new arguments, besides those upon which his first war stood. By his first war he sought to beat down and overthrow their testimony; by this war he seeketh to overthrow themselves. The first war he made was grounded upon a vain confidence of his ability to destroy their faith; but this last was grounded upon madness against them, because their testimony had prevailed against him: Wherefore, torment wherewith these witnesses by their testimony tormented him and his followers, was the cause of this last war. And this is insinuated, when he saith, “They made merry for their victory over them, because these two prophets, (to wit, by their testimony,) tormented them that dwelt on the earth.”

The beast therefore will make a war against the witnesses all the time of their prophesying in sackcloth, which will be a thousand two hundred and threescore days. In all which time, they shall give him the foil, and overcome by their faith and testimony, and be proclaimed more than conquerors over him, through the Christ that loved them. But now in this second war he overcomes them, he overcomes them, and kills them.

Jezabel, for a long time made war against Elias the prophet, seeking to overthrow the worship of God which he maintained, and to establish the religion of Baal: But when she saw, that by all she could do, she got nothing, but that the prophet got the day of her worship, priests, and worshippers, she breaks out in a rage, as one tormented almost to death, and raises a new war; not now against his religion, but his person, and desperately swears by all the gods that he had. That by to-morrow that time the life of the prophet should be as the life of one of her priests, whom he had slain for an idolater. When the devil sees that he cannot do by argument, he will try if he can by blows.

When Zedekiah, the son of Chenanah, saw that with argument he could not overcome Micaiah, he steps to him, and takes him a box of the ear. This new war is a box of the ear which the beast will give the witnesses, because

cause they overcame him by their faith and testimony all the time that the first war lasted.

Now how long this second war will last, and what strugglings the witnesses will make, before he shall overcome them, I know not. This I know, that the text saith, "By this war he shall overcome them."

"And shall overcome them." Saints are not said to be overcome, when they are imprisoned, banished, and killed for their faithful testimony. No; by these things they overcome. To overcome then, is to get the mastery, to subdue, to turn out of possession, to take and hold captive, to strip the subdued of power and privilege, as is sufficiently manifest both by scripture and reason: For of whom a man is overcome, of the same he is brought in bondage.

So then, when he is said to overcome them, it is meant, he shall get the mastery of them, they shall grow faint before him, have no heart or spirit to bear up in their profession against him; against him, I say, as she did the thousand two hundred and threescore days war with him; for then they were overcomers, and did bear away the garland.

Nor do I, for my part, wonder at this, when I consider that these witnesses are a succession of good men; and that when Israel came out of Egypt of old, the feeble and weak-handed did come behind. It will be the lot therefore of the church, in the latter end of the reign of the beast, to be feeble and weak in their profession, the valiant ones have gone before. These will come in, when those that were able have bravely borne their testimony, or when they are upon finishing of that: in comparison of whom, they that come after will be but like eggs to the cocks of the game; wherefore they must needs be crushed, cowed, and overcome. And then will the beast boast himself, as did his type of old, and say, "Mine hand has found, as a nest, the riches of the people; and as one gathereth eggs that are left, have I gathered all the earth, and there was none that moved the wing, or that opened the mouth, or peeped."

A sad time, and it is to happen to the people that are left, to the latter end of the witness-bearers; and that too when they shall have finished their testimony.

Of this tyranny the cruelty of Amalek was a type; who, as was hinted before, smote the hindmost, the weak. But his judgement is, That he shall perish for ever.

"And shall overcome them." There are two ways of overcoming, to wit, by power and policy; and perhaps by both these ways they may be overcome. However, overcome they shall be; for so saith the holy word of God, "Yea, the beast shall overcome them." Wherefore the church of God, at that day, will be under such a cloud as she never was since Christ's day. Now how long they shall thus be held captive before they are brought to execution; whether the beast will ride in triumph while they are in his bounds, or whether he will suddenly kill them, that time, and observation, and experience, must make manifest: but kill them he shall, that is certain, for so says the Holy Ghost.

"And shall overcome them, and kill them." In this method therefore God will suffer the beast to proceed with the church of God, after she has sufficiently borne her testimony for him in the world. He shall war against them, but that is not all; he shall overcome them, but that is not all; he shall overcome them, and kill them.

"And kill them." Of their slaughter also I shall speak a word or two.

But

But first I would note, as all know, that there is a difference to be put betwixt killing and overcoming; for though every one that is killed is overcome; yet every one that is overcome, is not killed. Men may be overcome, and yet live; but when they are killed, it is otherwise. There may be a cry heard from the mouth of them that are overcome, but not from the mouth of them that are killed. They that are overcome may consult their own enlargement and deliverance; but they that are killed cannot do so. I do therefore distinguish betwixt being killed and overcome, because the text doth so: "He shall make war against them, and shall overcome them, and kill them."

"And kill them." From these words therefore I will take occasion to inquire,

1. How they are to be considered as to this slaughter.
2. What death they must die to accomplish this prophecy.

First, How are they to be considered?

I answer, not in a carnal or natural, but in a mystical sense. For, first, They are called witnesses. Secondly, They are put under the number of two, "My two witnesses." Both which are to be mystically taken.

1. Because their testimony standeth not in their words only, but in their conversation; yea, in their suffering also: and that is a mystical witness-bearing.

2. They go under the number of two; not because there were indeed two such men in the world, but because two are a sufficient number to bear witness: and God's church, in the most furious heat and rage of Antichrist, has been at least of such a number of professing saints, to proclaim against the beast and his worship in the name of God. To think that there have been two such men in the world is ridiculous; for these witnesses must continue to give their testimony for God against Antichrist, a thousand two hundred and threescore years. Nor can they scripturally bear this title, "My two witnesses," but with respect to their prophesying so long. The witnesses therefore are nothing else but a successive church, or the congregation of God abiding for him against Antichrist, by reason of a continual succession of men that is joined by the special blessing of God unto it.

Secondly, What death they must die? I answer, Not a corporeal one, but that which is mystically such. And I chuse to understand it thus, because this suiteth best with their state and condition, which is mystical. Besides, thus did they (when they did overcome) slay their enemies, even with the fire or sword of their mouth. If any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; if any man will hurt them, he must in this manner be killed. As therefore they went about to kill their enemies, so their enemies will kill them: but they fought to kill their enemies by their testimony as to their Antichristian spirit and church-state; and their enemies will kill them, as to their Christian heat and fervency of mind; and also as to their Christian church-state. So that (at least so I think) there will be such ruins brought both upon the spirit of Christianity, and the true Christian church-state before this Antichrist is destroyed, that there will for a time scarce be found a Christian spirit, or a true visible living church of Christ in the world. Nothing but the dead bodies of these will be to be seen of the nations; nor them neither, otherwise than as so many ruinous heaps. For the love that I bear to the church of Christ, I wish, as to this, I may prove a false prophet: but this looks so like the text, and also so like the dispensations of God with his church of old, that I cannot but

think it will be so. For the text, I have spoken to that already: wherefore I will now present you with some things that look like parallel cases.

1. When the church was coming out of Egypt, just before they were delivered from Pharaoh, they were in their own eyes, and in the eyes of their enemies, none other than dead: "It had been better (said they to Moses) that we had served the Egyptians, than that we should die in this wilderness." The people said so, Moses feared, and Pharaoh concluded they were all dead men. Also Paul tells us, "that they were baptized (that is, buried) unto Moses in the cloud, and in the sea." They were, for the time, to use the expression, a dead church, both in the eyes of Pharaoh, in the eyes of Moses, and also in their own.

And it is to be taken notice of, as the witnesses in the text were slain but a little before the ruin of Antichrist began; so this church was baptized in the sea but a little before great Pharaoh was drowned there.

2. In the time of Elias, which time also was typical of this, what church was there to be seen in Israel? None but what was under ground, buried in dens, and in caves of the earth: yea, the prophet could see none; and therefore he cried to God, and said, "Lord, they have digged down thine altars, and slain thy prophets, and I am left alone, and they seek my life! What visible living church was now in the land, I mean, either with reference to a godly spirit for it, or the form and constitution of it? What was, was known to God, but dead to every man alive.

3. What was the dry bones that we read of in the 37th of Ezekiel, but the church of God, and also a figure of what we are treating of? And why called dry bones, since the people were alive, with their substance, wives, and children; but to shew, that that church of God was now, as to their spirit and church-state, accounted as dead, not only by themselves, but by the king of Babylon, and the nations round about? Babylon then was the valley, and the grave, and the church of God were the bones: bones without flesh, sinews, or skin; bones exceeding dry; yea, so dry and dead were they, that the prophet himself could not tell whether ever they should live again.

Now this, as I said, was a state that was not to end with the church of Israel, but to be acted over once again by the beast with the church of the New Testament; yea, it is an easy matter, to make their witnesses in this their death, and the church of Israel in this their grave, in many things to symbolize.

4. Take another instance, or rather comparison, unto which the church of God compared herself, when under the king of Babylon's tyranny; and that is, she counted herself as the dung that the beast lets fall to the ground from behind him. And doth this look like a visible church-state? or has it the smell or favour of such a thing? Nebuchadnezzar (said she) hath swallowed me up like a dragon; he hath filled his belly with my delicates; he hath cast me out. Pray, what would you think of a man, of whom one should tell you, That he was eaten up of a dragon, made to fill the belly of a dragon, and cast out as the dung of a dragon? Would you think that such an one did all this while retain the shape, form, or similitude of a man? Why, thus the church said she was, and thus the church shall be again: For she is once more to be overcome, to be overcome and killed; and that by the beast, the dragon's whelp, of which the king of Babylon was a type. And therefore I conclude the premises; that is, That the beast will kill the church that shall be in the latter days, as to her Christian spiritedness, and her

her church-state. And I could further add, That if we hold they die corporeally, we must conclude, that their natural body being slain, shall lie three years and an half in the street; yea, that their resurrection shall be corporeal, &c. But why we should think thus, as yet I can see no reason, since the persons are such mystically; the beast mystically so; the street in which they be, mystically such; and the days of their unburied state, to be taken mystically likewise. But we will pass this, and descend to other things.

5. I will yet add another thing. When Israel was coming out of Babylon, yea, while they were building of the temple of God, which was a figure of our church-state now under the gospel, they were not only troubled, hindered, and molested in their work, but were made for a time to cease, and let the work lie still.

"Now (says the text) when the copy of King Artaxerxes letter (which we sent to forbid the Jews in their work) was read before Rehum and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power. Then ceased the work of the house of God which is at Jerusalem: so it ceased unto the second year of the reign of Darius the King of Persia."

And I pray, since their temple-worship was a type of a New-testament church-state, and worship, what doth their causing of that work to cease signify to us, but that we must have a time also to cease as they? and since their temple-work was caused to cease before the house was finished, what face could there be at present thereupon, but that, to look to? it was like some deformed, battered, broken building, or as such an one that was begun by foolish builders. Yea, and since the Jews left off to build God's house at the command of the Heathens, what did that bespeak, but that they had lost their spirit, were quashed, and so as to their temple-work, killed, as it were, to all intents and purposes? And thus it will be, a little before the church of God shall be set free from the beast, and all his angels; for these things were writ for our admonition, to shew us what shall be done hereafter; yea, and whether we believe or disbelieve hereabout, time will bring it to pass.

I do not question but many good men have writ more largely of this matter; but as I have not seen their books, so I walk not by their rules. If I mistake, the mistakes are only mine, and if I shall merit shame, I alone must bear it.

Some may think they have said enough, when they assert, that for the witnesses to be killed, is, to be dead in law. But I answer, That is not to be overcome. They are here said to be overcome; and that is more than to be dead in law: For a man may be dead in law, and yet not be overcome; and if so, then far enough off from being killed. So then, for as much as they are said to be overcome and killed, it must be more than to be dead in law. Besides, the text supposeth, that they had yielded up as dying men do their souls, their spirit of life, into the hands of God: For it saith concerning them, "That at their resurrection, the spirit of life from God entered (again) into them:" Into them antecedent thereunto: "And after three days and a half, the spirit of life from God entered into them, and they stood upon their feet." Thus it was concerning the dry bones, of which mention was made before: "Then said he unto me, prophesy unto the wind, prophesy son of man, and say to the wind, Thus saith the Lord God, come from the four winds, O breath, and breathe upon these slain, that they may live." And thus much concerning their killing.

Now, as I said, since in death the body doth not only lie dead, but the spirit of life departs therefrom, it is to shew, that not only their bodies, their church-state, shall die, (for churches are called bodies), but that spirit of life that acted those bodies, shall be taken up to God. There shall for a time be no living visible church of Christ in the world: A church, but no living church, as to the church-state; a church in ruins, but not a church in order; even as there was once a Christ, but no living Christ, in the grave; yet the gates of hell shall not prevail to an utter overthrow thereof, no more than they prevailed to an utter overthrow of Christ; but as one did, so shall the other revive and rise again, to the utter confusion and destruction of their enemies: Yea, and as Christ, after his resurrection, was, as to his body, more glorious than he was before; so the witnesses, after their resurrection, shall be more spiritual, heavenly, and exact, in all their ways, than they were before they were killed. Resurrections are always attended with new additions of glory; and so shall the church of God; as to her church-state, be in the latter days (m).

But yet the beast shall not altogether have his will, (if that at all was his will), that these witnesses, in this second war, should be conquered to a compliance with Antichrist in his foolish and vain religion: For it is not with dead men to comply, but as they are dead to their own church-state, so they are to his. When the Jews had killed Christ, it was beyond all the art of hell to cause that his body should see corruption; so when the beast has killed the witnesses, he shall not be able to corrupt them with any of his vices.

Hence you find, that not the witnesses, but the dwellers upon the earth, were them that danced after the devil's pipe, when he had fulfilled their murder.

Nor doth this murder, as to the fulfilling of it in those nations where the woman sitteth, seem to be a great way off, if all be true that from foreign parts some have said: For what a withdrawing of God and of his Spirit is there already in some of the churches of God! The word worketh not that sound repentance which it was wont to do: Preachers preach for little, but to spend themselves as men that are wounded do when with groans they let out their life. Where (say some) is the spirit and life of communion? and where that practical holiness that formerly used to be seen in the houses, lives, and conversations, of professors? The whole head is sick, and the whole heart faint already; and how long will it be before churches die of the wound that the beast has given them, time must make appear: But die I perceive they must; for if the wound already given will not kill, repeated blows shall.

By all that I have said, I do not deny but that many of the people of God may die corporeally, by the hand of the beast, in this second war that shall be made by him against the witnesses: But should as many more die, that will

(m) There is a vast and happy difference between the christian's present and future state. All that we here know, either of the words or works of God, is but a little part of what may and shall be known; and blessed be God that this perfect state doth not succeed the imperfect one after a long interval (at the resurrection and re-union of the body), but the imperfect state of the soul is immediately done away, at the death of the body, by the coming of the perfect one; the glass is laid by as useless, when we come to see face to face, and eye to eye. God, in his infinite wisdom and goodness has so ordered it, that the bodies of believers shall first bear the image of the earthly Adam, being subject to frailties, sin, and death, that the

will not prove that that death will be that that by the killing of the witnesses is intended.

Something I would bestow upon the reader, for him to carry with him as a memorandum, while he reads this account of things: As,

1st. This victory of the beast is not to be until the witnesses have finished their testimony; and so by all that he shall do, he shall not hinder the revelation of any of the truths that they either were to bring to light, or to confirm by their witness-bearing.

Witnesses are not always bound to speak: There is a time to keep silence, and thou shalt be dumb. But how shall we know when this time is come?

(1) When a sufficient testimony has been given for Christ, and against Antichrist, before the God of heaven; for he must be the judge.

(2) When her enemies forbear to plead against her by argument, and rather betake themselves to blows.

(3) When the spirit of testimony-bearing is taken from the church; for that is not essential to Christianity, but is given and taken away as there is occasion.

(4) When testimony-bearing becomes a vain or needless repetition, when they have heard sufficiently of things before.

2dly, This victory of the beast shall not invalidate or weaken their testimony; no not in the eyes of the world; for they will still remember, and have a reverence for it: This is intimated by this, "That they of the people, and kindreds, and tongues, and nations, (that are neither the witnesses, nor they that in the next verse are called the inhabitants, or they that dwell upon the earth) shall not suffer their dead bodies to be buried, or be put into graves."

3dly, This shall not lengthen the reign and tranquillity of the Antichristian kingdom; nor frustrate, drive back, (or cause to tarry), the glorious freedom and liberty of the saints.

But some may say, This will be a sad day.

So it will, and gloomy, but it will be but short, and the righteous shall have dominion over them next morning. It will last but three days and a half; nor shall it come, but for the sins of churches and saints, and to hasten the downfall of the kingdom of the beast, and for the sweetening to the church her future mercies.

Christ Jesus, our Lord, in answer to the question of his disciples, about the destruction of Jerusalem, presented them with a relation of many sad things; but when he was come even to the hearts of men, and had told them that they should fail for fear, he said, when these things begin to come to pass, look up, and lift up your heads, for your redemption draweth nigh.

It is as ordinary as for the light to shine, for God to make black and dismal dispensations, to usher in bright and pleasing; yea, and the more frightful that is which goes before, the more comforting is that which follows after. Instances abundance might be given as to this, but at present let this suffice

dignity and real excellency of the spiritual life may infinitely transcend the natural; but in the resurrection the bodies of believers shall bear the image of the heavenly Adam, that is, be changed into the likeness of Christ's glorious body. Such is the wise, unerring, and perfect contrivance of infinite wisdom, that all imperfection, sin, corruption, infirmity and deformity, shall give place to an absolute and everlasting freedom therefrom, when soul and body shall live immediately upon God, act freely and delightfully for God, and be for ever satisfied in the full and soul-ravishing enjoyment of him,

that

that is here upon the paper before us, namely, the state of the witnesses, with their glorious resurrection.

5. Another sign of the approach of the ruin of Antichrist will be this; the great joy that will be in her, and among her disciples, when they shall see that the witnesses are slain, and lie dead upon the spot: And they that dwell upon the earth shall rejoice over them, and make merry, and send gifts one to another, because these two prophets tormented them that dwell on the earth. Babylon has been always a merry city, and her disciples merry men; but the poor church of Christ has been solitary, and as a wife forsaken; her tears upon her cheeks bear her witness, and so doth her sackcloth-weed. Hence our Babylon, under the name of Nineveh, is called the rejoicing city; only her joy is distinguished from that which is the joy of God's people, by these two things.

First, Either she rejoiceth in outward and carnal glory, or else in the ruin of the church of God. This last, to wit, the (supposed) ruin of the church of God, is that which will be now the cause of her glorying. And this is the joy that God complaineth of, and for the which he said that he would punish Babylon: "Chaldea shall be a spoil: All that spoil her shall be satisfied, saith the Lord; because ye were glad, because ye rejoiced, ye destroyers of mine heritage," &c. The joy therefore of Babylon, Antichrist, the joy that she shall conceive in her heart upon the slaughter of the witnesses, is a sure sign of her unavoidable ruin and destruction. These two prophets tormented her; they were to Babylon as Mordecai was to Haman, a continual plague and eye-fore; as also was David to the wretched Saul: But now they are overcome, now they are killed, now she rejoiceth and maketh merry. And this her joy was of old prefigured by them that in her spirit have gone before her: As,

1st, When the Philistines had, as they thought, for ever overcome Samson, that Nazarite of God, how joyful were they of the victory! "And the Lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice; for they said, Our god hath delivered Samson our enemy into our hands. And when the people saw him, (saw him in chains) they praised their god; for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, who slew many of us." Poor Samson! while thou hadst thy locks, thy liberty, and thine eyes, thou didst shake the pillar that did bear up their kingdom! but now they have conquered thee, how great is their joy! how great is their joy, and how near their downfall! This therefore is a joy that is like that we have under consideration, to wit, the joy of them that dwell upon the earth, for that the witnesses that did bear up the name of God in the world, were overcome and killed.

2dly, Like to this is that which you read of in the first book of Samuel, concerning the men that had burnt David's Ziklag. Ziklag was poor David's place of safety, nor had he any else but that under the whole heaven: But the children of the east came upon it, and took it, set it on fire, and carried thence all David's substance, with his wives and his children: (Very ill done to a man in affliction, to a man that went always in fear of his life, because of the rage of his master Saul). But how were they that had got the victory? Oh! joyful and glad, and merry at heart, at the thoughts of the richness of the booty! "Behold, they were scattered abroad upon all the earth, eating, and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines,

from

(from Ziklag,) and out of the land of Judah." Here again you find a joy and merriment like these that we have under consideration, and that upon such like accounts. Nothing pleases the wicked more, than to see the godly go down the wind; for their words, and lives, and actions, are a plague and a torment to them; as it is said of these two prophets, "They tormented them that dwell on the earth."

3dly, While the church of God lay dead in Babylon, and as bones exceeding dry, what a trampling upon them was there by Belshazzar a little before his death! "He called for his golden and silver vessels that his father Nebuchadnezzar had taken out of the temple of God that was at Jerusalem, (those holy vessels once dedicated to the worship and service of God,) that his princes, his wives and his concubines, might drink therein;" An high affront to heaven: "They drank wine, and praised the gods of gold, and of silver, and of brass, of iron, of wood, and of stone:" And all, to shew what a conquest, as he thought, he had got over the God of heaven, and over his people that dwelt in Jerusalem, and over his ordinances and vessels used in his worship and service. Yea, this he did with such joy that was not usual, as is intimated by his doing of it before a thousand of his lords, and that till he had drank himself drunken. But all this while, as was hinted before, the church of God, as it were, lay dead at his feet, or, as the phrase is, as bones exceeding dry. This too will be the joy of the beast and his followers in the latter days; they will make war with the witnesses; they shall overcome them and kill them; and when that is done, they shall rejoice over them and make merry. But as Belshazzar soon after this saw the hand writing that made his knees knock together; and as he lived not to see the light of another day; so it will be with the beast and his followers; the next news that we hear upon this mirth and jollity, is, the tenth part of his kingdom falls, and so on till the whole is ruined.

4thly, Moab also, in the day that Israel was taken captive by their enemies, could not forbear but skip for joy, so glad was he in his heart thereat. But what saith the jealous Lord? "Make him drunken, for he magnifieth himself against the Lord. Moab also shall be a derision: For was not Israel (saith God) a derision to thee? Was he found among thieves? For since thou spakest of him, thou skippest for joy." Of all things, God cannot away with this: For when the wicked would rejoice that they have been suffered to make havock of the church of God, they deny the wisdom and power by which they were permitted to do this, and offer sacrifice to their own net and drag; which provoketh the holiness of Israel: "Shall the ax boast itself against him that heweth therewith? Or shall the saw magnify itself against him that shaketh it?" As if the rod should shake itself against him that lifteth it up; or as if the staff should lift up itself, as if it were no wood. But what follows? Why, burning and consuming of soul and body of them that do such a thing. And this text I the rather bring, because it is to be the portion of Antichrist.

And therefore let this be a caution to the men that wonder after the beast, to caution them to repentance, for he will assuredly go into perdition. What! shall the witnesses of God be killed? Shall the beast stand glorying over them while they are dead, with his feet in their neck, and shall none be angry at it? Let them that love themselves look to themselves: God will be concerned, and will assuredly for this quickly put a period to the kingdom and reign of Antichrist.

And

And although this glorying mistress of iniquity, this Antichrist and Babylon, may say that her power is the hammer of the whole earth: yet God will cut him in sunder, and break him in pieces with his bout-hammers, with the Protestant kings of the earth, that he will use to do this work withal; that is, when this last sign is fulfilled. I call it the last sign; I find none that doth intervene betwixt the slaying of the witnesses and the beginning of the ruin of Antichrist but this.

But a little to comment upon their joy, as the Holy Ghost doth set it forth. The cause of their joy we have touched already; which was, for that they had slain their tormentors: For, as was shewed you, the witnesses had been their tormentors; but when they shall overcome them and kill them, they rejoice, make merry, and send gifts one to another.

This repeating, and repeating with aggravation, doth manifest, that at that day their joy will be exceeding great: "They shall rejoice, and make merry," &c. They shall rejoice over them, over their slain, their enemies, their tormenting enemies. His joy, therefore, is a joy that flows from victory, from victory after a war that has lasted a thousand two hundred and threescore years. They shall rejoice, as they do that have a most potent, vexatious and tormenting enemy, lying dead at their foot, and as those that ride in triumph over them. They shall therefore rejoice as conquerors use to do, who make the slaughters of their spoiled enemies the trophy of their joy.

For the devil, that great deceiver of mankind, will so flush up and bewitch the men that wonder after the beast, with the victory that they shall get over the faithful witnesses for God and his Son, that they will think, (it will never be day,) that the victory is so complete, so universal, so thorough, that the conquest must be lasting. And from sense and reason they will have ground to think so; for who now is left in the world any more to make head against them? But here comes in that which will utterly spoil this joy; these conquered, killed, dead men, must come to life again; and then what is become of their joy? "And great fear fell upon all that saw them." Wherefore this joy must fade and vanish. But, I say, the followers of the beast will be far from thinking so; for they will rejoice over them, make merry, and send gifts one to another; concluding, that these tormentors shall never torment them more. But Jacob's blessing upon his son Gad, shall be fulfilled upon these witnesses: "Gad, (saith he,) a troop shall overcome him; but he shall overcome at the last." So then these conquerors must not always rejoice, though they will suppose they shall, and also make merry too.

"And make merry." To make merry is more than to rejoice. To rejoice doth shew the present act of the soul, but to make merry is to use the means as will keep this joy alive, and on foot. Joy is one thing, and the continuance of it is another. Joy may be begotten by a conceit, a thought; but it cannot be maintained so; because deliberation will come in and spoil it, if sufficient means is not used to continue it: Wherefore he adds, "They rejoiced over them, and made merry."

And there are five things that are usually made use of to keep up wicked joy. 1. There is the merriment of music. 2. The merriment of feasting. 3. The merriment of laughter. 4. The merriment of fleshly solace. 5. Revenge upon a supposed enemy. So then, by these five things, we see what is the way that sinful joy is maintained in the hearts of wicked men; and also by what means the limbs and brats of Antichrist will keep up that joy that at first will be conceived in their hearts, at the thoughts that

now they have killed their tormentors. 1. They shall have music. 2. They shall have feasting. 3. They shall have laughter. 4. They shall have fleshly solace. And, 5. They shall have their fill, for the time of revenge. Thus therefore shall they rejoice over them, and make merry, all the time of that little, short everlasting, that they are to live in the world.

"And make merry." To make merry, to make wicked mirth, there must be a continual fraternity, or brotherhood, in iniquity, maintained among them, and that where none may come to interrupt; and that they will be capable of doing any where then, for that their tormentors will be dead. Wickedness shall walk with open face in those days; for then there will be none alive for God and his ways: wherefore the beast and his train may do what they will. Now will be the time for men to live carelessly and wantonly, and to make their wantonness their joy, (after the manner of the Zidonians,) for there will be none to put them to shame.

"And shall send gifts one to another." This is another token of their gladness, and also a means to buoy them up still: and it will be a sign that they have joined hand in hand to do this wickedness, not dreaming of the punishment that must follow. This sending of gifts to each other, and that after they have slain these two prophets, doth also declare that they will be far from repentance, for the commission of so great an offence. Nay, it signifies further that they were resolved and determined to quench all manner of convictions one in another, that might arise in their hearts for the sin which they had committed: for a gift blinds the eyes of the wise, and perverts the judgement of the righteous; how much more then will it fiddle and choak appearances of such upon the spirits of wicked men! I question not at all but many have been, by the favours and gifts of wicked men, drawn down into the belly of hell.

Now what these gifts will be, either as to kind or quantity, that I can say nothing to: but probably, whatever they will be, there will be but little of their own cost in them. Victors and conquerors do use to visit their friends with their spoils won in battle, with the spoil of the enemies of their God.

And this was David's way; after he had recovered the loss that he had sustained at the burning of his Ziklag, he sent to his friends of what he had taken from his enemies, as token of victory: "David sent of the spoil (says the text) unto the elders of Judah, even to his friends; saying, behold a present for you of the spoils of the enemies of the Lord!" And why may not those we have now under consideration, do so to their god, and their friends also? Spoiling is like to be one of the last of the mischiefs that Antichrist shall do to the church of God in this world: and methinks, since the beast will have power to overcome, and to kill, he should also have power to take away: "Hast thou killed, and also taken possession?" said the prophet to wicked Ahab.

However, whatever their gifts may be, and at whose cost soever bought, it is a sign their hearts will be open, they shall send gifts one to another: their merry days will then be come, and their enemies will then be dead at their feet; wherefore, now they will have nothing to do, but to rejoice over them, and to make merry, and to send gifts one to another.

Thus, as to sense and reason, all shall be hush, all shall be quiet and still: the followers of the Lamb shall be down: the followers of the beast shall be up, cry peace and safety, and shall be as secure as an hard hear,

peace, and a deceitful devil can make them. But behold, While they thus sing in the window, death is straddling over the threshold! While they are crying peace and safety, sudden destruction cometh: by that they have well settled themselves at their table with Adonijah, they shall hear it proclaimed with sound of trumpet the witnesses are risen again.

Now the Christians pipes will go again, and surely the earth will be rent with the sound of their shouts and acclamations, while they cry with joyful sound, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever."

But wo to the wicked, it shall be ill with them; for the Lord Jesus will now begin to shew his jealousy, and to make known his indignation, towards those that have thus cruelly slain his prophets, digged down his altars, and made such havock of the afflicted church of God. Now will he whet his glittering sword, and his hand shall take hold on vengeance, that he may render a recompence to his enemies, and repay them that hate him.

But this he will not do immediately by himself, but by such instruments as have been spoken of before: of which more particularly to treat, shall be that I shall next take in hand.

Of the instruments that God will use to bring Antichrist to his ruin.

ALTHOUGH I have hinted at this before, yet it may be convenient briefly to touch it again. Antichrist, as I have told you, consisteth of soul and body, and must be destroyed by such instruments as may most properly be applied to each. Further, As to the soul, spirit, or life of Antichrist, and its destruction, of that we have also spoken already. It remains then, that now we discourse of the ruin of his body and flesh.

I then take it, That the destruction of her flesh shall come by the sword, as managed in the hands of kings, who are God's ministers for the punishment of evil deeds, and the praise of them that do well. Not that the church, even as a church, shall be quite exempt, and have therein no hand at all; for she, even as such, shall, with her faith and prayers, help forward that destruction.

The church, therefore, as a church, must use such weapons as are proper to her as such; and the magistrate, as a magistrate, must use such weapons as are proper to him as such. When the church of Israel were prisoners in Babylon, they did not fight their way through their foes, and the countries to Jerusalem; but waited in their captivated state with patience, until the kings of the Medes and Persians came to deliver them. Nor is it to be slighted, but to be thought on seriously, that before there was an Israelite captive in Babylon, their deliverer Cyrus was prophesied of: which Cyrus did afterwards come and take Babylon, and deliver the captive, as it was foretold he should. He saith unto Cyrus, "He is my shepherd, and shall perform all my pleasure, even saying to Jerusalem, Thou shalt be built, and to the temple, Thy foundation shall be laid." And again, "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden to subdue nations before him, &c. I have raised him up in righteousness, and I will direct all his ways: He shall build my city, and shall let go my captives, not for price nor reward, saith the Lord of hosts." And this accordingly he did, to wit, when the time was come; as may be seen in those

these holy records, where these things are made mention of. Indeed, as I said, the church is not excluded, she may and ought, with her faith and prayer, and holy life, to second this work of kings. Wherefore, when God speaks of bringing down the lofty city, and of laying it low in the dust by the church, he saith, "They shall do it by their feet, and with their steps: The foot shall tread it down, even the feet of the poor, and the steps of the needy."

By feet and steps, I understand the good lives of the children of God: but now when kings come to deal with her, as kings, they serve her: as Samuel served Agag, as a judge, cut her in pieces with their swords: or, as you have it elsewhere, "They make her desolate and naked: they eat her flesh, and burn her with fire." The sword will be put into their hands for this very purpose. Thus therefore must their deliverance be begun.

It is also to be considered, That after these first kings of the Medes and Persians had broken the yoke of the king of Babylon from off the neck of the captive church, and had given her licence to go to her place to build her temple and city, and to sacrifice there according to the law of their God, (as both in Ezra and Nehemiah we read;) and when their work was hindered by under officers, or they endeavoured so to do, they pleaded the licence that they received to build and sacrifice by the decree of the first kings, and so finished their deliverance: They went not on in headstrong manner, as if they regarded neither king nor Cæsar; but Zerubbabel, and Joshua, and the rest of the chief of the fathers of Israel, said unto them that sought to hinder their work, you have nothing to do with us to build an house to the Lord our God, but we ourselves will build it unto the Lord God of Israel, as King Cyrus the King of Persia hath commanded us. And as they said, so also they did: The elders of the Jews builded, and they prospered, through the prophesying of Haggai the prophet, and Zechariah the son of Addo; and they builded and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes King of Persia. Yea, they did not only accept of the kindness of kings, but did acknowledge that kindness with thanksgiving, as a gift of the God of heaven: For the kings had commanded and given leave to the Jews to go to Jerusalem, to build their temple, and to do sacrifice there, according to the counsel of the priests that were at Jerusalem, and according to the law of God that they had in their hand. For Artaxerxes sent Ezra the priest to inquire after the condition that Jerusalem and Judah was in, according to, or by the law of God that was in his hand: "And he had licence also further to do with the king's silver and gold, which he gave for the service of the house of the Lord, according to the will, word, or law of his God. And thou Ezra, (says the King,) after the wisdom of thy God (that is, after his word,) which is in thy hand, set magistrates and judges which may judge the people that are beyond the river, all such as know the law of thy God, and teach ye them that know them not. And whosoever will not do the law of thy God, (that is, worship, and walk by the rule of his testament,) and the law of the king; (that is, shall refuse to give Ezra such things as by the king was appointed for Ezra's help in the furthering of the worship of God, according to the law of his God,) let judgement be executed speedily upon him, whether it be to death, or to banishment, or to confiscation of goods, or to imprisonment." This was therefore a wonderful gracious licence that the king now gave to Ezra: he imposed nothing upon him or the Jews in matters of religion and worship, but left him and

them wholly to the law, will, and word of God, only he laid check upon wicked and ungodly people, that if they did things contrary to the laws of Ezra's God, or did slight the king's law, as afore said, that then such penalties and pains should be inflicted upon them.

To the same purpose was the decree of Cyrus, and that of Darius to put it in execution. Also the penalty enacted against such offenders was full as sharp and severe: "Also I make a decree, (said the king), That whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon, and let his house be made a dunghill for this. And the God that hath caused his name to dwell there, destroy all kings and people that shall put to their hand to alter and to destroy this house of God which is at Jerusalem: I Darius have made a decree, let it be done with speed."

Indeed, sometimes a stop was put to this work by the kings, and the Jews were made to cease by force and power; the which the good people did bear with patience; also they waited to see their God go before them among the kings, who at length took away Artaxerxes, who for a time had put a stop to the work, and brought in another, who gave leave that with speed it should be set on foot again.

The Jews did also, in these vacancies, or times in the which hinderances were put, carry it very tenderly and lovingly to those kings that at present they were under, submitting of their bodies and their goods to their will, and meekly endured the trial and affliction, serving them with all faithfulness, watching to save their lives from the hands of bloody men. Also when the king's laws, and the law of their God, did at any time come in competition, they would indeed adhere to, and do the law of their God, yet with that tenderness to the king, his crown and dignity, that they could at all times appeal to the righteous God about it. Nor did they lose by so doing; yea, they prospered; for by this means Mordecai was made a great man, and a saviour of his people: By this means also was Daniel made a great man, and helpful to his brethren.

Kings, I say, must be the men that must down with Antichrist, and they shall down with her in God's time.

God hath begun to draw the hearts of some of them from her already, and he will set them, in time, against her, round about. If therefore they do not that work so fast as we would have them, let us exercise patience and hope in God. It is a wonder that they go so fast as they do, since the concerns of whole kingdoms lie upon their shoulders, and that there are so many Sanballats and Tobiahs to flatter with them and misinform them concerning the people that are delivered but in part. See what an ugly account was given of Jerusalem by the enemies of the Jews, even then when they were in the hands of their deliverers: "Be it known to the king, that the Jews which came up from thee to us, are come to Jerusalem, to build the rebellious and bad city, and have set up the walls thereof, and joined the foundations.—Be it known to the king, that if this city be builded, and the walls set up again, then will it not pay toll, tribute and custom, and so thou shalt end ~~a~~ge the revenue of the kings." Oh! what be it known, be it known, is here! But were not these gentlemen more afraid of losing their own places and preferments, than of the king's losing of his toll and custom? But the whole was a lye, though it hindered the work for a time, and the patience of the people, and their loyalty to the king, did conquer and overcome all.

I speak the more to this, because (as I have said) I believe that by magistrates and powers we shall be delivered and kept from Antichrist; and because God has already begun to do it by such, by which also she shall be destroyed: And I have a few things to present to good men, to be conversant in, in such a day as this.

Let the king have verily a place in your hearts; and with heart and mouth give God thanks for him; he is a better saviour of us than we be aware of, and may have delivered us from more deaths than we can tell how to think. We are bidden to give thanks to God for all men, and in the first place, for kings, and all that are in authority.

Be not angry with them, no not in thy thought; but consider, if they go not on in the work of reformation so fast as thou wouldst they should, the fault may be thine; know that thou also hast thy cold and chill frames of heart, and sittest still when thou shouldst be up and doing.

Pray for the kings to the God of heaven, who has the hearts of kings in his hand; and do it without wrath and doubting; without wrath, because thyself is not perfect; and without doubting, God governeth them, and has promised to bring down Antichrist by them.

Pray for the long life of the king.

Pray that God would always give wisdom and judgement to the king.

Pray that God would discover all plots and conspiracies against his person and government.

Pray also that God would make him able to drive away all evil, and evil men from his presence; and that he may be a greater countenancer than ever of them that are holy and good, and wait and believe, that God that has begun his quarrel with Babylon, Antichrist, the mother of Antichrist, the whore, would in his own time, and in his own way, bring her down by the means which he has appointed,

I do confess myself one of the old-fashion professors, that covet to fear God, and honour the king. I also am for blessing of them that curse me, for doing good to them that hate me, and for praying for them that despitefully use me, and persecute me; and have had more peace in the practice of these things, than all the world are aware of (*). I only drop this, because I would shew my brethren that I also am one of them, and to set them right that have wrong thoughts of me as to so weighty matters as these.

Now these kings whose hearts God shall set to destroy Antichrist, shall do it without those inward reluctancies that will accompany inferior men: they shall be stripped of all pity and compassion: Hence they are compared to the mighty waves of the sea, which saith, when the wrecked and dying mariners cry out for mercy for themselves, and for their children, I am a sea, I travail not, nor bring forth children, neither do I nourish up young men, or bring up virgins; I have therefore no pity for these, or any of them: therefore they must be swallowed up of this sea, and sink like a stone in the midst of these mighty waters.

And thus much for the means by which God will destroy the body and flesh of Antichrist.

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(*) This pious and benevolent disposition is characteristical of the true christian, who will ever be desirous and careful, by the grace of God, to discharge every social, moral, and relative duty enjoined in the sacred scriptures. By this means a clear and approving conscience is maintained, and God is glorified. Those who are thus under the influence and guidance of the

Of the causes of the ruin of Antichrist.

Although the causes of the ruin of Antichrist be to some conspicuous enough, yet to some they may be otherwise; yea, and will to all kings and people, whose eyes shall be held, that they may not see the judgement, in the reasonableness and equitableness thereof; and these shall wail when they see the smoke of her torment; and these shall cry, Alas! alas! Wherefore, for further edification, as I have treated of the man of sin already, so will I now of the causes of his downfall. And,

1. He must down, for that he hath usurped, and taken the name and attributes of God upon himself: He hath said, I am God: He hath set in the temple of God, shewing himself that he is God, yea, and that in contempt and scorn of any other, exalting himself above all that is called God, or that is worshipped; yea, hath cried down all gods but himself; wherefore it must needs be, that he be brought to judgement, that the truth of his saying may be proved. And for this cause he is threatened, under the name of the Prince of Tyrus: "Because thine heart is lift up, (saith the Lord) and thou hast said, I am a god; therefore I will bring strangers upon thee, the terrible of the nations, and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness: They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain, in the midst of the seas. Wilt thou yet say before him that slayeth thee, I am a god? but thou shalt be a man, and no god, in the hand of him that slayeth thee."

If God will not give his name or glory to another, be sure he will not be under another; but this to have, and thus to do, Antichrist has attempted. But how? In that he has been so bold as to prescribe and impose a worship besides, and without reverence of that which God hath prescribed and imposed: For to do this is to make one's self a God: "Thou shalt have none other gods but me," is the first command; and the first, to enforce the second, "Thou shalt not make to thyself any graven image, or the likeness of any thing that is in heaven above, or in the earth beneath, or in the waters under the earth:" thou shalt not bow down to them, nor worship them: For he that doth thus, is an idolater; and he that these things doth impose, is one that shews himself a god. But this doth Antichrist do: And it is worth the noticing, that God forbids not only images, but the likeness of any thing, books, altars, fancies, imaginations, or any thing in heaven above, or in the earth beneath, to bow down to, or to make them a means to worship, or come to God by, if he has not commanded nor tolerated them in his holy word.

Thus saith the Lord; and, I am the Lord, is the stamp, the seal, and sign of all true rulers of worship; and therefore it is so often repeated both in Moses, and in the prophets, where God commandeth worship to be performed, and imposeth the means and methods of it. Now this, thus saith

the divine Spirit, and delight in doing the Lord's will, experience a solid and sweet peace which the world is an utter stranger to, even that unspeakable peace and joy which passeth all knowledge and description. These will be safely sheltered in the ark of God, the city of refuge, when the wicked shall become as stumble, and shall not be able to escape the storm of God's wrath which awaits all those who live and die out of Christ, and have been found to despise his precious and everlasting salvation.

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the Lord, Antichrist has rejected; and, I am the Lord, he hath assumed to himself; and therefore without the law, the word and commandment, hath framed and imposed a worship, exalting himself in the temple of God, although he is but the man of sin, above all that is called God, or that is worshipped.

Nor is he in this his so foul a fact, without them that adore, worship his image, and wonder after him; yea, he hath got by this means almost the whole world to himself, who say, Who is like unto the beast? Who is able to make war with him? And that they might shew their resolvedness to stand by him, they receive his mark in their forehead, or in their hand; his mark, that is, they either openly or seriously become his disciples, and worship him according to the rules, methods, and ways that he hath prescribed. Wherefore, these with him, are also to drink of the fierceness of the wrath of almighty God: "If any man worship the beast, and his image, and receives his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation: And he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb."

But, I say, for that Antichrist hath thus taken the place of God, prescribed and imposed a worship as a God, got the world to worship and wonder after him as after a god; therefore shall he die the death of the uncircumcised, both in the soul, spirit, body, or flesh of Antichrist, therefore will God enlighten, and gather, and set the kings and nations against him that both he and his may be buried, and have their doleful withdrawing-rooms from the world in the sides of the pit's mouth.

2. Antichrist must be destroyed, because he hath set himself against the Son of God, against the Father, and against the Son. He had a spite against the Son betimes, even then when he came forth but in little bits, when he attempted to deny that he was come in the flesh. But seeing he could make no earnings of that, he hath changed his methods, and seeks to run him out and down by other means and ways: "Because therefore he hath set himself against the Son of God, the King, therefore he must die." That he hath set himself against the Son of God, is also evident; for he hath his name from thence: He is therefore called Antichrist. That he hath set himself against him, is yet further evident; for that he hath endeavoured to take from him his headship over, and his offices for and in the church, which is his body. He hath plainly endeavoured to be head, for that he hath striven to take his wife from him, and to cause that she should be called his: Yea, he hath endeavoured by all inventions to prostrate her to his lusts, to deflower her, and to make her an adulteress. He has been worse than Pharaoh, who took Abraham's wife; and worse than Abimelech, who lusted after Isaac's: Yea, worse than Phaki, who run away with David's; forasmuch as she is higher, beloved better, and cost more than did any of these. Would it not be counted an high affront, for a base inferior fellow to call himself the head of the Queen? Yet thus has Antichrist done, and worse; he has called himself the head of the universal church of God.

And as he has attempted to be head in his stead, so to be king, priest, and prophet.

(1) He has attempted to wrest his scepter and kingdom from him, in that he hath endeavoured to thrust himself into his throne, which is the heart and conscience of his people. The heart and conscience is that which Christ claimeth for his own proper and peculiar seat: "My Son, give me thy heart;

heart; that Christ may dwell in your heart by faith." In this therefore the church is not to be for another man, so will he be for her; but this throne Antichrist has lusted for, attempted to take, and made war with Christ and his church, because they would not yield up to him this glorious throne of his, and therefore he must die.

(2) He hath intruded upon the priestly office of Christ, hath called himself high-priest, though the Lord hath said, "Because thou rejectest knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children." But he will make himself a priest; he hath invented sacrifices for the quick and the dead: he hath put, as he presumes, merit and worth into these sacrifices; he hath commanded that those that worship, should have faith in, and expect benefit by these sacrifices, although he offereth to his God nought else but the flesh of the hog, and of the mouse, with the broth of his abominable things. Many and sundry ways he hath set himself up to be high-priest, though God knows no high-priest but one, though the church ought to know no high-priest but one; yea, though no high-priest but one can approach God's mercy-seat, to do for us the necessary and desired work.

(3) He hath intruded upon the prophetic office of Jesus Christ. What else means his pretences to infallibility? And that two when he imposes unwritten verities, abominable traditions, blasphemous rites and ceremonies; and forbids or dispenseth with the holy commands of God: Yea, when he enforceth these his Omrian statutes, and doth impose the works of the house of Ahab, he doth all in the name of the Lord Christ, when himself hath set himself in his place, and in his room. This is mystery Babylon, the mystery of iniquity: This is Antichrist's soul and body, and as such, must be destroyed. But;

3. Antichrist must be destroyed, because he hath blasphemed against the Holy Ghost, and so set himself above the Father, the Son, the Spirit; against all that is called God. The Holy Ghost is the Spirit of truth that Christ has promised to give unto his church, to help her in the understanding his holy word, and to enable her to believe and walk humbly and holily before God and man. The spirit of Antichrist is that spirit of error that hath puffed up the false church into a conceit of herself, and unscriptural worship; and that hath made this false church, which is his body, to ascribe all the horrible things and acts thereof to the wisdom, guidance, directions, or operations of the Holy Ghost. As,

(1) In all her unscriptural councils, assemblies, and convocations, they blasphemously father what they do upon the Holy Ghost, and make him the inventor and approver thereof.

(2) She also blasphemeth the Holy Ghost, in accusing and condemning the holy scriptures of insufficiency, for that she saith, though it is a rule, yet but an imperfect one; one deficient, one that is not able to make the man of God perfect in all things, without the traditions, inventions, and blasphemous helps of Antichristian wisdom.

(3) She hath also blasphemed the Holy Ghost, in that she hath set up her own church-government, offices, officers, and discipline: none of all which is the church of Christ directed to by the wisdom of the Spirit of God in his testament.

(4) She hath also sinned against the Holy Ghost, in that she hath, as it were, turned the Holy Ghost out of doors, in concluding that he, without the

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the works of the flesh, is not sufficient to govern the hearts of worshippers in the service and worship of God.

(5) She hath also thus sinned, in that she hath wrought many lying miracles in the face of the world, and imposed them upon her disciples for the confirming of her errors and blasphemous opinions, to the confronting of the true miracles wrought by the Holy Ghost; and also to the concluding, that there was an insufficiency in those that were true, to confirm the truth without the addition of hers; which she has wrought by the power of Satan, and the spirit of delusion, only to confirm her lyes.

(6) She hath sinned against the holy Ghost, in that she hath, with Jeroboam the son of Nebat, driven against the judgements wherewith God hath punished her; to call her back from her wicked way, and persisted therein, to the effectual proving of herself to be the lewd woman.

(7) She hath sinned, by labouring to hide all her wickedness, by lyes, dissimulations, and filthy equivocations of her priests, friars, Jesuits, &c. I say, her labouring to hide the wickedness that she hath committed against kings, countries, nations, kingdoms, and people. She hath hid these things by the means or persons made mention of before, as by the tail; for they indeed are the tail of the beast, that cover his most filthy parts. The prophet that speaketh lyes, he is the tail. But,

4. Antichrist must be destroyed, for the horrid outrage, and villainous murder that she hath committed upon the bodies of the saints. For there is none, as to these things, for cruelty, to be compared with the church of Antichrist and her followers: For upon whom hath not her cruelty been shewed, have they never so little stood in her way, though never so innocently and honestly by so doing, stood to the truth and verity of God? Yea, the promoting of her own superstition, idolatry, and blasphemous rites and ceremonies, have been so pursued by her, that she has waded through a sea of innocent blood for the accomplishment thereof.

The poor church of God is a sensible bleeding witness of this, and so has been for hundreds of years together. Witness the chronicles of all nations where she hath had to do; yea, and the sackcloth and ashes, and tears, and widows, and fatherless children, and their cries, of all which the holy word of God is a sufficient confirmation; for in her, when God shall come to make inquisition for blood, will be found the blood of saints and prophets, and of all that were slain upon the earth. And yet has she such a whore's forehead, such a blindness in her judgement, and such an hard and obdurate heart, that it is not possible she should ever repent. Murders have been so natural to her, and in them her hand has been so exercised, that it is now become a custom, a trade, a pastime to her, to be either in the act, or laying some foundation for murders. Witness those plots, designs, conspiracies, and frequent attempts that are, one or other of them, continually on foot in the world for the commission of murders.

Nay, the text last mentioned seems to import, that blood is so natural to her, that she sticketh not at any condition, sex, age, or degree, so she may imbrue her hands in blood. In her was found the blood of saints and prophets, and of all other carnal, natural, ignorant, graceless men that have been slain upon the earth. It is she that sets kings and kingdoms at variance; it is she that sets parents and children at variance, by her abuse of the word of our Lord and Christ. And besides, is it not easy, if we do but consider those bloody massacres that have been committed by her hand, both in France, Ireland, Piedmont, and in several places besides, without wrong-

ing of her, to conclude, that the blood of thousands, that have not known their right hand from their left in religion, hath been shed to quench, if it might have been, her insatiate thirst after blood. Therefore, for these things shall she be judged, as women that shed blood are judged; because she is an adulteress, and blood is in her hands. She hath been as a beast of prey; nay, worse; for they do but kill and tear for the hunger of themselves, and of their whelps; but she, to satisfy her wanton and beastly lusts: "They have cast lots for my people, (saith God,) they have given a boy for an harlot, and a girl for wine, that they might drink;" and therefore must Antichrist be destroyed. Forbearance is no payment; God's patience is not a sign that he forgetteth to take vengeance; but rather, that he waiteth till his own are come out of her, and until her iniquity is filled up: for then he will execute the judgement written, and will remember, as has been said, the Babylonians, and all their ways.

5. Antichrist must be destroyed, because she hath put out of order, and confounded the rule and government that God has set up in the world: I say, she has put it out of order, and confounded it in all places where she rules; so that it cannot accomplish the design of him that ordained it, to wit, to be a terror to evil works, and a praise to them that do well.

Wherefore we read, That those horns or kings where mystery Babylon sitteth, are upon the heads of that beast that carried her, which beast is her protector. Magistracy is God's ordinance, appointed for the good of society, and for the peace and safety of those that are good. But this Antichrist has, where she rules, put all out of order; and no wonder, for she has be-puddled the word of God: no wonder then, I say, if the foundations of the world be out of course. It is she that hath turned the sword of the magistrate against those that keep God's law: it is she that has made it the ruin of the good and virtuous, and a protection to the vile and base. Wherefore, when the Holy Ghost tells us, that the time is coming in which God will count with the bloody-minded for the murders that they have committed, he in a manner doth quite excuse the magistrate, saying, "Wo to the bloody city! it is full of lyes and robbery, the prey departeth not. The noise of a whip, the noise of the rattling of the wheels, and of the prancing horses, and the jumping chariots: The horseman lifteth up both the bright sword, and the glittering spear; and there is a multitude of slain, and a great number of carcases, and there is no end of their corpses, they stumble upon their corpses." But what is the cause of all this slaying, and the reason of this abundance of corpses? Why, it is because of the insatiable thirst of the bloody city after blood; and because of the multitude of whoredoms of the well-favoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts. But doth this bloody city spill this blood by herself simply, as she is the adulterated whore? No, this church has found out a trick; that is to say, to quarrel with Christ in his members; and to persuade the powers where she rules to set ensnaring laws to catch them, and to execute the same upon them.

Thus when the synagogue of Satan, of old, had taken Christ, and accused him, they made Pontius Pilate to condemn and hang him. But God has begun to shew to some of the kings this wickedness, and has prevailed with them to PROTEST against her (c). And in the mean time, for those

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(c) Behold, what a strange, sudden, and mighty change doth the power of converting grace make! What a wonderful change it has already made, in the conversion of many states

that are yet in the bed of love with her, the Holy Ghost doth, in the text last mentioned, and in Rev. xviii. 24. much excuse them for the blood that they have shed, and for the injuries that they have done to his people; because they have not done it of their mere inclinations, nor in the prosecution of their office, but through the whoredoms and witchcrafts of this well-favoured harlot, who hath with false doctrines, false promises, and causeless curses, prevailed on them to do it. And they have done it, rather of fear than favour. Some indeed have more doted upon her beauty, and have more thoroughly been devoted to her service; but they also had not that aptness to do so of themselves, but have been forced to it by the power of her enchantments: therefore, I say, the main guilt shall be laid at her door, for that she in chief has deserved it: "Son of man, (says God,) take up a lamentation for the prince of Israel." Why? because their mother, the church, was at that time adulterated, and become a lioness, had lain down with the Heathen, and so brought forth young lions, that is, rulers: And she brought up one of her whelps, it became a young lion, it learnt to catch the prey, it devoured men. It learnt, it learnt: but of who but of its dam, or of the lioness to whom she had put it to learn to do such things? Therefore they are to be lamented and pitied, rather than condemned, and their mother made to bear the blame. Wherefore it follows, "She was pulled up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken and withered, the fire consumed them, and now she is planted in the wilderness, (in the provinces of Babylon,) in a dry and thirsty ground: and fire has gone out of a rod of her branches, which hath devoured her fruit. So that she hath no strong rod to be a sceptre to rule. This is a lamentation, and shall be for a lamentation."

6. Antichrist must be destroyed, because of her exceeding covetousness. Religion, such as it is, is the thing pretended to: but the great things of this world are the things really intended by her in all her seeming self-denials and devotions. And for this covetousness also it is that this destruction is to fall upon her. Wo to him that coveteth an evil covetousness to his house, (to his church) that he may set his nest on high, (for he could not do the one before he had obtained the other); for then indeed they began to be high, when they had so inveigled Constantine, that he bestowed upon them much riches and honour; and then it was cried by an angel, and the cry was heard in the city of Constantinople, Wo! Wo! Wo! this day is venom poured into the church of God! (as both my Lord Cobham and Mr. Fox witness in the book of Acts and Monuments).

Nor has any generation, since the world began, been so insatiably greedy of gain, as these poor people have been. They have got kingdoms, they have got crowns, they have got—what have they not got? They have got

states and kingdoms from the errors and abominations of popery by the preaching of Huss, Jerome of Prague, Luther, Calvin, Wickliff, &c. causing them to PROTEST against her damnable doctrines and practices, whereby they obtained the name of PROTESTANTS. And we trust the time approaches, when those ten kings (mentioned in Rev. xvii. 16.) who for some time doated upon the painted beauty of this great whore, shall have their eyes opened to see her deformity, and their hearts alienated from her; when they shall desert her communion, withdraw their wanted supplies, and shall utterly ruin and destroy her. No pomp nor grandeur shall then save her from the avenging hand of God and his just indignation. Her destruction once begun, shall hold on gradually, till finally completed. Lord! hasten the desirable time, when all thine enemies shall perish, and God and his Christ shall alone be exalted, loved, and adored for evermore!

every thing but grace and pardon. Did I say before, that religion is their pretence? Doth not the whole course of their way declare it to their face? Every one of them, from the least even to the greatest, is given to covetousness, from the prophet even to the priest, every one dealeth falsely. Money, money, as the peccator cries, broken or whole, is the sinews of their religion: And it is for that they set kingdoms, crowns, principalities, places, preferments, sacraments, pardons, prayers, indulgences, liberty; yea, and sou's and bodies of men, women, and children, to sale: yea, it is for this that they have invented so many places, offices, names, titles, orders, vows, &c. It is to get money, to rob countries, that they may make their nests on high; and indeed they have done it, to the amazement of all the world. They are clambered up above kings, and princes, and emperors: they wear the triple-crown; they have made kings bow at their feet, and emperors stand bare-foot at their gates; they have kicked the crowns of princes from their heads, and set them on again with their toes. Thus their covetousness has set them high, even above the suns, moons, and stars of this world: but to what end? that they may be cast down to hell.

7. Antichrist must be destroyed, because he standeth in the way of the setting up of the kingdom of Christ in the world. Many princes were in Edom before there was a king in Israel; and Christ has suffered Antichrist to set up before him: and he standeth in his way, and has so overspread the world in all places with that which is directly contrary to him, that he cannot set up his kingdom, until that which is Antichrist's is tumbled down to the ground; even as a man whose ground is full of thorns, and briars, and weeds, cannot sow in expectation of a crop, until he hath removed them: And these seeds has Antichrist sown where the kingdom of Christ should stand: Upon the land of my people shall come up briars and thorns; yea, upon all the houses of joy in the joyous city; because the palaces shall be forsaken, the multitude of the cities shall be left; the forts and towers shall be like dens for ever, a jay of wild asses, a pasture for flocks, (this is to happen to the church of God) until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest, and the Antichristian synagogue be turned into a wilderness.

When God came from Egypt with his people, to set up his kingdom in Canaan, he cast out the Heathen before them, in order thereunto: "Thou hast brought a vine out of Egypt, thou hast cast out the Heathen, and planted it:" Wherefore, Antichrist must be removed and destroyed for this; for Antichrist is in flat opposition to Christ, as Tibni was to Omri; wherefore Antichrist must die. The reason is, because Christ's kingdom shall be peaceable, without molestation; and glorious, without the fumes and fogs of Antichristian darkness; because also, as the world hath seen the manner of the reign of Antichrist, and how tyrannical and outrageous a kingdom his is; so they shall see the reign of Christ, by his word and spirit in his people, how peaceable, how fruitful in blessedness and prosperity his kingdom is. And hence it is that God purposeth to bury Antichrist, before he sets glory in the land of the living; as also you read in the book of Revelations, for there you find the kingdom of Antichrist was destroyed before the new Jerusalem was set up. When men intend to build a new house, if in the place where the old one stood, they first pull down the old one, raze the foundation, and then they begin their new. Now God, as I said, will have his primitive church-state set up in this world, (even where Antichrist has set up his); wherefore, in order to this, Antichrist must be pulled down, down

stick and stone; and then they that live to see it will behold the new Jerusalem come down from heaven, as a bride adorned for her husband.

New wine is not put into old bottles, nor a new piece into an old garment; nor shall any of the old antisciptural ordinances, ceremonies, rites, or vessels of the man of sin, be made use of, or accounted any thing worth, in this day of the kingdom of Jesus Christ. And thus I have shewed you something of Antichrist, of his ruin, and of the manner and signs of the approach thereof, together with the means and causes of his ruin; all which I leave to the judgement of the godly, and beg their instruction where they see me to be out; and shall conclude, after a short word of application.

1. Must Antichrist be destroyed? Then this informs us, that a time is coming wherein there shall be no Antichrist to afflict God's church any more. It is Antichrist, Antichristians, and Antichristianism, that is the cause of the troubles of Christians, for being Christians. And therefore it is from the consideration of this that it is said, "Men shall beat their swords into plough shares, and their spears into pruning-hooks, and that they shall learn war no more." Yea, it is from the consideration of this, that it is said the child shall play with venomous and destroying beasts, and that a little child shall lead the wolf, the leopard, and the young lion, and that the weaned child shall put his hand into the cockatrice's den, and catch no hurt thereby. For, as was said before, it is through the instigation of this spirit of error, that the governors of the world have heretofore done hurt to Zion; and I say now again, all things shall turn to their right course, and occupy their places, as do the bodies in the higher orbs.

2. Is Antichrist to be destroyed, and must she have an end? Then this gives us to understand, that a day is coming when Antichrist shall be unknown, nor seen, nor felt by the church of God. There are men to be born who shall not know Antichrist, but as they read in the word that such a thing has been. These shall talk of her, as Israel's childrens children were to talk of Pharaoh, of his cruelty, of his talks, of his pride, of the Red sea, and how he was drowned there. They shall talk of them, as of those that have been long dead; as of those who for their horrible wickedness are laid in the pit's mouth. This will be some of that sweet chat that the saints shall, at their spare hours, have in time to come. When God has pulled this dragon out of the sea; this leviathan out of his river, and cast his dead carcass upon the open field, then shall those whose ancestors have been put into terrors by him, come flocking to see the monster, and shall rejoice for all the mercy. In that day, the church of God shall say, O Lord, I will praise thee, though thou wast angry with me, thine anger is turned away, and thou comfortest me.—In that day shall ye say, praise the Lord, call upon his name, declare his doings among the people, &c. O how sweetly did David, and the church in his day, sing of the ruins of the Egyptians, and the deliverances of their fathers, which had been in times of old! to wit, what God did in Egypt, what he did at the Red sea; what he did to Sihon, to Og, and to the remnant of the giants; how he divided the waters of Jordan, and gave the land of Canaan in its fruitfulness among his people; how that though Pharaoh and his horsemen and chariots were terrible then, yet now there is nothing left but their souls, their feet, and the palms of their hands; nothing but that which can do no hurt; nothing but what may minister an occasion of joyful remembrance of them.

3. Is Antichrist to be destroyed? Then this calls aloud to God's people to make haste to come out of her. "Ho, ho," says the prophet. He cries

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out as if the people were asleep. "Come forth, and flee from the land of the north." The people of God, in the latter days, will want a heart to come out of her, with that fear of her plagues, as they should: Wherefore another says, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." When Israel was carried into Babylon, it was not that they should dwell there for ever, though they were bid to build them houses and beget them children there: But when they had built, planted vineyards, and got wives and children there, it was hard getting them from thence again; for now they were, as it were, naturalised to the country, and to the manners of it. But God will have them out, (but they must not think to carry thence their houses and vineyards on their backs) or he will destroy them with those destructions wherewith he hath threatened to destroy Babylon itself. Flesh will hang behind, because it favoureth the things of the flesh, plenty of which there is in that country: But they that will live after the flesh must die. Wherefore, "Come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you, and I will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." But why (some may say) must we come out? I answer, because God has temple-work to do, temple-worship to do, temple-sacrifices to offer, and none of these things can by any means be done, but at Jerusalem. But if you still object, and say, The Lord has raised us up prophets in Babylon, and we will not come out; you must not murmur if you feel what is to follow. And that such may know upon what bottom they stand, let them read the 29th chapter of Isaiah.

4. Must Antichrist be destroyed? Then what mean they who were to appearance once come out, but now are going thither again? If it cost Lot's wife dear for but looking back, shall it not cost them much dearer that are going back, that are gone back again; and that after the angel had fled through the midst of heaven, preaching the gospel to those that dwell on the earth? They that received the mark of the beast at first, before this angel came forth, are, when compared with these, excusable: Wherefore, they are not threatened with that smoking wrath, as are these which are here under consideration.

You dread that which is like to become of them that will be so mad to run into an house, when fire is putting to the gunpowder barrel, in order to its blowing up: Why, thus do they, let their pretended cause be what it will, that are returning again to Babel. Are her plagues pleasant or easy to be borne? Or dost thou think that God is at play with thee, and that he threatneth but in jest? Her plagues are death, and mourning, and famine, and fire; are these things to be overlooked? And they that, as before is hinted, shall receive the mark of the beast in their forehead, or in their hand, and shall worship him, they, the same, shall drink the wine of the wrath of God: And will this be a delightful draught? Remember how ill God took it, that his people of old, in their hearts, though but in their hearts went back again into Egypt. You may say, But I have friends, relations, and concerns, in Babylon. And I answer, So had Lot in Sodom: but for all that, he must either quickly come out, or run the hazard of being burned there with them. But methinks a people that belong to God should be willing to leave all to follow him: Besides, his presence is promised at Jerusalem, there also will he accept thy offerings.

5. Is Antichrist to be destroyed? Then let them that love God, his Son, and his Zion, cry to God, that it may be hastened in its time: One of the songs of Zion is, that Babylon shall be destroyed: The cries of the souls of them that were slain for the witness of Jesus, is, that Babylon may be counted with, and that their blood may be revenged upon her: The promise is, that Babylon shall be destroyed: And do we hold our tongues? The church of God will not flourish as it should, until Babylon is destroyed: The world will never be in its right wits, until Babylon is destroyed: The kingdom of Christ will never be set up, in and by his church, as it ought, and shall, until Antichrist is destroyed: There will never be peace upon earth till Antichrist is destroyed: And God has promised that there shall be peace, and truth, and glory, when Babylon is destroyed: And do we hold our peace? Besides, your innocency in suffering, your honesty towards God, in your testimony for his truth, the substantial ground which you have for the bottom of your faith, as to things controverted betwixt Antichrist and you, will never be manifested as it will then, and so consequently you never so brought out to the light, and your enemies never so put to shame as then: "Then shame shall cover her that said unto thee, where is the Lord thy God?" Wherefore, as I said, cry unto the Lord, keep not silence, give him no rest, let him not alone, until he has delivered his miserable people out of the mouth of this lion, and from the paw of this bear.

6. Is Antichrist to be destroyed? Then let us live in the expectation of it; and let this be one of our songs in the house of our pilgrimage. God bids his people, while in Babylon, to let Jerusalem come into their mind, and writes to them that then were in her, to acquaint them that he remembered them still, and would assuredly deliver them from that place and state: And wherefore doth he thus, but to beget an expectation in them of their salvation and deliverance? The Lord is so pleased with the faith and expectation of his people, as to this, that they seldom are herein concerned as they should, but he steps in with them, and warms their hearts. The reason is, because the faith of God's people, as to the downfall of Babylon, stands upon as sure a foundation as doth the salvation of their souls; and that next to that, God is as much delighted in what he has purposed to do against Babylon, as in any thing else in the earth: And therefore, if you consider it well, the great and glorious promises that are to be fulfilled on earth, are to be fulfilled when Antichrist is dead and buried. These bits are too good even for his children to have, so long as this dog is by, lest he should snatch at the crumbs thereof: wherefore they are reserved until he is gone: For thus saith the Lord, "That after seventy years be accomplished at Babylon, I will visit you, and perform my good word towards you, in causing you to return to this place: For I know the thoughts that I think towards you, saith the Lord; thoughts of peace, and not of evil, to give you an expected end." This is in Jeremiah xix.; and in chap. 31. he adds, "therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd; their soul shall be as a watered garden, and they shall not sorrow any more at all: Then shall the virgin rejoice in the dance, both young men and old together; for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow: And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness."

goodness saith the Lord." Again, in the 32d chapter, still speaking of the same thing, he saith, "Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly, with my whole heart, and with my whole soul."

I conclude this with that which I find in chap. 33.: "And I will cleanse them from all their iniquity whereby they have sinned against me, and I will pardon all their iniquities whereby they have transgressed against me: And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear of all the good that I do unto them, and they shall fear and tremble, for all the goodness, and for all the prosperity that I procure unto it."

7. Must Antichrist be destroyed? Then this should make us glad, when we see the signs of his fall presenting themselves to our view. Indeed the signs of his fall, or those that fore-run it, are terrible and amazing to behold: But what of that, since the wrinkles that are in their faces threaten not us but them? A man is angry, and will punish; yea, and whets his sword, makes his rod, and he speaks not a word, but blood, blood, is in it. Indeed this should make them that are concerned in that anger be afraid, (but the judgement is, they are fast asleep;) but what is in all this of terror to them, for the pleading whose cause he is so angry with the other? Nothing whereat the innocent should be afraid. Cold blasts in November are not received with that gentleness as are colder in March and April; for that these last cold ones are but the farewell notes of a piercing winter; they also bring with them the signs and tokens of a comfortable summer. Why, the church is now at the rising of the year; let then the blasts at present, or to come, be what they will, Antichrist is assuredly drawing towards his downfall: And though the devil, knowing what is to be done to him and to his kingdom, shall so blind his disciples, and fright the godly, do something like it upon the church of Christ; yet we should look through these paper windows, and espy in all this that fear, yea, certain terrible judgements, are following of him at the heels, by which not only the soul, spirit, and life of Antichrist, but the body thereof; yea, body, and soul, and head, are quickly to go down thither, from whence they, as such, shall not arise again. Amen.

SAVED BY GRACE; or A Discourse of the Grace of God.

- Shewing, {
1. What it is to be saved.
 2. What it is to be saved by grace.
 3. Who they are that are saved by grace.
 4. How it appears that they are saved by grace.
 5. What should be the reason that God should chuse to save sinners by grace rather than by any other means.

To the READER.

Courteous Reader,

IN this little book thou art presented with a discourse of the GRACE of GOD, and of salvation by that grace: In which discourse thou shalt find how each person in the Godhead doth his part in the salvation of the sinner.

1. The

1. The Father putteth forth his grace, thus.
2. The Son putteth forth his grace, thus.
3. And the Spirit putteth forth his grace, thus.

Which things thou shalt find here particularly handled.

Thou shalt also find in this small treatise, the way of God with the sinner, as to his CONVERSATION, and the way of the sinner with God in the same: Where the grace of God, and the wickedness of the sinner, do greatly shew themselves.

If thou findest me short in things, impute that to my love to brevity.

If thou findest me besides the truth in ought, impute that to mine infirmity.

But if thou findest any thing here that serveth to thy furtherance and joy of faith, impute that to the mercy of God bestowed on thee and me.

Thine to serve thee, with that little I have,

J. BUNYAN.

SAVED by GRACE.

EPHES. ii. 5. *By grace ye are saved.*

IN the first chapter, from the 4th to the 12th verse, the Apostle is treating of the doctrine of election, both with respect to the act itself, the end, and means conducing thereto.

1. The act (he tells us) was God's free choice of some, ver. 4, 5; 11.

2. The end was God's glory in their salvation, ver. 6, 14.

3. The means conducing to that end was Jesus Christ himself. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace," ver. 7. This done, he treateth of the subjection of the Ephesians to the faith, (as it was held forth to them in the word of the truth of the gospel,) as also of their being sealed by the holy Spirit of God unto the day of redemption, ver. 12, 13, 14.

Moreover, he telleth them how he gave thanks to God for them, making mention of them in his prayers, even that he would make them see, what is the hope of his calling, and what the riches of the glory of his inheritance with the saints, and what was the exceeding greatness of his power to themward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, &c. 15—21.

And lest the Ephesians at the hearing of these their so many privileges, should forget how little they deserved them, he tells them, "That in time past they were dead in trespasses and sins, and that then they walked in them according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience," Chron. ii. 2, 3.

Having thus called them back to the remembrance of themselves, to wit, what they were in their state of unregeneracy, he proceedeth to shew them,

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that their first quickening was by the resurrection of Christ their head, (in whom they before were chosen,) and that by him they were already set down in heavenly places, ver. 5, 6. inserting by the way, the true cause of all this blessedness, with what else should be by us enjoyed in another world; and that is, the love and grace of God: "But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together in Christ," (by grace ye are saved). These last words seem to be the Apostle's conclusion, rightly drawn from the premises. As who should say, If you Ephesians were indeed dead in trespasses and sins; if indeed you were by nature the children of wrath even as others, then you deserve no more than others. Again, if God hath chosen you, if God hath justified and saved you by his Christ, and left others as good as you by nature to perish in their sins, then the true cause of this your blessed condition is, the free grace of God. But just thus it is; therefore by grace ye are saved; therefore all the good which you enjoy more than others, it is of mere good will: "By grace ye are saved."

The method that I shall chuse to discourse upon these words, shall be this: I will propound certain questions upon the words, and direct particular answers to them; in which answers I hope I shall answer also (some-what at least) the expectation of the godly and conscientious reader, and so shall draw towards a conclusion.

The questions are,

1. What is it to be saved?
2. What is it to be saved by grace?
3. Who are they that are saved by grace?
4. How it appears that they that are saved, are saved by grace?
5. What might be the reasons which prevailed with God to save us by grace, rather than by any other means?

Now the reason why I propound these five questions upon the words, it is, because the words themselves admit them: the first three are grounded upon the several phrases in the text, and the two last are to make way for demonstration of the whole.

Quest. I. *What is it to be saved?*

THIS question supposeth, that there is such a thing as damnation due to man for sin. For to save, supposeth the person to be saved, to be at present in a sad condition; saving, to him that is not lost, signifies nothing, neither is it any thing in itself. To save, to redeem, to deliver, are, in the general terms, equivalent, and they do all of them suppose us to be in a state of thralldom and misery: Therefore this word saved, in the sense that the apostle here doth use it, is a word of great worth; forasmuch as the miseries from which we are saved, is the misery of all most dreadful.

The miseries from which they that shall be saved, shall by their salvation be delivered, are dreadful; they are no less than sin, the curse of God, and flames of hell for ever. What more abominable than sin? What more insupportable than the dreadful wrath of an angry God? And what more fearful than the bottomless pit of hell? I say, what more fearful than to be tormented there for ever with the devil and his angels? Now to

save, (according to my text,) is to deliver the sinner from these, with all things else that attend them.

And although sinners may think that it is no hard matter to answer this question, yet I must tell you there is no man that can feelingly know what it is to be saved, that knoweth not experimentally something of the dread of these three things; as is evident, because all others do even by their practice count it a thing of no great concern, when yet it is of all other, of the highest concern among men: "For what shall it profit a man, if he shall gain the whole world and lose his own soul?" Matth. xvi. 26.

But I say, if this word saved concludeth our deliverance from sin, how can he tell what it is to be saved, that hath not in his conscience groaned under the burden of sin? Yea, it is impossible else that he should ever cry out with all his heart, "men and brethren, what shall we do? that is, do to be saved?" Acts xxix. 37. The man that hath no sores or aches, cannot know the virtue of the salve, I mean, not know it from his own experience, and therefore cannot prize, nor have that esteem of it, as he that hath received cure thereby: Clap a plaister to a well place, and that maketh not its virtue to appear, neither can he to whose flesh it is so applied, by that application understand its worth: Sinners, you I mean that are not wounded with guilt, and oppressed with the burden of sin, you cannot, I will say it again, you cannot know in this senseless condition of yours what it is to be saved.

Again, this word saved, as I said, concludeth deliverance from the wrath of God; how then can he tell what it is to be saved, that hath not felt the burden of the wrath of God? He, he, that is astonished with, and that trembleth at the wrath of God, he knows best what it is to be saved, Acts xvi. 29.

Further, this word saved, it concludeth deliverance from death and hell. How then can he tell what it is to be saved, that never was sensible of the sorrows of the one, nor distressed with the pains of the other? The Psalmist says, "The sorrows of death compassed me, and the pains of hell got hold upon me, and I found trouble and sorrow: Then called I upon the name of the Lord (Mark then, then called I upon the name of the Lord): O Lord, I beseech thee, deliver my soul, then, in my distress," when he knew what it is to be saved; then he called, because (I say) then he knew what it was to be saved, Ps. xviii. 4, 5. f. cxvi. 3, 4.

I say, this is the man, and this only, that knows what it is to be saved: And this is evident, as is manifest by the little regard that the rest have to saving, or the little dread they have of damnation: Where is he that seeks and groans for salvation? I say, where is he that hath taken his flight for salvation? Because of the dread of the wrath to come: "O generation of vipers, who hath warned you to flee from the wrath to come?" Matth. iii.

Alas! do not the most set light by salvation? As for sin, how do they love it, embrace it, please themselves with it, hide it still within their mouth, and kept it close under their tongue? Besides, for the wrath of God they feel it not; they fly not from it; and for hell, it is become a doubt to many if there be any, and a mock to those whose doubt is resolved by Atheism.

But to come to the question, What is it to be saved? To be saved, may either respect salvation in the whole of it, or salvation in the parts of it, or both: I think this text respecteth both, to wit, salvation completing, and

salvation completed; for, to save, is a work of many steps, or to be as plain as possible, to save, is a work that hath its beginning before the world began, and shall not be completed before it is ended.

1. First, then, we may be said to be saved, in the purpose of God, before the world began. The apostle saith, that he "saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ before the world began," 2 Tim. i. 9. This is the beginning of salvation, and according to this beginning, all things concur and fall out in conclusion: "He hath saved us according to his eternal purpose which he purposed in Christ Jesus." God in thus saving, may be said to save us, by determining to make those means effectual for the blessed completing of our salvation: And hence we are said to be chosen in Christ to salvation: and again, that he hath in that choice given us that grace that shall complete our salvation: Yea, the text is very full; "he hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world," Eph. i. 3, 4.

2. As we may be said to be saved in the purpose of God before the foundation of the world, so we may be said to be saved before we are converted, or called to Christ. And hence saved is put before called; he hath saved us, and called us; he saith not he hath called us, and saved us, but he puts saving before calling. So again, we are said to be preserved in Christ, and called; he saith not called and preserved, Jude i. And therefore God saith again, "I will pardon them whom I reserve," that is, as Paul expounds it, "those whom I have elected and kept," Jer. l. 20. Rom. xi. 4, 5. and this part of salvation is accomplished through the forbearance of God. God beareth with his own elect, for Christ's sake, all the time of their unregeneracy, until the time comes which he hath appointed for their conversion. The sins that we stood guilty of before conversion, had the judgement due to them been executed upon us, we had not now been in the world to partake of an heavenly calling: But the judgement due to them hath been by the patience of God prevented, and we saved all the time of our ungodly and unconverted state, from that death, and those many hells, that for our sins we deserved at the hands of God.

And here lies the reason, that long life is granted to the elect before conversion, and that all the sins they commit, and all the judgements they deserve, cannot drive them out of the world before conversion. Manasseh, you know, was a great sinner, and for the trespass which he committed, he was driven from his own land, and carried to Babylon; but kill him they could not, though his sins had deserved death ten thousand times; but what was the reason? Why, he was not yet called: God had chosen him in Christ, and laid up in him a stock of grace, which must be given to Manasseh before he dies. Therefore Manasseh must be convinced, converted, and saved. That legion of devils that was in the possessed, Mark v. with all the sins which he had committed in the time of his unregeneracy, could not take away his life before his conversion. How many times was that poor creature, as we may easily conjecture, assaulted for his life by the devils that were in him, yet could they not kill him, yea, though his dwelling was near the sea-side, and the devils had power to drive him too, yet could they not drive him further than the mountains that was by the sea-side: Yea, they could help him often to break his chains and fetters, and could also make him

him

him as mad as a bedlam; they could also prevail with him to separate from men, and cut himself with stones, but kill him they could not; drown him they could not; he was saved to be called; he was, notwithstanding all this, preserved in Christ, and called. As it is said of the young lad in the gospel, Mark ix. 22. he was by the devil cast oft into the fire, and oft into the water, to destroy him, but it could not be; even so hath he served others, but they must be saved to be called. How many deaths have some been delivered from, and saved out of before conversion! Some have fallen into rivers, some into wells, some into the sea, some into the hands of men; yea, they have been justly arraigned, and condemned, as the thief upon the cross, but must not die before they have been converted. They were preserved in Christ, and called.

Called Christian, how many times have thy sins laid thee upon a sick-bed? and to thine and others thinking, at the very mouth of the grave? yet God said concerning thee, Let him live, for he is not yet converted: Behold therefore that the elect are saved before they are called (*p*). "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in our sins, (Ephes. ii. 4; 5.) hath preserved us in Christ, and called us."

Now this saving of us arises from six causes.

(1). God hath chosen us unto salvation, and therefore will not frustrate his own purposes, 1 Thess. v. 9.

(2). God hath given us to Christ; and his gift, as well as his calling, is without repentance, Rom. xi. 29. John vi. 37.

(3). Christ hath purchased us with his blood, Rom. v. 8.

(4). They are by God counted in Christ before they are converted, Ephes. i. 3, 4.

(5). They are ordained before conversion to eternal life; yea, to be called, to be justified, to be glorified, and therefore all this must come upon them, Rom. viii. 29, 30.

(6). For all this he hath also appointed them their portion and measure of grace, and that before the world began; therefore that they may partake of all these privileges, they are saved and called; preserved in Christ, and called.

3. To be saved, is to be brought to, and helped to lay hold on, Jesus Christ by faith; and this is called saving by grace through faith: "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God," Ephes. ii. 8.

(1). They must be brought unto Christ, yea, drawn unto him: "For no man (saith Christ) can come unto me, except the Father which hath sent me draw him." John vi. 44. Men, even the elect, have too many infirmities, to come to Christ without help from heaven; inviting will not do. As they called them, so they went from them, therefore he drew them with cords, Hos. xi. 2, 4.

(2). As they must be brought to, so they must be helped to lay hold on Christ

(*p*) The person who writes this was a singular instance of the truth of our author's remark; having been twice providentially preserved from drowning, and once from the fatal effects of a violent fever, before effectual, saving grace had reached his soul. The same rich and abundant mercy follows all the elect, quickens them when dead, saves them when lost, and restores them when ruined. God hath chosen us unto salvation, and enables us to live holily on earth, in order to a life of happiness in heaven. The Father's good-will and pleasure is the original fountain

Christ by faith; for as coming to Christ, so faith is not in our own power, therefore we are said to be "raised up with him, through the faith of the operation of God;" And again, we are said to "believe according to the working of his mighty power, which he wrought in Christ when he raised him from the dead," Col. ii. 12. Ephes. i. 18, 19, 20. Now we are said to be saved by faith, because by faith we lay hold of, venture upon, and put on Jesus Christ for life: For life, I say, because God having made him the Saviour, hath given him life to communicate to sinners, and the life that he communicates to them, is the merit of his flesh and blood, which whoso eateth and drinketh by faith, hath eternal life, because that flesh and blood hath merit in it sufficient to obtain the favour of God: Yea, it hath done so that day it was offered through the Eternal Spirit a sacrifice of a sweet-smelling savour to him; wherefore God imputeth the righteousness of Christ to him that believeth in him, by which righteousness he is personally justified, and saved from that just judgement of the law that was due unto him, John v. 26. vi. 53—57. Ephes. iv. 32. v. 2. Rom. iv. 23—25.

"Saved by faith:" For although salvation beginneth in God's purpose, and comes to us through Christ's righteousness, yet is not faith exempted from having a hand in saving of us: Not that it meriteth ought, but is given by God to those which he saveth, that thereby they may embrace and put on that Christ, by whose righteousness they must be saved.

Wherefore this faith is that which here distinguisheth them that shall be saved from them that shall be damned. Hence it is said, "He that believeth not shall be damned;" and hence again it is, that the believers are called, the children, the heirs, and the blessed with faithful Abraham: "That the promise by faith in Jesus Christ might be given to them that believe, Gal. iii. 6—9. 26. Rom. iv. 13, 14.

And here let Christians warily distinguish betwixt the meritorious, and the instrumental cause of their justification. Christ, with what he hath done and suffered, is the meritorious cause of our justification; therefore he is said to be "made to us of God wisdom and righteousness;" and we are said to be "justified by his blood, and saved from wrath through him," 1 Cor. i. 30.; Rom. v. 9, 10.; for it was his life and blood that was the price of our redemption: "Redeemed (says St. Peter) not with corruptible things, as silver and gold, (alluding to the redemption of money under the law,) but with the precious blood of Christ." Thou art therefore (as I have said) to make Christ Jesus the object of thy faith for justification: For by his righteousness thy sins must be covered from the sight of the justice of the law: "Believe on the Lord Jesus Christ, and thou shalt be saved, for he shall save his people from their sins," Acts xvi. 31.; Matth. i. 21.

4. To be saved, is to be preserved in the faith to the end: "He that shall endure to the end, the same shall be saved," Matth. xxiv. 13; not that perseverance is an accident in Christianity, or a thing performed by human industry; "They that are saved, are kept by the power of God, through faith unto salvation," 1 Pet. i. 3, 4, 5.

fountain from whence the salvation of believers flows; and such as are given to Christ by the Father, he considers as his charge, and stands engaged for their preservation; and the death of Christ for sinners is an evident demonstration of the love of God the Father, and the Lord Jesus Christ towards them: this love, manifested in time, was in and upon the heart of God before the world began.

But

But perseverance is absolutely necessary to the complete saving of the soul, because he that falleth short of the state that they that are saved are possessed of, as saved, cannot arrive to that saved state. He that goeth to sea, with a purpose to arrive at Spain, cannot arrive there, if he be drowned by the way. Wherefore perseverance is absolutely necessary to the saving of the soul, and therefore it is included in the complete saving of us: "Israel shall be saved in the Lord, with an everlasting salvation; they shall not be ashamed nor confounded, world without end," Isa. xlv. 17. Perseverance is here made absolutely necessary to the complete saving of the soul.

But (as I said) this part of salvation dependeth not upon human power, but upon him "that hath begun a good work in us," Phil. i. 6. This part, therefore, of our salvation, is great, and calleth for no less than the power of God for our help to perform it; as will be easily granted by all those that consider,

(1) That all the power, and policy, malice, and rage of the devils, and hell itself, is against us. Any man that understandeth this, will conclude, that to be saved, is no small thing. The devil is called a god, a prince, a lion, a roaring lion: it is said, that he hath death, and the power of it, &c. but what can a poor creature, whose habitation is in flesh, do against a god, a prince, a roaring lion, and the power of death itself? Our perseverance therefore lieth in the power of God; "the gates of hell shall not prevail against it."

(2) All the world is against him that shall be saved: but what is one poor creature to all the world? especially if you consider, that with the world, is terror, fear, power, majesty, laws, gaols, gibbets, hangings, burnings, drownings, starvings, banishments, and a thousand kinds of deaths, 1 John v. 4, 5. John xvii. 3.

(3) Add to this, that all the corruptions that dwell in our flesh is against us, and that not only in their nature and being, but they lust against us, and war against us, to bring us into captivity to the law of sin and death, Gal. v. 17. 1 Pet. ii. 11. Rom. vii. 23.

(4) All the delusions in the world are against them that shall be saved, many of which are so cunningly woven, so plausibly handled, so rarely polished with scripture and reason, that it is ten thousand wonders that the elect are not swallowed up with them; and swallowed up they would be, were they not elect, and was not God himself engaged, either by power to keep them from falling, or by grace to pardon if they fall, and to lift them up again, Matth. xxiv. 24. Eph. iv. 14. Rom. iii. 10.

(5) Every fall of the saved is against the salvation of his soul; but a Christian once fallen riseth not, but as helped by omnipotent power: "O Israel, thou art fallen by thine iniquity, but in me is thy help," says God, Hos. xiii. 9. xiv. 1. Psal. xxxvii. 23. Christians, were you awake, here would be matter of wonder to you, to see a man assaulted with all the power of hell, and yet to come off a conqueror: Is it not a wonder to see a poor creature, who in himself is weaker than the moth, (Job iv. 19.) to stand against, and overcome all devils, all the world, all his lusts and corruptions! Or if he fall, is it not a wonder to see him, when devils and guilt are upon him, to rise again, stand upon his feet again, walk with God again, and persevere after all this in the faith and holiness of the gospel! He that knows himself, wonders; he that knows temptation, wonders; he that knows what falls and guilt means, wonders; indeed perseverance is a wonderful thing, and is managed by the power of God; "for he only is able to keep us from falling."

falling, and to present us faultless before the presence of his glory, with exceeding joy," Jude ii. 4. Those of the children of Israel that went from Egypt, and entered the land of Canaan, how came they thither? Why, the text says, "That as an eagle spreadeth abroad her wings, so the Lord alone did lead them." And again, he bore them and carried them all the days of old, Deut. xxxii. 11, 12: Isa. lxiii. 9. David also tells us, "That mercy and goodness should follow him all the days of his life, and so he should dwell in the house of the Lord for ever," Psal. xxiii. 6.

5. To be saved calls for more than all this. He that is saved must, when this world can hold him no longer, have a safe conduct to heaven; for that is the place where they that are saved must to the full enjoy their salvation. This heaven is called the end of our faith, because it is that which faith looks at, as Peter says, "received the end of your faith, the salvation of your souls." And again, "But we are not of them that draw back unto perdition, but of them that believe to the saving of the soul," 1 Pet. i. 9. Heb. x. 39. For (as I said) heaven is the place for the saved to enjoy their salvation in, with that perfect gladness that is not attainable here; here we are saved by faith and hope of glory, but there we that are saved, shall enjoy the end of our faith and hope, even the salvation of our souls. There is Mount Zion, the heavenly Jerusalem, the general assembly and church of the first-born: There is the innumerable company of angels, and the spirits of just men made perfect: There is God the judge of all, and Jesus the mediator of the new covenant: There shall our soul have as much of heaven as it is capable of enjoying, and that without intermission. Wherefore, when we come there, we shall be saved indeed.

But now for a poor creature to be brought hither, this is the life of the point. But how shall I come hither? There are heights and depths to hinder, Rom. viii. 38, 39.

Suppose the poor Christian is now upon a sick-bed, beset with a thousand fears, and ten thousand at the end of that: sick-bed fears! and they are sometimes dreadful ones: fears that are begotten by the review of the sin perhaps of forty years profession: fears that are begotten by dreadful and fearful suggestions of the devil, the sight of death, and the grave, and it may be of hell itself: fears that are begotten by the withdrawing and silence of God and Christ, and by (it may be) the appearance of the devil himself. Some of these made David cry. "O spare me a little, that I may recover strength, before I go hence and be no more," Psal. xxxix. 13. "The sorrows of death (said he) compassed me, the pains of hell got hold upon me, and I found trouble and sorrow," Psal. cxvi. 3. These things, in another place, he calls the bands that the godly have in their death, and the plagues that others are not aware of: "They are not in trouble as other men, neither are they plagued like other men," Psal. lxxiii. 5. But now, out of all these the Lord will save his people; not one sin, nor fear, nor devil shall hinder; nor the grave nor hell disappoint thee. But how must this be? Why, thou must have a safe conduct to heaven. What conduct? A conduct of angels: Are they not all ministering spirits, sent forth to minister for them that shall be heirs of salvation? Heb. i. 14.

These angels therefore are not to fail them that are the saved; but must, as commissioned of God, come down from heaven to do this office for them. They must come, I say, and take the care and charge of our soul, to conduct it safely into Abraham's bosom. It is not our meanness in the world, nor our weakness of faith, that shall hinder this; nor shall the loathsomeness

ness

ness of our diseases make these delicate spirits shy of taking this charge upon them. Lazarus the beggar found this a truth; a beggar so despised of the rich glutton, that he was not suffered to come within his gate; a beggar full of sores and noisome putrefaction; yet behold, when he dies, the angels come from heaven to fetch him thither: "And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom," Luke xvi. 22.

True, sick-bed temptations are oftentimes the most violent, because then the devil plays his last game with us; he is never to assault us more; besides, perhaps God suffereth it thus to be, that the entering into heaven may be the sweeter, and ring of this salvation the louder. O it is a blessed thing, for God to be our God, and our guide, even unto death, and then for his angels to conduct us safely to glory. This is saving indeed. And he shall save Israel out of all his troubles: out of sick-bed troubles as well as others, Psal. xxv. 22. xxxiv. 6. xlviii. 14.

6. To be saved, to be perfectly saved, calls for more than all this. The godly are not perfectly saved when their soul is possessed of heaven. True, their spirit is made perfect, and hath as much of heaven as at present it can hold; but man, consisting of body and soul, cannot be said to be perfectly saved, so long as but part of him is in the heavens. His body is the price of the blood of Christ, as well as his spirit; his body is the temple of God, and a member of the body, and of the flesh, and of the bones of Christ; he cannot then be completely saved, until the time of the resurrection of dead, 1 Cor. vi. 13. 15. 19. Eph. v. 30. Wherefore, when Christ shall come the second time, then will he save the body from all those things that at present make it incapable of the heavens: "For our conversation is in heaven, from whence we look for the Saviour, the Lord Jesus Christ, who shall change this our vile body, that it may be fashioned like unto his glorious body," Philip. iii. 20, 21. O what a great deal of good God hath put into this word saved! We shall not see all the good that God hath put into this word saved, until the Lord Jesus comes to raise the dead: "It doth not yet appear what we shall be," 1 John iii. 2. but till it appears what we shall be, we cannot see the bottom of this word saved. True, we have the earnest of what we shall be, we have the Spirit of God, which is the earnest of our inheritance, until the redemption of the purchased possession, Eph. i. 14.

The possession is our body; it is called a purchased possession, because it is the price of blood. Now the redemption of this purchased possession is the raising of it out of the grave, which raising is called the redemption of our body, Phil. iii. 21. And when this vile body is made like unto his glorious body, and this body and soul together possessed of the heavens, then shall we be every way saved.

There are three things from which this body must be saved.

(1) There is that sinful filth and vileness that yet dwells in it, under which we groan earnestly all our days, 2 Cor. v. 1, 2, 3.

(2) There is mortality, that subjecteth us to age, sickness, aches, pains, diseases, and death.

(3) And there is the grave and death itself, for death is the last enemy that is to be destroyed: "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass that saying that is written, Death is swallowed up in victory," 1 Cor. xv. 54.

So then, when this comes to pass, then we shall be saved, then will salvation in all the parts of it meet together in our glory, then we shall be every way saved; saved in God's decree, saved in Christ's undertakings, saved by

faith, saved in perseverance, saved in soul, and in body and soul together, in the heavens, saved perfectly, everlastingly, gloriously.

Before I conclude my answer to the first question, I would discourse a little of the state of our body and soul in heaven, when we shall enjoy this blessed state of salvation.

1st. Of the soul; it will then be filled, in all the faculties of it, with as much bliss and glory as ever it can hold.

(1) The understanding shall then be perfect in knowledge. "Now we know but in part: we know God, Christ, heaven, and glory, but in part; but when that which is perfect is come, then that which is in part shall be done away," 1 Cor. xiii. 10. Then shall we have perfect and everlasting visions of God, and that blessed one his Son Jesus Christ, a good thought of whom doth sometimes so fill us, while in this world, that it causeth joy unspeakable, and full of glory.

(2) Then shall our will and affections be ever in a burning flame of love to God and his Son Jesus Christ. Our love here hath ups and downs; but there it shall be always perfect with that perfection which is not possible in this world to be enjoyed.

(3) Then will our conscience have that peace and joy, that neither tongue, or pen, of men or angels can express.

(4) Then will our memory be so enlarged to retain all things that happened to us in this world, so that with unspeakable aptness we shall call to mind all God's providences, all Satan's malice, all our own weaknesses, all the rage of men, and how God made all work together for his glory and our good, to the everlasting ravishing of our hearts.

2^{dly}. For our body, it shall be raised in power, in incorruption, a spiritual body, and glorious, 1 Cor. xv. 44.

The glory of which is set forth by several things.

(1) It is compared to the brightness of the firmament, and to the shining of the stars for ever and ever, Dan. xii. 3. 1 Cor. xv. 41, 42.

(2) It is compared to the shining of the sun: "Then shall the righteous shine forth as the sun in the kingdom of their Father: Who hath ears to hear, let him hear," Matth. xiii. 43.

(3) Their state is then to be equally glorious with angels: "But they which shall be counted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage, neither can they die any more, for they are equal to the angels," Luke xx. 35, 36.

(4) It is said, that then this our vile body shall be like the glorious body of Jesus Christ, Phil. iii. 20, 21. 1 John iii. 2, 3.

(5) And now, when body and soul are thus united, who can imagine what glory they both possess? They will now be both in capacity, without jarring, to serve the Lord with shouting, thanksgivings, and with a crown of everlasting joy upon their head.

In this world there cannot be that harmony and oneness of body and soul, as there will be in heaven. Here the body sometimes sins against the soul, and the soul again vexes and perplexes the body with dreadful apprehensions of the wrath and judgement of God: While we be in this world, the body oft hangs this way, and the soul the quite contrary; but there, in heaven, they shall have that perfect union as never to jar more: But now the glory of the body shall so suit with the glory of the soul, and both so perfectly suit with the heavenly state, that it passeth words and thoughts (g).

3^{dly}. Shall I now speak of the place that this saved body and soul shall dwell in? Why,

(1) It is a city, Heb. xi. 16. Eph. ii. 19.

(2) It is called heaven, Heb. x. 34.

(3) It is called God's house, John xiv. 1, 2, 3.

(4) It is called a kingdom, Luke xii. 32.

(5) It is called glory, Col. iii. 3. Heb. ii. 10.

(6) It is called paradise, Rev. ii. 7.

(7) It is called everlasting habitation, Luke xvi. 9.

4thly, Shall I speak of their company? Why,

(1) They shall stand and live in the presence of the glorious God, the judge of all, Heb. xii. 23.

(2) They shall be with the Lamb, the Lord Jesus.

(3) They shall be with innumerable company of holy angels, Heb. xii. 22.

(4) They shall be with Abraham, Isaac, and Jacob, and all the prophets in the kingdom of heaven, Luke iii. 28.

5thly, Shall I speak of their heavenly raiment?

(1) It is salvation, they shall be clothed with the garments of salvation, Psa. cxxxii. 16. Psa. cxli. 4. Isa. lxi. 10.

(2) This raiment is called white raiment, signifying their clean and innocent state in heaven: "And they (says Christ) shall walk with me in white, for they are worthy, Isa. lvii. 2. Rev. iii. 4. xix. 8.

(3) It is called glory: "When he shall appear, we shall appear with him in glory," Col. iii. 4.

(4) They shall also have crowns of righteousness, everlasting joy and glory, Isa. xxxv. 10. 2 Tim. iv. 8. 1 Pet. v. 4.

6thly, Shall I speak of their continuance in this condition?

(1) It is for ever and ever, "and they shall see his face, and his name shall be in their foreheads, and they shall reign for ever and ever," Rev. xxiv. 4, 5.

(2) It is everlastingly: "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life," John vi. 40, 47.

(3) It is life eternal: "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life," John x. 27, 28.

(4) It is world without end: "But Israel shall be saved in the Lord with an everlasting salvation, they shall not be ashamed nor confounded, world without end," Eph. iii. 20, 21.

O sinner! What sayest thou? How dost thou like being saved? Doth not thy mouth water? doth not thy heart twitter at being saved? Why, come then, "the Spirit and the bride says come, and let him that heareth say come; and let him that is a thirst come, and whosoever will, let him take of the water of life freely," Rev. xxii. 17.

Quest. II. *What is it to be saved by grace?*

NOW I come to the second question, to wit, What is it to be saved by grace? for so are the words of the text, "By grace ye are saved."

But, first, I must touch a little upon the word grace, and shew you how diversely it is taken.

1. Sometimes it is taken for the good will and favour of men, Esth. ii. 17. Ruth ii. 2. 1 Sam. i. 18. 2 Sam. xvi. 4.

2. Sometimes it is taken for those sweet ornaments that a life according to the word of God putteth about the neck, Prov. i. 9. iii. 22.

3. Sometimes it is taken for the charity of the saints, as 2 Cor. ix. 6, 7, 8.

4. But grace in the text is taken for God's good will, the good will of him that dwelt in the bush, and is expressed variously.

(1) Sometimes it is called, his good pleasure.

(2) Sometimes, the good pleasure of his will, which is all one with the riches of his grace, Eph. i. 7.

(3) Sometimes it is expressed by goodness, pity, love, mercy, kindness, and the like, Rom. ii. 4. Isa. lxiii. 9. Tit. iii. 4, 5.

(4) Yea, he styles himself, "the Lord, the Lord God, merciful, gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgressions, and sin, and that will by no means clear the guilty," Exod. xxxiv. 6, 7.

Secondly, As the word grace signifieth all these, so it intimates to us, that all these are free acts of God; free love, free mercy, free kindness: Hence we have other hints in the word about the nature of grace, as,

1. It is an act of God's will, which must needs be free; an act of his own will, of the good pleasure of his will; by every of these expressions, is intimated that grace is a free act of God's goodness towards the sons of men.

2. Therefore it is expressly said, "being justified freely by his grace," Rom. iii. 24.

3. And when they had nothing to pay, he frankly forgave them both, Luke vii. 42.

4. And again, "not for your sakes do I this, saith the Lord God, be it known unto you," Ezek. xxxvi. 32. Deut. ix. 5.

5. And therefore grace, and the deservings of the creature, are set in flat opposition one to another: "And if it be by grace, then it is no more of works, otherwise grace is no more grace; but if it be of works, then it is no more of grace, otherwise work is no more work," Rom. xi. 6.

The word grace therefore being understood, doth most properly set forth the true cause of man's happiness with God, not but that those expressions, love, mercy, goodness, pity, kindness, &c. and the like, have their proper place in our happiness also: "Had not God loved us, grace had not acted freely in our salvation; had not God been merciful, good, pitiful, kind, he would have turned away from us, when he saw us in our blood," Ezek. xvi.

So then, when he saith, "by grace ye are saved," it is all one as if he had said, by the good will, free mercy, and loving kindness of God, ye are saved; as the words conjoined with the text do also further manifest: "But God, (saith Paul,) who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sin, hath quickened us together with Christ, by grace ye are saved."

The words thus understood admit of these few conclusions.

1. That God, in saving of the sinner, hath no respect to the sinner's goodness; hence it is said, "he is frankly forgiven, and freely justified," Luke vii. 42. Rom. iii. 24.

2. That God doth this to whom, and when he pleases, because it is an act of his own good pleasure, Gal. i. 15, 16.

3. This is the cause why great sinners are saved; "For God pardoneth according to the riches of his grace," Eph. i. 7.

4. This is the true cause that some sinners are so amazed and confounded at the apprehension of their own salvation, his grace is unsearchable, and

by

by unsearchable grace God oft puzzles and confounds our reason, Ezek. xvi. 62, 63. Acts ix. 6.

5. This is the cause that sinners are so often recovered from their backsliding, healed of their wounds, that they get by their falls, and helped again to rejoice in God's mercy; why, "he will be gracious to whom he will be gracious, and he will have compassion on whom he will have compassion," Rom. ix. 15.

But I must not here conclude this point; we are here discoursing of the grace of God, and that by it we are saved; saved (I say) by the grace of God.

Now, God is set forth in the word unto us under a double consideration.

1. He is set forth in his own eternal power and Godhead; and as thus set forth, we are to conceive of him by his attributes of power, justice, goodness, holiness, everlastingness, &c.

2. But then we have him set forth in the word of truth, as consisting of Father, Son, and Spirit; and although this second consideration containeth in it the nature of the Godhead, yet the first doth not demonstrate the persons in the Godhead: "We are saved by the grace of God," that is, by the grace of the Father, who is God; by the grace of the Son, who is God; and by the grace of the Spirit, who is God.

Now, since we are said to be saved by grace, and that the grace of God; and since also we find in the word, that in the Godhead there is Father, Son, and Holy Ghost, we must conclude, that it is by the grace of the Father, Son, and Spirit, that we are saved; wherefore grace is attributed to the Father, Son, and Holy Ghost, distinctly.

1. Grace is attributed to the Father, as these scriptures testify, Rom. vii. 25. 1 Cor. i. 3. 2 Cor. i. 2. Gal. i. 3. Eph. i. 2. Phil. i. 2. Col. i. 2. 1 Thess. i. 1. 2 Thess. i. 1 Tim. i. 2. 2 Tim. i. 2. Tit. i. 4. Phil. iii.

2. Grace also is attributed to the Son, and I first manifest it by all those texts above mentioned, as also by these that follow, 2 Cor. viii. 9. xiii. 14. Gal. vi. 18. Phil. iv. 23. 1 Thess. v. 28. 2 Thess. iii. 18. Phil. xxv. Rev. xxii. 21.

3. It is also attributed to the Holy Ghost, Zech. xii. 10. Heb. xii. 19. Now he is here called the Spirit of grace, because he is the author of grace as the Father and the Son: So then it remaineth that I shew you,

1. How we are saved by the grace of the Father.

2. How we are saved by the grace of the Son.

3. And how we are saved by the grace of the Spirit.

I. Of the Father's grace. How we are saved by the grace of the Father. Now this will I open unto you thus.

1. The Father by his grace hath bound up them that shall go to heaven in an eternal decree of election; and here indeed, as was shewed at first, is the beginning of our salvation, 2 Tim. i. 9. and election is reckoned not the Son's act, but the Father's; "Blessed be God and the Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world," Eph. i. 4. Now this election is counted an act of grace; so then, at this present time also, there is a remnant according to the election of grace, Rom. xi. 5.

2. The Father's grace ordaineth, and giveth the Son to undertake for us our redemption: "The Father sent the Son to be the Saviour of the world, in whom we have redemption through his blood, the forgiveness of sins, according

according to the riches of his grace; that in the ages to come he might shew the exceeding riches of his grace in his kindness to usward through Christ Jesus," 1 John iv. 14. Eph. i. 7. ii. 7. John iii. 16. vi. 32, 33. xii. 47.

5. The Father's grace giveth us to Christ, to be justified by his righteousness, washed in his blood, and saved by his life. This Christ mentioneth, John vi. 37. and tells us, it is his Father's will that they should be safe-coming at the last day, and that he had kept them all the days of his life, and they shall never perish, John vi. 38, 39. xvii. 2, 12.

4. The Father's grace giveth the kingdom of heaven to those that he hath given to Jesus Christ: "Fear not, little flock, it is your Father's good pleasure to give you the kingdom," Luke xii. 32.

5. The Father's grace provideth, and layeth up in Christ for those that he hath chosen, a sufficiency of all spiritual blessings, to be communicated to them at their need, for their preservation in the faith, and faithful perseverance through this life; "not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began," 2 Tim. i. 9. Eph. i. 3, 4.

6. The Father's grace saveth us by the blessed and effectual call, that he giveth us the fellowship of his Son Jesus Christ, 1 Cor. i. 9. Gal. i. 15.

7. The Father's grace saveth us by multiplying pardons to us for Christ's sake, day by day: "In whom we have redemption through his blood, even the forgiveness of sins, according to the riches of his grace."

8. The Father's grace saves us, by exercising patience and forbearance towards us all the time of our unregeneracy, Rom. iii. 24.

9. The Father's grace saveth us, by holding of us fast in his hand, and by keeping of us from all the power of the enemy. "My Father (said Christ) that gave them me, is greater than all; and no man can pull them out of my Father's hand," John x. 29.

10. What shall I say? The Father's grace saveth us, by accepting of our persons and services, by lifting up the light of his countenance upon us, by manifesting of his love unto us, and by sending of his angels to fetch us to himself, when we have finished our pilgrimage in this world.

II. Of the grace of the Son. I come now to speak of the grace of the Son, for as the Father putteth forth his grace in the saving of the sinner, so doth the Son put forth his: "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be made rich," 2 Cor. viii. 9.

Here you see also, that the grace of our Lord Jesus Christ is brought in as a partner with the grace of his Father, in the salvation of our souls: Now this is the grace of the Lord Jesus Christ; "he was rich, but for our sakes he became poor, that we through his poverty might be made rich."

To inquire then into this grace, this condescending grace of Christ, and that by searching out how rich Jesus Christ was, and then how poor he made himself, that we through his poverty might have the riches of salvation.

First, How rich was Jesus Christ?

To which I answer, first, generally; secondly, particularly.

First, generally, He was rich as the Father: "All things that the Father hath (saith he) are mine. Jesus Christ he is the Lord of all, God over all blessed for ever: He thought it no robbery to be equal with God, being naturally and eternally God, as the Father," John xvi. 15. Acts x. 36. Phil. ii. 6. Rom. ix. 4, 5. John x. 30. but of his Godhead he could not strip himself.

Secondly,

Secondly, Jesus Christ had glory with the Father, yea a manifold glory with him, which he stripped himself of.

1. He had the glory of dominion; he was Lord of all the creatures, they were under him upon a double account.

(1). As he was their creator, Col. i. 16.

(2). As he was made the heir of God, Heb. i. 2.

2. Therefore the glory of worship, reverence, and fear, from all creatures, was due unto him; the worship, obedience, subjection, and service of angels, was due unto him; the fear, honour, and glory of kings, and princes, and judges of the earth, was due unto him; the obedience of the sun, moon, stars, clouds, and all vapours, was due unto him; all dragons, deeps, fire, hail, snow, mountains and hills, beasts, cattle, creeping things, and flying fowls, the service of them all, and their worship, was due unto him, Pf. cxlviii.

3. The glory of the heavens themselves was due unto him; in a word, heaven and earth was his.

4. But above all, the glory of communion with his Father was his; I say, the glory of that unspeakable communion that he had with the Father before his incarnation, which alone was worth ten thousand worlds, that was ever his.

But again, As Jesus Christ was possessed with this, so besides he was Lord of life; this glory also was Jesus Christ's; in him was life, therefore he is called the prince of it; because it was in him originally as in the Father, Acts iii. 15. He gave to all life and breath; and all things, angels, men, beasts, they had all their life from him.

Again, As he was Lord of glory, and Prince of life, so he was also Prince of peace, 1st. ix. 6. and by him was maintained that harmony and goodly order which was among things in heaven, and things on earth.

Take things briefly in these few particulars.

(1) The heavens were his, and he made them.

(2) Angels were his, and he made them.

(3) The earth was his, and he made it.

(4) Man was his, and he made him.

Now this heaven he forsook for our sakes; "He came into the world to save sinners," 1 Tim. i. 15.

He was made lower than the angels for the suffering of death, Heb. ii. 9.

When he was born, he made himself, as he saith, a worm, or one of no reputation; he became the reproach and by-word of the people, he was born in a stable, laid in a manger, earned his bread with his labour, being by trade a carpenter, Pf. xxii. 6. Philip. ii. 7. Mark vi. 3. When he betook himself to his ministry, he lived upon the charity of the people; when other men went to their own houses, Jesus went to the mount of Olives. Hark what himself saith for the clearing of this: "Foxes have holes, and birds of the air have nests, but the son of man hath not whereon to lay his head," Luke viii. 2, 3. John vii. 35. viii. 1. Luke ix. 58. He denied himself of this world's good.

Again, As he was Prince of life, so he for our sakes laid down that also; for so stood the matter, that he or we must die; but the grace that was in his heart wrought with him to lay down his life: "He gave his life a ransom for many: He laid down his life that we might have life: He gave his flesh and blood for the life of the world: He laid down his life for his sheep."

Again, He was a Prince of peace, but he forsook his peace also.

1. He

1. He laid aside peace with the world, and chose upon that account to be a man of sorrows, and acquainted with grief, and therefore was persecuted from his cradle to his cross, by kings, rulers, &c.

2. He laid aside his peace with his Father, and made himself the object of his Father's curse, inasmuch that the Lord smote, struck, and afflicted him; and in conclusion hid his face from him (as he expressed with great crying) at the hour of his death.

But perhaps some may say, What need was there that Jesus Christ should do all this? could not the grace of the Father save us without this condescension of the Son?

Ans. As there is grace, so there is justice in God: and man having sinned, God concluded to save him in a way of righteousness; therefore it was absolutely necessary that Jesus Christ should put himself into our very condition, sin only excepted.

1. Now by sin we had lost the glory of God, therefore Jesus Christ lays aside the glory that he had with the Father, Rom. iii. 23. John xvii. 5.

2. Man by sin had shut himself out of an earthly paradise, and Jesus Christ will leave his heavenly paradise to save him, Gen. iii. 24. 1 Tim. i. 15. John vi. 38, 39.

3. Man by sin had made himself lighter than vanity, and this Lord God, Jesus Christ, made himself lower than the angels to redeem him, Is. xl. 17. Heb. ii. 7.

4. Man by sin lost his right to the creatures, and Jesus Christ will deny himself of a whole world to save him, Luke ix. 58.

5. Man by sin had made himself subject to death, but Jesus Christ will lose his life to save him, Rom. vi. 23.

6. Man by sin had procured to himself the curse of God, but Jesus Christ will bear that curse in his own body to save him, Gal. iii. 13.

7. Man by sin had lost peace with God, but this would Jesus Christ lose also, to the end man might be saved.

8. Man should have been mocked of God, therefore Christ was mocked of men.

9. Man should have been scourged in hell, but to hinder that Jesus was scourged on earth.

10. Man should have been crowned with ignominy and shame, but to prevent that Jesus was crowned with thorns.

11. Man should have been pierced with the spear of God's wrath, but to prevent that, Jesus was pierced both by God and men.

12. Man should have been rejected of God and angels, but to prevent that, Jesus was forsaken of God, and denied, hated, and rejected of men, Isa. xlviii. 22. Matth. xxvii. 46. Prov. i. 24—26. Ps. xxii. 7. Matth. xxvii. 39. Ps. ix. 17. xi. 6. Matth. xxvii. 26. Dan. xii. 2. John xix. 2—5. Numb. xxiv. 8. Zech. xii. 10. John xix. 37.

I might thus enlarge, and that by authority from this text, "He became poor, that we through his poverty might be made rich." All the riches he stripped himself of, it was for our sakes; all the sorrows he underwent, it was for our sakes; to the least circumstance of the sufferings of Christ, there was a necessity that so it should be, all was for our sakes: "For our sakes he became poor, that ye through his poverty might be made rich."

And you see the argument that prevailed with Christ to do this great service for man, the grace that was in his heart; as also the prophet saith, "In his love, and in his pity he redeemed them." According to this in the

Corinthians,

Corinthians, "You know the grace of our Lord Christ:" both which agree with the text, "By grace ye are saved."

I say, this was the grace of the Son, and the exercise thereof; the Father therefore shews his grace one way, and the Son his another: It was not the Father, but the Son, that left his heaven for sinners: It was not the Father, but the Son, that spilt his blood for sinners. The Father indeed gave the Son, and blessed be the Father for that; and the Son gave his life and blood for us, and blessed be the Son for that.

But methinks we should not yet have done with this grace of the Son: Thou Son of the Blessed, what grace was manifest in thy condescension? Grace brought thee down from heaven, grace stripped thee of thy glory, grace made thee poor and despicable, grace made thee bear such burdens of sin, such burdens of sorrow, such burdens of God's curse, as is unspeakable. O Son of God! grace was in all thy tears, grace came bubbling out of thy side with thy blood, grace came forth with every word of thy sweet mouth, Ps. xlv. 2, Luke iv. 22. grace came out where the whip smote thee, where the thorns pricked thee, where the nails and spear pierced thee. O Blessed Son of God! here is grace indeed! unsearchable riches of grace! unthought-of riches of grace! grace to make angels wonder, grace to make sinners happy, grace to astonish devils! And what will become of them that trample under foot this Son of God?

III. Of the grace of the Spirit. I come now to speak of the grace of the Spirit; for he also saveth us by his grace.

The Spirit, I told you, is God, as the Father and the Son, and is therefore also the author of grace; yea, and it is absolutely necessary that he put forth his grace also, or else no flesh can be saved. The Spirit of God hath his hand in saving of us many ways; for they that go to heaven, as they must be beholden to the Father and the Son, so also to the Spirit of God. The Father chuseth us, giveth us to Christ, and heaven to us, and the like: The Son fulfils the law for us, takes the curse of the law from us, bears in his own body our sorrows, and sets us justified in the sight of God. The Father's grace is shewed in heaven and earth; the Son's grace is shewed on the earth, and on the cross; and the Spirit's grace must be shewed in our souls and bodies, before we come to heaven.

Quest. But some may say, Wherein doth the saving grace of the Spirit appear?

Ans. In many things.

In taking possession of us for his own; in his making of us his house and habitation, 1 Cor. iii. 16. vi. 19. Ephes. ii. 21, 22. so that though the Father and the Son have both gloriously put forth gracious acts in order to our salvation, yet the Spirit is the first that makes seizure of us. Christ therefore, when he went away, said not, that he would send the Father, but the Spirit, and that he should be in us for ever: "If I depart (said Christ) I will send him, the Spirit of truth, the Comforter," John xiv. 14. xvi. 7, 13.

The Holy Spirit coming into us, and dwelling in us, worketh out many salvations for us now, and each of them in order also to our being saved for ever.

1. He saveth us from our darkness, by illuminating of us; hence he is called the Spirit of revelation, because he openeth the blind eyes, and so consequently delivereth us from that darkness, which else would drown us in the deeps of hell, Ephes. i. 17.

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2. He it is that convinceth us of the evil of our unbelief, and that shews us the necessity of our believing in Christ: Without the conviction of this we should perish, John xvi. 9.

3. This is that finger of God, by which the devil is made to give place unto grace, by whose power else we should be carried head-long to hell, Luke xi. 20—22.

4. This is he that worketh faith in our hearts, without which neither the grace of the Father, nor the grace of the Son, can save us; "For he that believeth not shall be damned, Rom. xv. 13. Mark xvi. 16.

5. This is he by whom we are born again, and he that is not so born can neither see nor inherit the kingdom of heaven, John iii. 3, 5—7.

6. This is he that setteth up his kingdom in the heart, and by that means keepeth out the devil after he is cast out; which kingdom of the Spirit, whoever wanteth, they lie liable to a worse possession of the devil than ever, Matth. xiii. 33. Luke xi. 24, 25.

7. By this Spirit we come to see the beauty of Christ, without a sight of which we should never desire him, but should certainly live in the neglect of him, and perish, John xvi. 14. 1 Cor. ii. 9—13. Isa. liii. 1, 2.

8. By this Spirit we are helped to praise God acceptably; but without it, it is impossible to be heard unto salvation, Rom. viii. 26. Ephes. vi. 18. 1 Cor. xiv. 15.

9. By this blessed Spirit the love of God is shed abroad in our hearts, and our hearts are directed into the love of God, Rom. v. 5. 2 Thess. ii. 5.

10. By this blessed Spirit we are led from the ways of the flesh into the ways of life; and by it our mortal body, as well as our immortal soul, is quickened in the service of God, Gal. v. 18. 25. Rom. viii. 1.

11. By this good Spirit we keep that good thing, even the seed of God, that at the first by the word of God was infused into us, and without which we are liable to the worst damnation, 1 John iii. 9. 1 Pet. i. 23. 2 Tim. i. 14.

12. By this good Spirit we have help and light against all the wisdom and cunning of the world, which putteth forth itself in its most cursed sophistications, to overthrow the simplicity that is in Christ, Matth. x. 19, 20. Mark xiii. 11. Luke xii. 11, 12.

13. By this good Spirit our graces are maintained in life and vigour; as faith, hope, love, a spirit of prayer, and every grace, 2 Cor. iv. 13. Rom. xv. 13. 2 Tim. i. 7. Ephes. vi. 18. Titus iii. 5.

14. By this good Spirit we are sealed to the day of redemption, Ephes. i. 14.

15. And by this good Spirit we are made to wait with patience until the redemption of the purchased possession comes, Gal. v. 5.

Now all these things are so necessary to our salvation, that I know not which of them can be wanting; neither can any of them be by any means attained but by this blessed Spirit.

And thus have I, in a few words, shewed you the grace of the Spirit, and how it putteth forth itself towards the saving of the soul.

And verily, Sirs, it is necessary that you know these things distinctly; to wit, the grace of the Father, the grace of the Son, and the grace of the Holy Ghost; for it is not the grace of one, but of all these three, that saveth him that shall be saved indeed;

The Father's grace saveth no man without the grace of the Son; neither doth the Father and the Son save any without the grace of the Spirit; for as the Father loves, the Son must die, and the Spirit must sanctify, or no soul must be saved,

Some think that the love of the Father, without the blood of the Son, will save them, but they are deceived: "For without shedding of blood is no remission," Heb. ix. 22.

Some think that the love of the Father, and blood of the Son, will do, without the holiness of the Spirit of God; but they are deceived also: "For if any man have not the Spirit of Christ, he is none of his." And again, "Without holiness no man shall see the Lord," Rom. viii. 9. Heb. xii. 14.

There is a third sort, that think the holiness of the Spirit is sufficient of itself; but they (if they had it) are deceived also: for it must be the grace of the Father, the grace of the Son, and the grace of the Spirit, jointly, that must save them.

But yet, as these three do put forth grace jointly and truly in the salvation of a sinner; so they put it forth (as I also have shewed you before) after a diverse manner. The Father designs us for heaven, the Son redeems from sin and death, and the Spirit makes us meet for heaven; not by electing, that is the work of the Father; not by dying, that is the work of the Son; but by his revealing Christ, and applying Christ to our souls, by shedding the love of God abroad in our hearts, by sanctifying of our souls, and taking possession of us as an earnest of our possession of heaven.

Quest. III. *Who are they that are to be saved by grace?*

I Come now to the third particular, namely, To shew you who they are that are to be saved by grace.

1. Not the self-righteous; not they that have no need of the Physician: "The whole have no need of the physician, (said Christ): I come not to call the righteous, but sinners to repentance," Mark iii. 17. And again, "He hath filled the hungry with good things, but sends the rich empty away," Luke i. 53. Now when I say, not the self-righteous, nor the rich, I mean not that they are utterly excluded; for St. Paul was such a one; but he saveth not such, without he first awaken them to see they have need to be saved by grace.

2. The grace of God saveth, not him that hath sinned the unpardonable sin. There is nothing left for him but a certain fearful looking for of judgement, which shall devour the adversaries, Heb. x. 26, 27.

3. That sinner that persevereth in filial impenitency and unbelief shall be damned, Luke xiii. 3, 5. Rom. ii. 2—5. Mark xvi. 15, 16.

4. That sinner whose mind the God of this world hath blinded, that the glorious light of the gospel of Christ, who is the image of God, can never shine into him, is lost, and must be damned, 2 Cor. iv. 3, 4.

5. The sinner that maketh religion his cloak for wickedness, he is an hypocrite, and continuing so, must certainly be damned, Psalm cxxv. 5. Isa. xxxiii. 40. Matth. 50, 51.

6. In a word, every sinner that persevereth in his wickedness, shall not inherit the kingdom of heaven: "Know you not that the unrighteous shall not inherit the kingdom of God. Be not deceived, neither fornicator, nor idolater, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience," 2 Cor. vi. 9, 12. Eph. v. 5, 6.

Quest. But what kind of sinners shall then be saved?

Ans. Those of all these kinds that the Spirit of God shall bring the Father

by Jesus Christ. These, I say, and none but these, can be saved; because else the sinners might be saved without the Father, or without the Son, or without the Spirit.

Now, in all that I have said, I have not in the least suggested, that any sinner is rejected, because his sins, in the nature of them, are great: Christ Jesus came into the world to save the chief of sinners. It is not therefore the greatness of, but the continuance in sins, that indeed damneth the sinner: but I always exclude him that hath sinned against the Holy Ghost. That it is not the greatness of sin that excludeth the sinner, is evident,

1st, From the words before the text, which do give an account of what kind of sinners were here saved by grace; as namely, they that were dead in trespasses and sins, those that walked in these sins, according to the course of this world, even according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, among whom also we have all our conversation in times past, in the lusts of the flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others, Eph. ii. 2, 3.

2dly, It is evident also from the many sinners that we find to be saved, by the revealed will of God; for in the word we have mention made of the salvation of great sinners, where their names and their sins stand recorded for our encouragement. As,

1. You read of Manasseh, who was an idolater, a witch, a persecutor; yea, a rebel against the word of God, sent unto him by the prophets; and yet this man was saved, 2 Chron. xxxiii. 2. to 13. 2 Kings xxi. 16.

2. You read of Mary Magdalen, in whom was seven devils. Her condition was dreadful; yet she was saved, Luke viii. 2.

3. You read of the man that had a legion of devils in him. O how dreadful was his condition! and yet by grace he was saved, Mark v. 1, 19.

4. You read of them that murdered the Lord Jesus, and how they were converted and saved, Acts ii. 23.

5. You read of the exorcists in Acts xix. 13. how they closed with Christ, and were saved by grace.

6. You read of Saul the persecutor, and how he was saved by grace, Acts ix. 15.

Object. But thou sayst, I am a backslider.

Answ. 1. So was Noah, and yet he found grace in the eyes of the Lord, Gen. ix. 21, 22.

2. So was Lot, and yet God saved him by grace, Gen. xx. 36. and 2 Pet. ii. 7, 8, 9.

3. So was David, yet by grace he was forgiven his iniquities, 2 Sam. xii. 7—13.

4. So was Solomon, and a great one too; yet by grace his soul was saved, Psal. lxxxix. 28—34.

5. So was Peter, and that a dreadful one; yet by grace he was saved, Matth. xxvi. 69, 70, 72, 74. Mark xvi. 7. Acts xv. 7, 8, 9, 10, 11.

6. Besides, for further encouragement, read Jeremiah 3. chap. xxxiii. 25. 26. chap. li. 5. Ezek. xxxvi. 25. Hos. xvi. 1—4. And stay thyself, and wonder at the riches of the grace of God.

Quest. But how should we find out what sinners shall be saved? all it seems shall not: besides, for ought can be gathered by what you have said, there is as bad saved as damned, (set him that hath sinned the unpardonable sin aside).

Ans. True, there are as bad saved as damned. But to this question,

1. They that are effectually called, are saved,
2. They that believe on the Son of God shall be saved.
3. They that are sanctified and preserved in Christ, shall be saved.
4. They that take up the cross daily, and follow Christ, shall be saved.

Take a catalogue of them thus,

1. "Believe on the Lord Jesus Christ, and thou shalt be saved," Mark xvi.
16. Acts xvi. 31.
2. "Confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead and thou shalt be saved," Rom. x. 9.
3. "Be justified by the blood of Christ, and thou shalt be saved," Rom. v. 9.
4. "Be reconciled to God by the death of his Son, and thou shalt be saved by his life," Rom. v. 10.
5. "And it shall come to pass, that whosoever shall call upon the name of the Lord shall be saved," Rom. x. 13. See some other scriptures.
- (1) "He shall have the humble person," Job xxii. 29.
- (2) "Thou shalt save the afflicted people," Psal. xviii. 27.
- (3) "He shall save the children of the needy," Psal. lxxii. 4.
- (4) "He shall save the souls of the needy," Psal. lxxii. 13.
- (5) "O thou my God, save thy servant that trusteth in thee," Psal. lxxxvi. 2.
- (6) "He will fulfil the desire of them that fear him; he will hear their cry, and will save them," Psal. cxlv. 19.

But, sinner, if thou wouldst indeed be saved, beware of these four things.

1. Beware of delaying repentance. Delays are dangerous, and damnable: they are dangerous, because they harden the heart; they are damnable, because their tendency is to make thee outstand the time of grace, Psal. xcvi. 7. Heb. iii. to xii.
2. Beware of resting in the word of the kingdom, without the spirit and power of the kingdom of the gospel, for the gospel coming in word only, saves nobody; "for the kingdom of God, or the gospel, where it comes to salvation, is not in word but in power," 1 Thes. i. 4, 5, 6. 1 Cor. iv. 19.
3. Take heed of living in a profession, a life that is provoking to God: For that is the way to make him cast thee away in his anger.
4. Take heed that thy inside and outside be alike, and both conformable to the word of his grace: labour to be like the living creatures which thou mayest read of in the book of the prophet Ezekiel, whose appearance and themselves were one, Ezek. x. 22.

In all this, I have advertised you not to be content without the power and spirit of God in your hearts, for without him you partake of none of the grace of the father or Son, but will certainly miss of the salvation of the soul.

Quest. IV. *How it appears, that they that are saved, are saved by grace?*

THIS fourth question requireth, that some demonstration be given of the truth of this doctrine; to wit, they that are saved, are saved by grace.

What hath been said before, hath given some demonstration of the truth; wherefore first repeating, in a few words, the sum of what hath been said already, I shall come to further proof.

1. That this is true, the scriptures testify, because God chose them to salvation before they had done good, Rom. ix. 11.

2. Christ

2. Christ was ordained to be their Saviour before the foundation of the world, Eph. i. 4. 1 Pet. i. 19, 20, 21.

3. All things that concur and go to our salvation, were also in the same laid up in Christ, to be communicated in the dispensation of the fulness of times to them that shall be saved, Ephes. i. 3, 4. 2 Tim. i. 9. Ephes. i. 10. chap. iii. 8, 9, 10, 11. Rom. viii. 30.

Again, as their salvation was contrived by God, so, as was said, this salvation was undertaken by one of the three, to wit, the Son of the Father, John i. 29. Isa. xlviii. 16.

Had there been a contrivance in heaven about the salvation of sinners on earth, yet if the result of that contrivance had been, that we should be saved by our own good deeds, it would not have been proper for an apostle or an angel to say, "By grace ye are saved." But now, when a counsel is held in eternity about the salvation of sinners in time, and when the result of that counsel shall be, that the Father, the Son and the Holy Ghost, will themselves accomplish the work of this salvation, this is grace, this is naturally grace, grace that is rich and free. Yea, this is unthought of grace; I will say it again, this is unthought of grace; for who could have thought that a Saviour had been in the bosom of the Father, or that the Father would have given him to be the Saviour of men, since he refused to give him to be the Saviour of angels, Heb. ii. 16, 17.

Again, could it have been thought, that the Father would have sent his Son to be the Saviour, we should in reason have thought also that he would never have taken the work wholly on himself, especially that fearful, dreadful, soul-astonishing, and amazing part thereof! who could once have imagined, that the Lord Jesus would have made himself so poor, as to stand before God in the nauseous rags of our sins, and subject himself to the curse and death that was due to our sin? but thus he did to save us by grace.

"Blessed be God, and the Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Having predestinated us unto the adoption of children, by Jesus Christ, to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved: In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace," Eph. i. 3—7.

Again, if we consider the terms and condition upon which this salvation is made over to them that are saved, it will farther appear we are saved by grace.

1. The things that immediately concern our justification and salvation, they are offered, yea, given to us freely, and we are commanded, to receive them by faith: sinner hold up thy lap: God so loved the world that he giveth his Son, that he giveth his righteousness, that he giveth his spirit, and the kingdom of heaven, Job ii. 16. Rom. v. 17. 2 Cor. i. 21, 22. Luke xii. 32.

2. He also giveth repentance, he giveth faith, he giveth everlasting consolation, and good hope through grace, Acts v. 30, 31. Phil. i. 29. 2 Thess. ii. 16.

3. He giveth pardon, and giveth more grace, to keep us from sinking into hell, than we have sin to sink us in thither, Acts v. 3. Prov. iii. 34. James iv. 6. 1 Pet. v. 5.

4. He

4. He hath made all these things over to us in a covenant of grace; we call it a covenant of grace, because it is set in opposition to the covenant of works, and because it is established to us in the doing of Christ, founded in his blood, stablished upon the best promises made to him, and to us by him: "For all the promises in him are yea, and in him amen, to the glory of God by us," 2 Cor. i. 20.

But to pass these, and to come to some other demonstrations for the clearing of this.

First, Let us a little consider, what man is upon whom the Father, the Son, and the Spirit, bestows this grace.

By nature he is an enemy to God, an enemy in his mind: "The carnal mind is enmity to God; for it is not subject to the law of God, neither indeed can be," Col. i. 21. Rom. viii. 7.

So that the state of man was this, he was not only over-persuaded on a sudden to sin against God, but he drank this sin like water, into his very nature, mingled it with every faculty of his soul, and member of his body; by the means of which he became alienate from God, and an enemy to him in his very heart; and wilt thou, O Lord, as the scripture hath it; "and dost thou open thine eyes upon such an one;" Job xiv. 3: Yea, open thy heart; and take this man, not into judgement, but into mercy with thee.

Further, man, by his sin, had not only given himself to be a captive-slave to the devil; but continuing in his sin, he made head against his God, struck up a covenant with death, and made an agreement with hell; but for God to open his eyes upon such an one, and to take hold of him by riches of grace, this is amazing, Isa. xxviii. 16—18.

See where God found the Jew when he came to look upon him to save him: "As for thy nativity, says God, in the day thou wast born, thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all; none eye pitied thee, to do any of these things to thee, to have compassion on thee; but thou wast cast out into the open field, to the loathing of thy person, in the day that thou wast born. And when I passed by thee, and saw thee polluted in thy blood, I said unto thee, when thou wast in thy blood, live, yea, I said unto thee when thou wast in thy blood, live. Now, when I passed by thee, and looked upon thee, behold thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness; yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine." Sinner, see farther into the chapter, Ezek. xvi. All this is the grace of God: every word in this text smells of grace.

But before I pass this, let us a little take notice of the carriage of God to man, and again of man to God in his conversion.

First, Of God's carriage to man; he comes to him while he is in his sins, in his blood; he comes to him now, not in the heat and fire of his jealousy, but in the cool of the day, in unspeakable gentleness, mercy, pity, and bowels of love; not in clothing himself with vengeance, but in a way of entreaty, and meekly beseecheth the sinner to be reconciled unto him, 2 Cor. v. 19, 20.

It is expected among men, that he which giveth the offence, should be the first in seeking peace: but sinner, betwixt God and man it is not so; not that we loved God, not that we chose God; but God was in Christ reconciling the world unto himself, not imputing their trespasses to them. God is the first that seeketh peace; and as I said, in a way of entreaty, he bids his

his ministers pray you in Christ's stead; as if God did beseech you by us, "we pray you in Christ's stead, be ye reconciled to God." O sinner, wilt thou not open? Behold, God the Father, and his Son Jesus Christ, stand both at the door of thy heart, beseeching thee for favour from thee, that thou wilt be reconciled to them, with promise, if thou wilt comply, to forgive thee all thy sins. O grace! O amazing grace! To see a prince entreat a beggar to receive an alms, would be a strange sight; to see a king entreat the traitor to accept of mercy would be a stranger sight than that; but to see God entreat a sinner, to hear Christ say, "I stand at the door and knock, with an heart full, and an heaven full of grace, to bestow upon him that opens;" this is such a sight as dazzles the eyes of angels. What sayest thou now, sinner. Is not this God rich in mercy? hath not this God great love for sinners? Nay, further, that thou mayest not have any ground to doubt that all this is but complimenting, thou hast also here declared, "That God hath made him Christ to be sin for us, who knew no sin; that we might be made the righteousness of God in him." If God would have stuck at any thing, he would have stuck at the death of his Son, "but he delivered him up for us freely; how shall he not then with him, freely give us all things?" Rom. viii.

But this not all; God doth not only beseech thee to be reconciled to him; but farther, for thy encouragement, he hath pronounced in thy hearing exceeding great and precious promises, and hath confirmed them by an oath, that by two immutable things in which it is not possible that God should lye, we might have a strong consolation who have fled for refuge to lay hold on the hope set before us, Heb. vi. 18, 19. Isa. i. 18. lv. 6, 7. Jer. li. 5.

Secondly, Let us come now to the carriage of these sinners to God, and that from the first day he beginneth to deal with their souls, even to the time that they are to be taken up into heaven.

And, 1. to begin with God's ordinary dealing with sinners, when at first he ministereth conviction to them by his word, how strangely do they behave themselves? They love not to have their consciences touched; they like not to ponder upon what they have been, what they are, or what is like to become of them hereafter: such thoughts they count unmanly, hurtful, disadvantageous; "therefore they refuse to hearken, they pull away their shoulder, they stop their ears that they should not hear," Zech. vii. 11. And now they are for any thing, rather than the word: an ale-house, a whore house, a play house, sports, pleasures, sleep, the world, and what not, so they may stave off the power of the word of God.

2. If God now comes up closer to them, and begins to fasten conviction upon the conscience, though such conviction be the first step to faith and repentance, yea, and to life eternal, yet what shifts will they have to forget them, and wear them off! Yea, although they now begin to see that they must either turn or burn, yet oftentimes, even then, they will study to wave a present conversion: they object, they are too young to turn yet; seven years hence time enough, when they are old, or come upon a sickbed. O what an enemy is man to his own salvation! I am persuaded that God hath visited some of you often with his word, even twice, and thrice, and you have thrown water as fast as he hath by the word cast fire upon your conscience. Christian, what had become of thee, if God had took thy denial for an answer, and said, Then will I carry the word of salvation to another, and he will hear it? Sinner, turn, says God. Lord, I cannot tend it, says the sinner. Turn or burn, says God. I will venture that, says the sinner,

sinner. Turn and be saved, says God. I cannot leave my pleasures, says the sinner; sweet sins, sweet pleasures, sweet delights, says the sinner. But what grace is it in God, thus to parley with the sinner! O the patience of God to a poor sinner! What if God should now say, Then get thee to thy sins, get thee to thy delights, get thee to thy pleasures, take them for thy portion, they shall be all thy heaven, all thy happiness, and all thy portion?

3. But God comes again, and shews the sinner the necessity of turning now; now, or not at all; yea, and giveth the sinner this conviction so strongly, that he cannot put it off. But behold the sinner has one spark of enmity still: If he must needs turn now, he will either turn from one sin to another, from great ones to little ones, from many to few, or from all to one, and there stop. But perhaps convictions will not thus leave him: Why then, he will turn from prophane-ness to the law of Moses, and will dwell as long as God will let him, upon his own seeming goodness. And now observe him, he is a great stickler for legal performance; now he will be a good neighbour, he will pay every man his own, will leave off his swearing, the alehouse, his sports, and carnal delights; he will read, pray, talk of scripture, and be a very busy one in religion, such as it is, now he will please God, and make him amends for all the wrong he hath done him, and will feed him with chapters, and prayers, and promises, and vows, and a great many more such dainty-dishes as these; persuading himself that now he must needs be fair for heaven, and thinks besides, that he serveth God as well as any man, in England can; but all this while he is as ignorant of Christ as the fool he sits on, and no nearer heaven than was the blind Pharisee, only he has got in a cleaner way to hell than the rest of his neighbours are: "There is a generation that are pure in their own eyes, and yet are not purged from their filthiness, Prov. ix. 12.

Might not God now cut off this sinner, and cast him out of his sight; might he not leave him here to his own choice, to be deluded by, and to fall in his own righteousness, because he trusteth to it, and commits iniquity? Ezek. xxxiii. 13. But grace, preventing grace, preserves him: It is true, this turn of the sinner, as I said, is a turning short of Christ. But,

4. God in this way of the sinner will mercifully follow him, and shew him the shortness of his performances, the emptiness of his duties, and the uncleanness of his righteousness, Isa. xxviii. 20. lxiv. 6. This I speak of the sinner, the salvation of whose soul is graciously intended and contrived of God; for he shall by gospel-light be wearied out of all; he shall be made to see the vanity of all, and that the personal righteousness of Jesus Christ, and that only, is it which of God is ordained to save the sinner from the due reward of his sins: But behold, the sinner now, at the sight and sense of his own nothingness, falleth into a kind of despair; for although he hath it in him, to presume of salvation, through the deusiveness of his own good opinion of himself, yet he hath it not in himself to have a good opinion of the grace of God, in the righteousness of Christ: Wherefore he concludeth, that if salvation be alone of the grace of God through the righteousness of Christ, and that all of a man's own is utterly rejected, as to the justification of his person with God, then he is cast away. Now, the reason of this sinking of heart is the sight that God hath given him, a sight of the uncleanness of his best performance, the former sight of his immoralities did somewhat distress him, and make him betake himself to his own good deeds to ease his conscience; wherefore this was his prop, his stay; but behold, now God hath taken this from under him, and now he falls; wherefore his best doth also now forsake him, and flies away like the morning-dew, or a bird, or as the chaff that is driven with the whirlwind, and the smoke out of a chimney, Hosea ix. 11. xiii. 3.

Besides, this revelation of the emptiness of his own righteousness brings also with it a further discovery of the naughtiness of his heart, in its hypocrisies, pride, unbelief, hardness of heart, deadness, and backwardness to all gospel and new-covenant obedience; which sight of himself lies like millstones upon his shoulders, and sinks him yet further into doubts and fears of damnation. For, bid him now receive Christ, he answers, He cannot, he dares not: Ask him why he cannot, he will

answer, He has no faith nor hope in his heart: Tell him that grace is offered him freely, he says, But I have no heart to receive it. Besides, he finds not, as he thinks, any gracious disposition in his soul, and therefore concludes, he doth not belong to God's mercy, nor hath an interest in the blood of Christ, and therefore dares not presume to believe; wherefore, as I said, he sinks in his heart, he dies in his thoughts, he doubts, he despairs, and concludes he shall never be saved.

5. But behold, the God of all grace leaveth him not in this distress, but comes up now to him closer than ever; he sends the Spirit of adoption, the blessed Comforter, to him, to tell him, God is love, and therefore not willing to reject the broken in heart; bids him cry; and pray for an evidence of mercy to his soul, and says, Peradventure you may be hid in the day of the Lord's anger. At this the sinner takes some encouragement, yet he can get no more than that which will hang upon a mere probability, which by the next doubt that ariseth in the heart, is blown quite away, and the soul left again in his first plight, or worse; where he lamentably bewails his miserable state, and is tormented with a thousand fears of perishing; for he hears not a word from heaven, perhaps for several weeks together: Wherefore unbelief begins to get the mastery of him, and takes off the very edge and spirit of prayer, and inclination to hear the word any longer; yea, the devil also claps in with these thoughts, saying, that all your prayers, and hearing, and reading, and godly company, which you frequent, will rise up in judgement against you at last; therefore better it is, if you must be damned, to chuse as easy a place in hell as you can. The soul at this, being quite discouraged, thinks to do as it hath been taught, and with dying thoughts it begins to faint when it goeth to prayer, or to hear the word; but behold, when all hope seems to be quite gone, and the soul concludes, I die, I perish, in comes on a sudden the Spirit of God again, with some good word of God, which the soul never thought of before; which word of God commands a calm in the soul, makes unbelief give place, encourageth to hope and wait upon God again; perhaps it gives some little sight of Christ to the soul, and of his blessed undertaking for sinners. But behold, so soon as the power of things do again begin to wear off the heart, the sinner gives place to unbelief, questions God's mercy, and fears damning again; he also entertains hard thoughts of God and Christ, and thinks former encouragements were fancies, delusions, or mere thinkso's. And why doth not God now cast the sinner to hell, for his thus abusing his mercy and grace? O no! "He will have mercy on whom he will have mercy, and he will have compassion on whom he will have compassion; wherefore goodness and mercy shall follow him all the days of his life, that he may dwell in the house of the Lord for ever," Psal. xxiii. 6.

6. God therefore, after all these provocations, comes by his Spirit to the soul again, and brings sealing grace and pardon to the conscience, testifying to it, that its sins are forgiven, and that freely, for the sake of the blood of Christ; and now has the sinner such a sight of the grace of God in Christ, as kindly breaks his heart with joy and comfort. Now the soul knows what it is to eat promises; it also knows what it is to eat and drink the flesh and blood of Jesus Christ by faith: Now it is driven by the power of his grace to its knees, to thank God for forgiveness of sins, and for hopes of an inheritance amongst them that are sanctified by faith which is in Christ: Now it hath a calm and sunshine; now he washeth his steps with butter, and the rock pours him out rivers of oil.

7. But after this, perhaps the soul grows cold again; it also forgets the grace received, and waxeth carnal; begins again to itch after the world, loseth the life and favour of heavenly things, grieves the Spirit of God, wofully backslides, casteth off closet-duties quite, or else retains only the formality of them; is a reproach to religion, grieves the heart of them that are awake and tender of God's name, &c. But what will God do now? Will he take this advantage to destroy the sinner? No. Will he let him alone in his apostasy? No. Will he leave him to recover himself by the strength of his now languishing graces? No. What then? Why, he will seek this man out till he finds him, and bring him home to himself again: "For thus saith the Lord God, Behold I, even I, will both search my sheep, and seek them out, as a shepherd seeketh out his flock, in the

the day that he is among the sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered. I will seek that which was lost, and bring again that which was driven away; I will bind up that which was broken, and will strengthen that which was sick," Ezek. xxxiv. 11, 16.

Thus he dealt with the man that went down from Jerusalem to Jericho, and fell among thieves: and thus he dealt with the prodigal you read of also, Luke x. 36. xv. 20.

Of God's ordinary way of fetching the backslider home, I will not now discourse, namely, whether he always breaketh his bones for his sins, as he broke David's; or whether he will all the days of their life, for this, leave them under guilt and darkness; or whether he will kill them now, that they may not be damned in the day of judgement, as he dealt with them at Corinth, 1 Cor. i. 30, 31, 32. He is wise, and can tell how to imbitter backsliding to them the loventh.

He can break their bones, and save them; he can lay them in the lowest pit, in darkness, in the deep, and save them; he can slay them as to this life, and save them. And herein again appears wonderful grace, that Israel is not forsaken, nor Judah of his God, though their land be filled with sin against the Holy One of Israel, Jer. li. 5.

8. But suppose God deals not either of these ways with the backslider, but shines upon him again, and seals up to him the remission of his sins a second time, saying, I will heal their backslidings, and love them freely: What will the soul do now? Surely it will walk humbly now, and holily all its days: It will never backslide again, will it? It may happen it will not; it may happen it will; it is just as his God keeps him; for although his sins are of himself, his standing is of God; I say, his standing, while he stands, and his recovery, if he falls, are both of God. Wherefore, if God leaves him a little, the next gap he finds, away he is gone again: "My people (says God) are bent to backsliding from me." How many times did David backslide? yea, Jehosaphat and Peter? 2 Sam. xi. 4. 2 Chron. xix. 1, 2, 3. xx. 5. Matth. xxvi. 69, 70, 71. Gal. ii. 11, 12, 13. As also in the 3d of Jeremiah, it is said, "But thou hast played the harlot with many lovers, yet return unto me, saith the Lord," ver. 1. Here is grace! So many times as the soul backslides, so many times God brings him again, (I mean the soul that must be saved by grace;) he renews his pardons, and multiplies them: "Lo all these things worketh God oftentimes with man," Job xxxiii. 29.

9. But see yet more grace; I will speak here of heart-wanderings, and of daily miscarriages; I mean, of these common infirmities that are incident to the best of saints, and that attend them in their best performances; not that I intend, for I cannot mention them particularly, that would be a task impossible; but such there are, worldly thoughts, unclean thoughts, too low thoughts of God, of Christ, of the Spirit, words, ways, and ordinances of God, by which a Christian transgresses many times; may I not say, sometimes many hundred times a day; yea, or ought I know, there are some saints, and them not long lived neither, that must receive before they enter into life, millions of pardons from God for these; and every pardon is an act of grace, through the redemption that is in Christ's blood. Seventy times seven times a day, we sometimes sin against our brother; but how many times in that day do we sin against God? "Lord, who can understand his errors? Cleanse thou me from my secret sins," said David. And again, "If thou, Lord, shouldst mark iniquity, O Lord, who should stand: But there is forgiveness with thee, that thou mayst be feared," Matth. xviii. 2, 22. Psal. xix. 2. cxix. 3, 4.

But to mention some of them; sometimes they question the very being of God, or foolishly ask how he came to be at first; sometimes they question the truth of his word, and suspect the harmony thereof, because their blind hearts and dull heads cannot reconcile it; yea all fundamental truths lie open sometimes to the censure of their unbeliefs and atheism; as namely, Whether there be such a one as Christ? Such a thing as the day of judgement? Or whether there will be a

heaven or hell hereafter? And God pardons all these by his grace. When they believe these things, even then they sin, by not having such reverend, high, and holy thoughts of them as they ought; they sin also by having too good thoughts of themselves, of sin, and the world; sometimes, let me say, often, they wink too much at known sin, they bewail not, as they should, the infirmities of the flesh; the itching inclinations which they find in their hearts after vanity go too often from them unrepented of; I do not say but they repent them in the general. But all these things, O how often doth God forgive through the riches of his grace?

They sin by not walking answerable to mercies received; yea, they come short in their thanks to God for them, even then when they most heartily acknowledge how unworthy they are of them; also how little of the strength of them is spent to his praise, who freely poureth them into their bosoms; but from all these sins are they saved by grace.

They sin in their most exact and spiritual performance of duties: they pray not, they hear not, they read not, they give not alms, they come not to the Lord's table, or other holy appointments of God, but in and with much coldness, deadness, wanderings of heart, ignorance, misapprehensions, &c. They forget God while they pray unto him; they forget Christ while they are at his table; they forget his word, even while they are a reading of it.

How often do they make promises to God, and afterwards break them? Yea, or if they keep promise in shew, how much doth their heart even grudge the performing of them? how do they shock at the cross? and how unwilling are they to lose that little they have for God, though all they have was given them to glorify him withal? All these things, and a thousand times as many more, dwell in the flesh of man; and they may as soon go away from themselves, as from these corruptions; yea, they may sooner cut the flesh from their bones, than these motions of sin from their flesh; these will be with them in every duty; I mean some or other of them; yea, as often as they look, or think, or hear, or speak: There are with them, especially when the man intends good in so doing: "When I would do good, (says Paul,) evil is present with me:" And God himself complains, "that every imagination of the thought of the heart of man is only evil, and that continually." Rom. vii. 21. Gen. vi. 5.

By these things therefore we continually defile ourselves, and every one of our performances, I mean in the judgement of the law, even mixing iniquity with those things which we hallow unto the Lord: "For from within, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceits, lasciviousness, an evil eye, blasphemy, foolishness; all these things come from within, and they defile the man," Mark vii. 21, 22. Now, what can deliver the soul from these, but grace! "By grace ye are saved."

Quest. V. *What might be the reason moved God to ordain, and chuse to save those that he saveth, by his grace, rather than by any other means?*

I Come now to answer the fifth question; namely, to shew why God saveth those that he saveth by grace, rather than by any other means.

1. God saveth us by grace, because since sin is in the world, he can save us no other way: Sin and transgression cannot be removed but by the grace of God through Christ: Sin is the transgression of the law of God, who is perfectly just. Infinite justice cannot be satisfied with the recompence that men can make; for if it could, Christ Jesus himself needed not to have died: Besides, man having sinned, and defiled himself thereby, all his acts are the acts of a defiled man: Nay, farther, the best of his performances are also defiled by his hands; their performances, therefore, cannot be a recompence for sin. Besides, to affirm that God saveth defiled man for the sake of his defiled duties, for so, I say, is every work of his hand, Hag. ii. 14. what is it but to say, God accepteth of one sinful act as a recompence and satisfaction for another? But God, even of old, hath declared how he abominates imperfect sacrifices; therefore we can by no means be saved from sin, but by grace, Rom. iii. 24.

2. To assert, that we may be saved any other way than by the grace of God, that is it, but to object against the wisdom and prudence of God, wherein he boundeth toward them whom he hath saved by grace? Ephes. i. 5—8. His wisdom and prudence found out no other way; therefore he chuseth to save us by grace.

3. We must be saved by grace, because else it follows, that God is mutable in his decrees; for so hath he determined before the foundation of the world; therefore he saveth us not, nor chuseth to save us by any other way than by grace, Ephes. i. 3, 4. iii. 8—11. Rom. ix. 23.

4. If a man should be saved any other way than by grace, God would be disappointed in his design to cut off boasting from his creature; but God's design to cut off boasting from his creature cannot be frustrate or disappointed; therefore he will save man by no other means than by grace: He (I say) hath designed that no flesh should glory in his presence, and therefore he refuseth their works: "Not of works, lest any man should boast." Where is boasting then? It is excluded: By what law? Of works? Nay, but by the law of faith, Ephes. ii. 8, 9. Rom. iii. 24—28.

5. God hath ordained, that we should be saved by grace, that he might have the praise and glory of our salvation: "That we should be to the praise of the glory of his grace, wherein he hath made us accepted in the beloved," Ephes. i. 5, 9. Now, God will not lose his praise, and his glory he will not give to another; therefore God doth not chuse to save sinners but by his grace.

6. God hath ordained, and doth chuse to save us by grace, because were there another way apparent, yet this is the way that is safest, and best secureth the soul. Therefore it is by faith, that it might be by grace, to the end the promise (the promise of eternal inheritance, Heb. ix. 14—16.) might be sure to all the seed: No other way could have been sure: This is evident in Adam, the Jews, and I will add, the fallen angels, who being turned over to another way than grace, you see in short time what became of them.

To be saved by grace supposeth that God hath taken the salvation of our souls into his own hand; and to be sure it is safer in God's hand than ours. Hence it is called, the salvation of the Lord, the salvation of God, and salvation, and that of God.

When our salvation is in God's hand, himself is engaged to accomplish it for us.

- (1) Here is the mercy of God engaged for us, Rom. ix. 15.
- (2) Here is the wisdom of God engaged for us, Ephes. i. 7, 8.
- (3) Here is the power of God engaged for us, 1 Pet. i. 3—5.
- (4) Here is the justice of God engaged for us, Rom. iii. 24, 25.
- (5) Here is the holiness of God engaged for us, Psal. lxxxix. 30—35.
- (6) Here is the care of God engaged for us, and his watchful eye is always over us for our good, 1 Pet. v. 7. Isa. xxvii. 1, 2, 3.

What shall I say?

- (1) Grace can take us into favour with God, and that when we are in our blood, Ezek. xvi. 7, 8.
- (2) Grace can make children of us, though by nature we have been enemies to God, Rom. ix. 25, 26.
- (3) Grace can make them God's people, which were not God's people, 1 Pet. ii. 9, 10.
- (4) Grace will not trust our own salvation in our owns hands, "He putteth no trust in his saints," Job. xv. 15.
- (5) Grace can pardon our ungodliness, justify us with Christ's righteousness; it can put the Spirit of Jesus Christ within us, it can help us up when we are down, it can heal us when we are wounded, it can multiply pardons, as we through frailty multiply transgressions: What shall I say?

- (1) Grace and mercy is everlasting.
- (2) It is built up for ever.
- (4) It is the delight of God.
- (3) It rejoiceth against judgement.

(;) And

(5) And therefore it is the most safe and secure way of salvation, and therefore hath God chosen to save us by his grace and mercy rather than any other way, Isa. xliii. 25. Rom. iii. 24, 25. Isa. xlii. 2, 4. Pl. xxxvii. 23. Luke x. 33, 34. Isa. lv. 7, 8. Pl. cxxxvi. Pl. lxxxix. 2. Mal. vii. 18. James ii. 13.

7. We must be saved by the grace of God, or else God will not have his will: "They that are saved, are predestinated to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace," Eph. i. 5, 6.

(1) But if it be his will, that men should be saved by grace, then to think of another way is against the will of God. Hence they that seek to establish their own righteousness, are such as are accounted to stand out in defiance against, and that do not submit to the righteousness of God, that is, to the righteousness that he hath willed to be, that through which alone we are saved by grace.

(2) If it be his will, that men should be saved through grace, then it is his will that men should be saved by faith in that Christ, who is the contrivance of grace: Therefore they that have sought to be justified another way, have come short of, and perished, notwithstanding that salvation that is provided of God for men by grace, Rom. ix. 31—33.

(3) God is not willing that faith should be made void, and the promise of none effect: Therefore they of the righteousness of the law are excluded: "For if the inheritance be of the law, then it is no more of promise, but God gave it to Abraham by promise, Rom. iv. 14. Gal. iii. 18.

(4) God is not willing that men should be saved by their own natural abilities; but all the works of the law, which men do to be saved by, they are the works of mens natural abilities, and are therefore called the works of the flesh, Rom. iv. 1. Gal. iii. 1—3. Phil. iii. 3. but God is not willing that men should be saved by these, therefore no way but by his grace.

8. We must be saved by grace, or else the main pillars and foundations of salvation are not only shaken but overthrown, to wit, election, the new covenant, Christ, and the glory of God, but these must not be overthrown, therefore we must be saved by grace.

(1) Election, which layeth hold of men by the grace of God. God hath purposed that that shall stand: "the election of God standeth sure," Rom. ix. 11. 2 Tim. ii. 19. therefore men must be saved by virtue of the election of grace.

(2) The covenant of grace, that must stand: "Brethren, I speak after the manner of men: Though it be but a man's covenant, yet if it be confirmed, (as this is by the death of the testator, Heb. ix. 16, 17.) no man disalloweth, or addeth thereunto;" therefore man must be saved by virtue of a covenant of grace.

(3) Christ who is the gift of the grace of God to the world, he must stand, because he is a sure foundation, "the same yesterday, to day, and for ever," Isa. xxviii. 16, 17. Heb. xiii. 8. therefore men must be saved by grace, through the redemption that is in Christ.

(4) God's glory, that also must stand, to wit, the glory of his grace, for that he will not give to another; therefore men must be saved from the wrath to come, that in their salvation praise may redound to the glory of his grace.

9. There can be but one will, the master in our salvation, but that shall never be the will of man, but of God; therefore man must be saved by grace, John i. 11, 12. Rom. ix. 16.

10. There can be but one righteousness that shall save a sinner, but that shall never be the righteousness of men, but of Christ; therefore men must be saved by grace, that imputeth this righteousness to whom he will.

11. There can be but one covenant by which men must be saved, but that shall never be the covenant of the law, for the weakness and unprofitableness thereof; therefore men must be saved by the covenant of grace, by which God will be merciful to our unrighteousnesses, and our sins and iniquities he will remember no more, Heb. viii. 6—13.

P O S T S C R I P T.

A Few words by way of use, and so I shall conclude.

I. 1. Is the salvation of the sinner by the grace of God? Then here you see the reason why God hath not respect to the personal virtues of men in the bringing of them to glory: Did I say personal virtues? how can they have any to Godward, that are enemies to him in their minds, by wicked works? Indeed, men one to another seem to be, some better, some worse, by nature, but to God they are all alike, dead in trespasses and sins.

We will therefore state it again, Are men saved by grace? Then here you may see the reason, why conversion runs at that rate among the sons of men, that none are converted for their good deeds, nor rejected for their bad, but even so many of both, and only so many, are brought home to God, as grace is pleased to bring home to him.

1. None are received for their good deeds, for then they would not be saved by grace, but by works. Works and grace, as I have shewed, are in this matter opposite each to other; if he be saved by works, then not by grace; if by grace, then not by works, Rom. xi.

That none are received of God for their good deeds, is evident, not only because he declares his abhorrence of the supposition of such a thing, but hath also rejected the persons that have at any time attempted to present themselves to God in their own good deeds for justification. This I have shewed you before.

2. Men are not rejected for their bad deeds. This is evident by Manasseh, by the murderers of our Lord Jesus Christ, by the men that you read of in the 19th of the Acts; with many others, whose sins were of as deep a dye as the sins of the worst of men, 2 Chron. xxxiii. 2. Acts ii. 23.

Grace respecteth, in the salvation of a sinner, chiefly the purpose of God; wherefore those that it findeth under that purpose; those it justifies freely through the redemption that is in Jesus Christ.

At Saul's conversion, Ananias of Damascus brought in a most dreadful charge against him to the Lord Jesus Christ, saying, "Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem; and here he hath authority from the chief priests to bind all that call upon thy name." But what said the Lord unto him? "Go thy ways, for he is a chosen vessel unto me," Acts ix. 13—15. This man's cruelty and outrage must not hinder his conversion, because he was a chosen vessel. Mens good deeds are no argument with God to convert them; mens bad deeds are no argument with him to reject them; I mean them that come to Christ by the drawing of the Father; besides, Christ also saith, "I will in no wise cast such out," John vi. 37, 44.

2. Is the salvation of the sinner by the grace of God? Then here you see the reason why some sinners that were wonderfully averse to conversion by nature, are yet made to stoop to the God of their salvation; grace takes them to do, because grace has designed them to this very thing. Hence some of the Gentiles were taken from among the rest; God granted them repentance unto life; because he had taken them from among the rest, both by election and calling, for his name, Acts xi. 18. xv. 14. These men, that were not a people, are thus become the people of God; these men that were not beloved for their works, were yet beloved by the grace of God: "I will call them my people, which were not my people, and her beloved, which was not beloved." But their minds are averse; But are they the people of whom God doth magnify the riches of his grace? Why then they shall be in the day of his power made willing, and be able to believe through grace, Ps. cx. 3. Acts xviii. 27. But doth the guilt, and burden of sin, so keep them down, that they can by no means lift up themselves? Why, God will, by the exceeding greatness of that power by which he raised Christ from the dead, work in their souls also by the Spirit of grace, to cause them to believe and to walk in his ways, Ephes. i. 18—20.

St. Paul tells us in that epistle of his to the Corinthians, that it was by grace he was what he was; "By the grace of God I am what I am (says he); and his grace which

which was bestowed upon me was not in vain," 1 Cor. xv. 10. This man kept always in his mind a warm remembrance of what he was formerly by nature, and also how he had added to his vileness by practice; yea, moreover, he truly concluded in his own soul, that had not God, by unspeakable grace, put a stop to his wicked proceedings, he had perished in his wickedness. Hence he lays his call and conversion at the door of the grace of God. "When it pleased God (says he) who separated me from my mother's womb, and called me by his grace, to reveal his Son in me," Gal. i. 14, 15. And hence it is again that he saith, He obtained grace and apostleship: grace, to convert his soul, and the gifts and authority of an apostle, to preach the gospel of the grace of God.

This blessed man ascribes all to the grace of God.

(1). His call he ascribes to the grace of God. (2). His apostleship he ascribes to the grace of God. (3). And all his labour in that charge he also ascribes to the grace of God.

This grace of God, it was that which saved from the beginning.

(1). Noah found grace in the eyes of the Lord, and was therefore converted, and preserved from the flood, Gen. vi. 7, 8.

(2). Abraham found grace in the sight of the Lord; and therefore he was called out of his country, Gen. xii. 1, 2.

(3). Moses found grace in the eyes of the Lord; and therefore he must not be blotted out of God's book, Exod. xxxiii. 12, 17.

Neither may it be imagined that these men were, before grace laid hold on them, better than other men; for then they would not have been saved by grace: grace should not have had the dominion and glory of their salvation. But, as St. Paul says of himself, and of those that were saved by grace in his day, "What are we better than they? No, in no wise; for we have proved before that both Jews and Gentiles are all under sin," Rom. iii. 9. So it may be said of these blessed ones; for indeed this conclusion is general, and reacheth all the children of men, Christ Jesus alone only excepted. But,

3. Is the salvation of the sinner by the grace of God? Then here you may see the reason why one backslider is recovered, and another left to perish in his backsliding.

There was grace for Lot, but none for his wife, therefore she was left in her transgression; but Lot was saved notwithstanding. There was grace for Jacob, but none for Esau; therefore Esau was left in his backsliding, but Jacob found mercy notwithstanding. There was grace for David, but none for Saul; therefore David obtained mercy, and Saul perished in his backsliding. There was grace for Peter, but none for Judas; therefore Judas is left to perish in his backsliding, and Peter is saved from his sin. That text stands good to none but those that are elect by grace: "Sin shall not have dominion over you; for you are not under the law, but under grace," Rom. vi. 14.

It will be said, Repentance was found in one, but not in the other. Well, but who granted and gave the one repentance? The Lord turned, and looked upon Peter; he did not turn and look upon Judas: yea, the Lord told Peter before he fell, that he should follow him to the kingdom of heaven; but told him, that he should deny him first; but withal told him also, he should not let his heart be troubled, that is, utterly dejected, for he would go and prepare a place for him, and come again and receive him to himself, John xiii. 36—38. xiv. 1—3. That is a blessed word of God, "The steps of a good man are ordered by the Lord, and he delighteth in his way: though he fall, he shall not be utterly cast down, for the Lord upholdeth him with his hand," Ps. xxxvii. 23, 24.

II. My second Use shall be to them that are dejected in their souls at the sight and sense of their sins.

First, Are they that are saved, saved by grace? Then they that would have their guilty consciences quieted, they must study the doctrine of grace.

It is Satan's great design, either to keep the sinner senseless of his sins; or if God makes him sensible of them, then to hide and keep from his thoughts the sweet doctrine of the grace of God, by which alone the conscience getteth health and cure;

cure: "For everlasting consolation and good hope is given through grace," 2 Thes. ii. 16. How then shall the conscience of the burdened sinner be rightly quieted, if he perceiveth not the grace of God?

Study therefore this doctrine of the grace of God. Suppose thou hast a disease upon thee, which is not to be cured by such or such medicines, the first step to thy cure is to know the medicines. I am sure this is true as to the case in hand. The first step to the cure of a wounded conscience, is for thee to know the grace of God, especially the grace of God as to justification, from the curse, in his sight.

A man under a wounded conscience naturally leaneth to the works of the law, and thinks God must be pacified by something that he should do: whereas the word says, "I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance," Matth. ix. 13.

Wherefore thou must study the grace of God. It is a good thing (saith the Apostle) that the heart be established with grace. Thereby insinuating, that there is no establishment in the law that is right, but by the knowledge of the grace of God, Heb. xiii. 9.

I said, That when a man is wounded in his conscience, he naturally leaneth to the works of the law: wherefore thou must therefore be so much the more heedful to study the grace of God; yea, so to study it as rightly, not only in notion, but in thy practices to distinguish it from the law: "The law was given by Moses, but grace and truth came by Jesus Christ," John i. 17. Study it, I say, so as to distinguish it, and that not only from the law, but from all those things that men blasphemously call this grace of God.

There are many things which men call the grace of God, that is not.

1. The light and knowledge that is in every man. 2. That natural willingness that is in man to be saved. 3. That power that is in man by nature, to do something, as he thinketh, towards his own salvation.

I name these three; there are also many other which some will have intitled the grace of God: but do thou remember, that the grace of God is his good-will and great love to sinners in his Son Jesus Christ; by the which good-will they are sanctified through the offering up of the body of Jesus Christ, once for all, Heb. x. 10.

Again, when thou hast smelt out this grace of God, and canst distinguish it from that which is not, then labour to strengthen thy soul with the blessed knowledge of it: "Thou therefore, my son, said Paul, be strong in the grace that is in Christ Jesus," 2 Tim. ii. 1. Fortify thy judgement and understanding; but especially labour to get down all into thy conscience, that they may be purged from dead works, to serve the living God.

And to enforce this use upon thee yet farther, consider a man gets yet more advantage by the knowledge of, and by growing strong in this grace of God.

1. It ministreth to him matter of joy; for he that knows this grace aright, he knows God is at peace with him, because he believeth in Jesus Christ, who by grace tasted death for every man; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope at the glory of God, Rom. v. 1—3. And indeed what joy or what rejoicing is like rejoicing here? To rejoice in hope of the glory of God, it is to rejoice in hope to enjoy him for ever, with that eternal glory that is in him.

2. As it manifesteth matter of joy and rejoicing, so it causeth much fruitfulness in all holiness and godliness. For the grace of God that bringeth salvation, hath appeared to all men, teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world," Tit. ii. 11, 12. Yea, it so naturally tendeth this way, that it can no sooner appear to the soul, but it causeth this blessed fruit in the heart and life: "We ourselves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures; living in malice and envy, hateful, and hating one another;" but after the love and kindness of God our Saviour appeared. What then? Why then, "he that

believeth, being justified by his grace, and expecting to be an heir according to the hope of eternal life, is careful to maintain good works," Tit. iii. 3—8.

See also that in St. Paul's epistle to the Colossians, "We give thanks, says he, to God, and the Father of our Lord Jesus Christ, praying always for you since we heard of your faith in Christ Jesus; and of the love which ye have to all the saints, for the hope which is laid up for you in heaven; whereof ye heard before in the word of the truth of the gospel, which is come unto you, as it is also in all the world, and bringeth forth fruit, as it doth also in you, since the day you heard it, and knew the grace of God in truth," Col. i. 3—6.

3. The knowledge of, and strength that comes by the grace of God, is a sovereign antidote against all, and all manner of delusions that are, or may come into the world. Wherefore St. Peter, exhorting the believers to take heed that they were not carried away with the errors of the wicked, and so fall from their own steadfastness, adds, as their only help, this exhortation: "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," 2 Pet. 3, 18.

(1). Suppose it should be urged, That man's own righteousness saveth the sinner; why then we have this at hand, God hath saved us, and called us, not according to our works, but according to his own purpose and grace, which was given us in Christ, &c. 2 Tim. i. 9.

(2). Suppose it should be urged, That by the doctrine of free grace we must not understand, God's extending free forgiveness as far as we have, or do sin. The answer is, But where sin abounded, grace hath much more abounded; that as sin hath reigned unto death, so grace might reign through righteousness, (through the justice of God, being satisfied by his Son) unto eternal life, Rom. v. 20, 21.

(3). Suppose it should be urged, That this is a doctrine tending to looseness and lasciviousness; the answer is ready: What shall we say then? shall we continue in sin that grace may abound? God forbid: How shall we that are dead to sin, live any longer therein? for the doctrine of free grace believed, is the most sin-killing doctrine in the world, Rom. vi. 1, 2.

(4). Suppose men should attempt to burthen the church of God with unnecessary ceremonies, and impose them, even as the false apostles urged circumcision of old, saying, unless you do these things, ye cannot be saved. Why, the answer is ready: "Why tempt ye God to put a yoke upon the necks of the disciples, which neither our fathers, nor we, were able to bear? but we believe that through the grace of our Lord Jesus Christ, we shall be saved, even as they," Acts xv. 1, 10, 11. But not to enlarge.

4. This doctrine, by grace ye are saved, it is the only remedy against despairing thoughts, at the apprehension of our own unworthiness: as,

(1). Thou criest out, O cursed man that I am, my sins will sink me into hell!

Ans. Hold, man, there is a God in heaven that is the God of all grace, 1 Pet. v. 10. Yet thou art not the man of all sin; if God be the God of all grace, then if all the sins of the world were thine, yet the God of all grace can pardon, or else it should seem, that sin is stronger in a man penitent, to damp, than the grace of God can be to save.

(2). But my sins are of the worst sort; blasphemy, adultery, covetousness, murder, &c.

Ans. All manner of sins and blasphemy shall be forgiven unto men, wherewith soever they shall blaspheme: "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon," Matth. xii. 31. Mark iii. 28. If. lv. 7, 8.

(3). But I have a stout and rebellious heart, a heart that is far from good.

Ans. "Hearken to me, saith God, ye stout-hearted, that are far from righteousness, I bring near my righteousness; that is the righteousness of Christ, by which stout-hearted sinners are justified, though ungodly," If. xlv. 12, 13. Phil. iii. 7, 8. Rom. iv. 5.

(4). But I have an heart as hard as any stone.

Ans. "A

Ans. "A new heart also will I give you, says God, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh," Ezek. xxxvi. 26.

(5) But I am as blind as a beetle, I cannot understand any thing of the gospel.

Ans. "I will bring the blind a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight: these things will I do unto them, and not forsake them," Is. xliii. 16.

(6) But my heart will not be affected with the sufferings and blood of Christ.

Ans. "I will pour upon the house of David, and the inhabitants of Jerusalem, the spirit of grace and supplication; and they shall look upon him whom they have pierced, and they shall mourn for him as one mourneth for an only son, and shall be in bitterness for him, as one that is in bitterness for his first born," Zech. xii. 10.

(7) But though I see what is like to become of me if I find not Christ, yet my spirit, while I am thus, will be running after vanity, foolishness, uncleanness, wickedness.

Ans. "Then will I sprinkle clean water upon you, and you shall be clean, from all filthiness, and from all your idols will I cleanse you," Ezek. xxxvi. 25.

(8) But I cannot believe in Christ.

Ans. But God hath promised to make thee believe: "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." And again, "There shall be a root of Jesse, and he shall rise to reign over the Gentiles, and in him shall the Gentiles trust," Zeph. iii. 12. Rom. xv. 12.

(9) But I cannot pray to God for mercy.

Ans. But God hath graciously promised a spirit of prayer, "yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem; and to pray before the Lord: They shall call on my name, and I will hear them; I will say, it is my people, and they shall say, the Lord is my God," Zech. viii. 22. xii. 10. xiii. 9.

(10) But I cannot repent.

Ans. "The God of our fathers raised up Jesus, whom ye slew, and hanged on a tree: Him hath God exalted with his right hand to be a prince and a Saviour, to give repentance to Israel, and the forgiveness of sins," Acts v. 30. 31.

Thus might I enlarge, for the Holy Bible is full of this exceeding grace of God. O these words, I will, and you shall, they are the language of a gracious God; they are promises by which our God has engaged himself to do that for poor sinners, which would else be left undone for ever.

III. Are they that are saved, saved by grace? Then let Christians labour to advance God's grace.

1. In heart. 2. In life.

First in heart, and that in this manner.

1. Believe in God's mercy, through Jesus Christ, and so advance the grace of God; I mean, venture heartily, venture confidently, for there is a sufficiency in the grace of God. Abraham magnified the grace of God, when he considered not his own body now dead, neither yet the barrenness of Sarah's womb; when he staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, Rom. iv. 19, 20.

2. Advance it by heightening of it in thy thoughts: have always good and great thoughts of the grace of God; narrow and slender thoughts of it are a great disparagement to it.

And to help thee in this matter, consider,

(1) This grace is compared to a sea: "And thou wilt cast all our sins into the depth of the sea," Micah vii. 19. Now a sea can never be filled up by casting into it.

(2) This grace is compared to a fountain, to an open fountain: "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem,

Jerusalem, for sin and for uncleanness :” Now a fountain can never be drawn dry, Zech. xiii. 1.

(1) The Psalmist cries out concerning the grace and mercy of God, “ It endureth for ever :” he says so twenty-six times in one Psalm : Surely he saw a great deal in it, surely he was taken a great deal with it, Psal. cxxxvi.

(4) St. Paul says, “ The God of all grace can do more than we ask, or think, Ephes. iii. 20.

(5) Therefore as God’s word says, so thou shouldst conclude of the grace of God.

3. Come boldly to the throne of grace by hearty prayer, for this is the way also to magnify the grace of God. This is the Apostle’s exhortation : “ Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need,” Heb. iv. 16.

See here a little, and wonder.

We have been all this while discoursing of the grace of God, and now we are come to this throne; as Job says, even to his seat; and behold, that is a throne of grace. O! when a God of grace is upon a throne of grace, and a poor sinner stands by, and begs for grace, and that in the name of a gracious Christ, in and by the help of the Spirit of grace, can it be otherwise, but such a sinner must obtain mercy and grace to help in time of need? But not to forget the exhortation, “ Come boldly :” Indeed we are apt to forget this exhortation; we think, being we are such abominable sinners, we should not presume to come boldly to the throne of grace: But yet so we are bidden to do; and to break a commandment here is as bad as to break it in another place.

You may ask me, What is it to come boldly?

Ans. (1) It is to come confidently: “ Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water,” Heb. x. 21, 22.

(2) To come boldly, it is to come frequently: At morning, at noon, and at night, will I pray. We use to count them bold beggars that come often to our door.

(3) To come boldly, it is to ask for great things when we come: That is the bold beggar, that will not only ask, but also chuse the thing that he asketh.

(4) To come boldly, it is to ask for others as well as ourselves; to beg mercy and grace for all the saints of God under heaven, as well as for ourselves: “ Praying with all prayer and supplication in the Spirit for all saints,” Ephes. vi. 18.

(5) To come boldly, it is to come and take no nay: Thus Jacob came to the throne of grace: “ I will not let thee go except thou bless me,” Gen. xxxii. 26.

(6) To come boldly, it is to plead God’s promises with him, both in a way of justice and mercy, and to take it for granted God will give us (because he hath said it) whatever we ask in the name of his Son.

4. Labour to advance God’s grace in thy heart, by often admiring, praising, and blessing God in secret for it. God expects it: “ He that offereth praise glorifies me,” says he: “ By Jesus Christ therefore let us offer the sacrifice of praise to God continually; that is the fruit of our lips, giving thanks in his name,” Psal. l. 23. Heb. xiii. 15.

But again, *secondly*, As we should advance this grace in our hearts, so we should do it in our life: We should in our conversation adorn the doctrine of God our Saviour in all things. It is a great word of the Apostle; “ Only let your conversation be as becomes the gospel of Christ, which is the gospel of the grace of God,” Phil. i. 27. God expecteth that there should in our whole life be a blessed tang of the gospel; or that in our life among men there should be preached to them the grace of the gospel of God.

The gospel shews us, that God did wonderfully stoop and condescend for our good, and to do accordingly it is to stoop and condescend to others.

The gospel shews us, that there was abundance of pity, love, bowels, and compassion in God towards us, and accordingly we should be full of bowels, pity, love, and compassion to others.

The gospel shews us, that in God there is a great deal of willingness to do good to others.

The gospel shews us, that God acteth towards us, according to his truth and faithfulness, and so should we be in all our actions one to another.

By the gospel God declares, that he forgiveth us ten thousand talents, and we ought likewise to forgive our brother the hundred pence.

And now, before I conclude this use, let me give you a few heart-endearing considerations, to this so good and so happy a work.

1. Consider, God hath saved thee by his grace. Christian, God hath saved thee, thou hast escaped the lion's mouth, thou art delivered from wrath to come; advance the grace that saves thee in thy heart and life.

2. Consider, God left millions in their sins that day he saved thee by his grace: He left millions out and pitched upon thee: It may be hundreds also, yea thousands, were in the day of thy conversion, lying before him under the preaching of the word, as thou wert, yet he took thee. Considerations of this nature affected David much, and God would have it affect thee to the advancing of his grace in thy life and conversation, Psal. lxxviii. 67—72. Deut. vii. 7.

3. Consider, perhaps the most part of those that God refused that day that he called thee by his grace, were as to conversation far better than ever thou wert. I was a blasphemer, I was a persecutor, I was an injurious person, but I obtained mercy! O! this should affect thy heart, this should engage thy heart to study to advance this grace of God, 1 Tim. i. 14, 15.

4. Perhaps in the day of thy conversion thou wast more unruly than many; like a bullock unaccustomed to the yoke, hardly tamed, thou wast brought home by strong hands: thou wouldst not drive, the Lord Jesus must take thee up, lay thee upon his shoulder, and carry thee home to his Father's house: This should engage thy heart to study to advance the grace of God, Luke xv. 1—6.

5. It may be, many did take even offence at God in his converting and saving of thee by his grace, even as the elder son was offended with his Father for killing the fatted calf for his brother, and yet that did not hinder the grace of God, nor make God abate his love to thy soul: This should make thee study to advance the grace of God in thy heart and life, Luke xv. 25—33.

6. Consider again, that God hath allowed thee but a little time for this good work, even the few days that thou hast now to live. I mean for this good work among sinful men, and then thou shalt go to receive that wages that grace also will give thee for thy work to eternal joy.

7. Let this also have some place upon thy heart: every man shews subjection to the god that he serveth, yea, though that god be none other but the devil and his lusts: And wilt not thou, O man! saved of the Lord! be much more subject to the Father of spirits and love? Alas! they are pursuing their own damnation, yet they sport it, and dance all the way they go: They serve that god with cheerfulness and delight, who at last will plunge them into the everlasting gulf of death, and torment them in the fiery flames of hell: But thy God is the God of salvation, and to God thy Lord belong the issues from death. Wilt not thou serve him with joyfulness in the enjoyment of all good things, even him by whom thou art to be made blessed for ever?

Objec. This is that which kills me: Honour God I cannot; my heart is so wretched, so spiritless, and desperately wicked, I cannot.

Ans. What dost thou mean by cannot?

1. If thou meanest thou hast no strength to do it, thou hast said an untruth; for "stronger is he that is in us, than he that is in the world," John iv. 4.

2. If thou meanest thou hast no will, then thou art out also; for every Christian (in his right mind) is a willing man, and the day of God's power hath made him so, Psal. cx. 3.

3. If thou meanest that thou wantest wisdom, that is thine own fault: "If any man lacks wisdom, let him ask it of God, who giveth to all men liberally, and upbraideth not," Jam. i. 5.

Objec. I cannot do things as I would.

Ans.

Ans. No more could the best of the saints of old: "To will is present with me," said Paul, but how to perform that which is good I find not: And again, "The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would," Rom. vii. 18. Gal. v. 17.

And here indeed lies a great discovery of this truth, "Ye are saved by grace;" for the children of God, whilst here, notwithstanding their conversion to God, and salvation by Christ through grace, are so infirm and weak, by reason of a body of death that yet remaineth in them, that should even the sin that is in the best of their performances be laid to their charge, according to the tenor of a covenant of works, they would find it impossible ever to get into glory. But why do I talk thus? It is impossible that those that are saved by grace should have their infirmities laid to their charge as afore, for they are not under the law, they are included by the grace of God in the death and blood of the Son of God, "who ever liveth to make intercession for them at the right hand of God:" Whose intercession is so prevalent with the Father, as to take away the iniquity of our holy things from his sight, and to present us holy, and unreprieveable, and unblameable, in his sight. To him, by Christ Jesus, through the help of the Blessed Spirit of grace, be given praise, and thanks, and glory, and dominion, by all his saints, now and for ever. Amen.

The HEAVENLY FOOTMAN; or a Description of the Man that gets to Heaven: together with the way he runs in, the marks he goes by; also some directions how to run so as to obtain.

"And it came to pass, that when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain: escape to the mountain, lest thou be consumed," Gen. xix. 17.

An Epistle to all slothful and careless people.

Friends,

SOLOMON saith, that "the desire of the slothful killeth him; and if so, what will slothfulness itself do to those that entertain it! The proverb is, "He that sleepeth in harvest is a son that causeth shame;" and this I dare be bold to say, no greater shame can befall a man, than to see that he hath fooled away his soul, and sinned away eternal life. And I am sure this is the nearest way to do it, namely, to be slothful; slothful, I say, in the work of salvation. The vineyard of the slothful man, in reference to the things of this life, is not fuller of briers, nettles, and stinking weeds, than he that is slothful for heaven, hath his heart full of heart-choking and soul-damning sin.

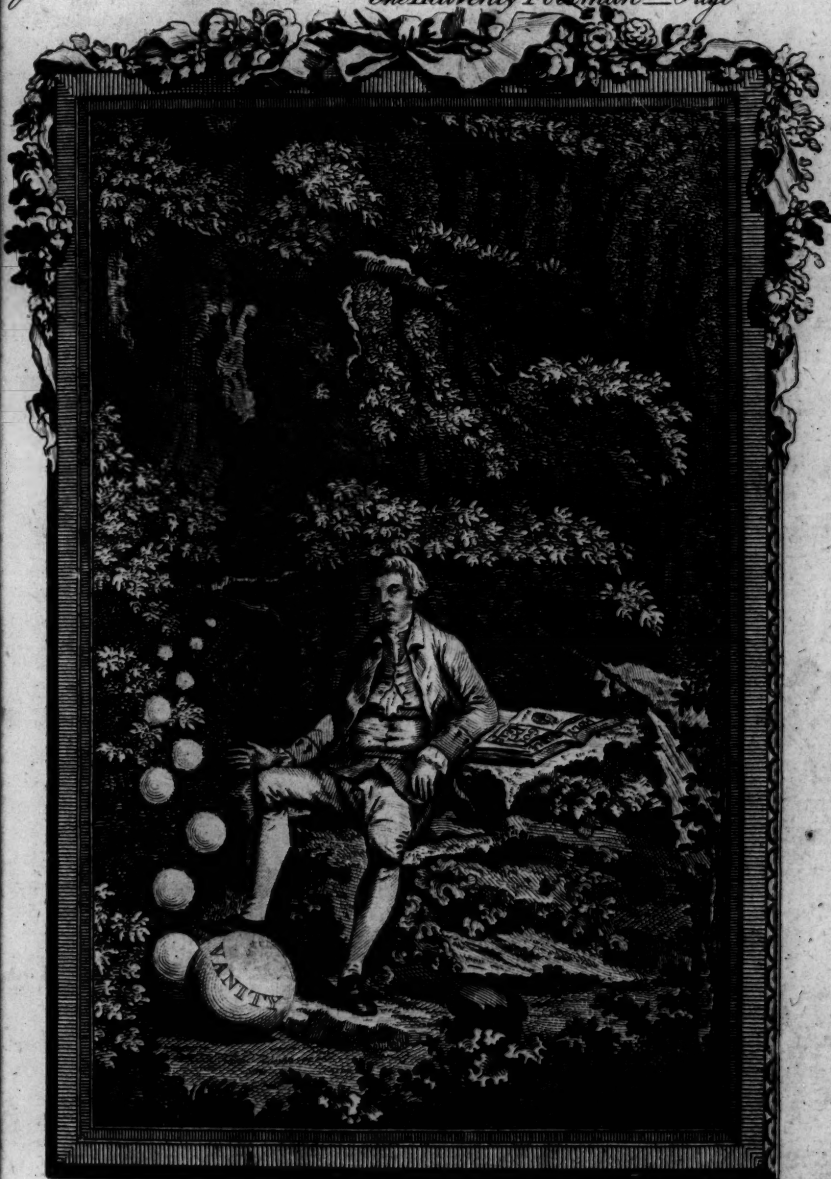
Slothfulness hath these two evils: First, To neglect the time in which it should be getting of heaven; and by that means doth, in the second place, bring in untimely repentance. I will warrant you, that he who should lose his soul in this world through slothfulness, will have no cause to be glad thereat when he comes to hell.

Slothfulness is usually accompanied with carelessness, and carelessness is for the most part begotten by senselessness; and senselessness doth again put fresh strength into slothfulness, and by this means the soul is remediless.

Slothfulness shutteth out Christ; slothfulness shameth the soul.

Slothfulness is condemned even by the feeblest of all the creatures. "Go to the ant thou sluggard, consider her ways and be wise. The sluggard will not plough by reason of the cold;" (that is he will not break up the fallow ground of his heart, because there must be some pains taken by him that will do it;) "therefore he shall

Engraved for Bunyan's **WHOLE WORKS**, with Notes, &c.
The Heavenly Footman — Page



G. Burder del. & sculp.

*Where'er we glance upon the Leaves divine
 'Tis but the Gospel beams in every Line.
 Ah! there, in sweetest musings wrapt we see
 All else are Bubbles and a Vanity.*

London. Published by Alex. Hogg N^o 16 Paternoster Row —

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shall beg in harvest," (that is, when the saints of God shall have their glorious heaven and happiness given to them;) but the sluggard shall have nothing, that is, be never the better for his crying for mercy, according to that in Matth. xxv. 10, 11, 12.

If you would know a sluggard in the things of heaven, compare him with one that is slothful in the things of this world. As,

1. He that is slothful is loth to set about the work he should follow: so is he that is slothful for heaven.

2. He that is slothful, is one that is willing to make delays: so is he that is slothful for heaven.

3. He that is a sluggard, any small matter that cometh in between, he will make it a sufficient excuse to keep him off from plying his works: so it is also with him that is slothful for heaven.

4. He that is slothful doth his work by halves: and so it is with him that is slothful for heaven. He may almost, but he shall never altogether obtain perfection of deliverance from hell; he may almost, but he shall never (without he mend) be altogether a saint.

5. They that are slothful, do usually lose the season in which things are to be done: and thus it is also with them that are slothful for heaven, they miss the seasons of grace. And therefore,

6. They that are slothful have seldom or never good fruit: so also it will be with the soul-sluggard.

7. They that are slothful they are chid for the same: so also will Christ deal with those that are not active for him. Thou wicked or slothful servant, out of thine own mouth will I judge thee; thou saidst I was thus, and thus, wherefore then gavest not thou my money to the bank? &c. Take the unprofitable servant, and cast him into utter darkness, where shall be weeping and gnashing of teeth.

1. What shall I say? time runs; and will ye be slothful?

2. Much of your lives are past; and will you be slothful?

3. Your souls are worth a thousand worlds; and will you be slothful?

4. The day of death and judgement is at the door; and will you be slothful?

5. The curse of God hangs over your heads; and will you be slothful?

6. Besides, the devils are earnest, laborious, and seek by all means every day, by every sin, to keep you out of heaven, and hinder you of salvation; and will you be slothful?

7. Also your neighbours are diligent for things that will perish; and will you be slothful for things that will endure for ever?

8. Would you be willing to be damned for slothfulness?

9. Would you be willing the angels of God should neglect to fetch your souls away to heaven when you lie a-dying, and the devils stand by ready to scramble for them?

10. Was Christ slothful in the work of your redemption?

11. Are his ministers slothful in tendering this unto you?

12. And, lastly, If all this will not move, I tell you God will not be slothful or negligent to damn you, (whose damnation now of a long time slumbereth not) nor the devils will not neglect to fetch thee, nor hell neglect to shut its mouth upon thee.

Sluggard, art thou asleep still? art thou resolved to sleep the sleep of death? Will neither tidings from heaven or hell awake thee? Wilt thou say still, Yet a little sleep, a little slumber, and a little folding of the arms to sleep? Wilt thou yet turn thyself in thy sloth, as the door is turned upon the hinges? O that I was one that was skilful in lamentation, and had but a yearning heart towards thee, how would I pity thee! How would I bemoan thee! O that I could with Jeremiah let my eyes run down with rivers of waters for thee! Poor soul, lost soul, dying soul, what a hard heart have I that I cannot mourn for thee! If thou shouldst lose but a limb, a child, or a friend, it would not be so much, but poor man it is thy soul; if it was to lie in hell but for a day, but for a year, nay, ten thousand years, it would (in comparison) be nothing: But O it is for ever! O this cutting ever!

ever! What a soul-amazing word will that be, which saith, "Depart from me ye cursed into everlasting fire!" &c.

Obj. But if I should set in, and run as you would have me, then I must run from all my friends; for none of them are running that way.

Ans. And if thou dost, thou wilt run into the bosom of Christ, and of God, and then what harm will that do thee?

Obj. But if I run this way, then I must run from all my fits.

Ans. That is true indeed; yet if thou dost not, thou wilt run into hell-fire.

Obj. But if I run this way, then I shall be hated, and lose the love of my friends and relations, and of those that I expect benefit from, or have reliance on, and I shall be mocked of all my neighbours.

Ans. And if thou dost not, thou art sure to lose the love and favour of God and Christ, the benefits of heaven and glory, and be mocked of God for thy folly, ("I will laugh at your calamities, and mock when your fear cometh"); and if thou wouldst not be hated and mocked, then take heed thou by thy folly dost not procure the displeasure and mockings of the great God; for his mocks and hatred will be terrible, because they will fall upon thee in terrible times, even when tribulation and anguish taketh hold on thee; which will be when death and judgement comes, when all the men in the earth, and all the angels in heaven, cannot help thee.

Obj. But surely I may begin this time enough, a year or two hence, may I not?

Ans. First, Hast thou any lease of thy life? Did ever God tell thee thou shalt live half a year, or two months longer? nay, it may be thou mayst not live so long. And therefore,

Secondly, Wilt thou be so sottish and unwise, as to venture thy soul upon a little uncertain time?

Thirdly, Dost thou know whether the day of grace will last a week longer or no? For the day of grace is past with some before their life is ended; and if it should be so with thee, wouldst thou not say, O that I had begun to run before the day of grace had been past, and the gates of heaven shut against me. But,

Fourthly, If thou shouldst see any of thy neighbours neglect the making sure of either house or land to themselves, if they had it proffered to them, saying, Time enough hereafter, when the time is uncertain; and besides, they do not know whether ever it will be proffered to them again, or no: I say, wouldst thou not then call them fools? And if so, then dost thou think that thou art a wise man to let thy immortal soul hang over hell by a thread of uncertain time, which may soon be cut asunder by death?

But to speak plainly, all these are the works of a slothful spirit. Arise man, be slothful no longer; set foot, and heart, and all into the way of God, and run, the crown is at the end of the race; there also standeth the loving fore-runner, even Jesus, who hath prepared heavenly provision to make thy soul welcome, and he will give it thee with a willing heart than ever thou canst desire it of him. O therefore do not delay the time any longer, but put into practice the words of the men of Dan to their brethren, after they had seen the goodness of the land of Canaan: "Arise," say they, &c. "for we have seen the land, and behold it is very good;" and ye are still, (or do you forbear running?) "Be not slothful to go, and to enter to possess the land;" Judges xviii. 19. Farewell. I wish our souls may meet with comfort at the journey's end,

JOHN BUNYAN.

The HEAVENLY FOOTMAN; or, A description of the man that gets to Heaven.

So run that ye may obtain. 1 Cor. ix. 24.

HEAVEN and happiness is that which every one desireth, insomuch that wicked Balaam could say, "Let me die the death of the righteous, and let my last end be like his:" Yet for all this, there are but very few that do obtain that

ever-

ever-to-be-desired glory, inasmuch that many eminent professors drop short of a welcome from God into this pleasant place. The apostle, therefore, because he did desire the salvation of the souls of the Corinthians, to whom he writes this epistle, layeth them down in these words, such counsel, which if taken, would be for their help and advantage.

First, Not to be wicked, and sit still, and wish for heaven; but to run for it.

Secondly, Not to content themselves with every kind of running; but, saith he, "So run that ye may obtain." As if he should say, Some, because they would not lose their souls, they begin to run betimes, they run apace, they run with patience, they run the right way: Do you so run. Some run from both father and mother, friends and companions, and thus, that they may have the crown: Do you so run. Some run through temptations, afflictions, good report, evil report, that they may win the pearl: Do you so run. "So run that ye may obtain."

These words they are taken from mens running for a wager: A very apt similitude to set before the eyes of the saints of the Lord. "Know you not that they which run in a race run all, but one obtains the prize? So run that ye may obtain." That is, do not only run, but be sure you win as well as run. "So run that ye may obtain."

I shall not need to make any great ado in opening the words at this time, but shall rather lay down one doctrine that I do find in them; and in prosecuting that, I shall shew you, in some measure, the scope of the words.

The doctrine is this: They that will have heaven, must run for it; I say, they that will have heaven, they must run for it. I beseech you to heed it well. "Know ye not, that they which run in a race run all, but one obtaineth the prize? So run ye." The prize is heaven, and if you will have it, you must run for it. You have another scripture for this in the 12th of the Hebrews, the 1st, 2d, and 3d verses: "Wherefore seeing also," saith the apostle, "that we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." And let us run, saith he.

Again, saith Paul, "I so ran, not as uncertainly: so fight I," &c.

But before I go any farther:

1. **Fleeing.** Observe, That this running is not an ordinary, or any sort of running, but it is to be understood of the swiftest sort of running; and therefore, in the 6th of the Hebrews, it is called a fleeing: "That we might have strong consolation, who have fled for refuge, to lay hold on the hope set before us." Mark, who have fled. It is taken from that 20th of Joshua, concerning the man that was to flee to the city of refuge, when the avenger of blood was hard at his heels, to take vengeance on him for the offence he had committed; therefore it is a running or fleeing for one's life. A running with all might and main, as we use to say. So run.

2. **Pressing.** Secondly, This running in another place is called a pressing. "I press toward the mark;" which signifieth, that they that will have heaven, they must not stick at any difficulties they meet with; but press, crowd, and thrust through all that may stand between heaven and their souls. So run.

3. **Continuing.** Thirdly, This running is called in another place, a continuing in the way of life. "If you continue in the faith grounded, and settled, and be not moved away from the hope of the gospel of Christ." Not to run a little now and then, by fits and starts, or half-way, or almost thither, but to run for my life, to run through all difficulties, and to continue therein to the end of the race, which must be to the end of my life. "So run that ye may obtain." And the reasons for this point are these,

1. Because all or every one that runneth doth not obtain the prize: there be many that do run, yea, and run far too, who yet miss of the crown that standeth at the end of the race. You know that all that run in a race do not obtain the victory; they all run, but one wins. And so it is here; it is not every one that

runneth, nor every one that seeketh, nor every one that striveth for the mastery, that hath it. "Though a man do strive for the mastery," saith Paul, "yet he is not crowned, unless he strive lawfully;" that is, unless he so run, and so strive, as to have God's approbation. What, do ye think that every heavy-heeled professor, will have heaven? What, every lazy one? every wanton and foolish professor, that will be stopped by any thing, kept back by any thing, that scarce runneth so fast heavenward as a snail creepeth on the ground? Nay, there are some professors that do not go on so fast in the way of God as a snail doth go on the wall; and yet these think, that heaven and happiness is for them. But stay, there are many more that run than there be that obtain; therefore he that will have heaven must run for it.

2. Because you know, that though a man do run, yet if he do not overcome, or win, as well as run, what will they be the better for their running? They will get nothing. You know the man that runneth, he doth do it that he may win the prize; but if he doth not obtain it, he doth lose his labour, spend his pains and time, and that to no purpose; I say, he getteth nothing. And ah! how many such runners will there be found in the day of judgement? Even multitudes, multitudes that have run, yea, run so far as to come to heaven-gates, and not able to get any farther, but there stand knocking, when it is too late, crying, Lord, Lord, when they have nothing but rebukes for their pains. Depart from me, you come not here, you come too late, you run too lazily; the door is shut. "When once the master of the house is risen up," saith Christ, "and hath shut to the door, and ye begin to stand without, and to knock, saying, Lord, Lord, open to us, I will say, I know you not, Depart," &c. O sad will the state of those be that run and miss; therefore, if you will have heaven, you must run for it; and "so run that ye may obtain."

3. Because the way is long, (I speak metaphorically,) and there is many a dirty step many a high hill, much work to do, a wicked heart, world, and devil, to overcome; I say, there are many steps to be taken by those that intend to be saved, by running or walking in the steps of that faith of our father Abraham. Out of Egypt thou must go through the Red sea; thou must run a long and tedious journey, through the vast howling wilderness, before thou come to the land of promise.

4. They that will go to heaven they must run for it; because, as the way is long, so the time in which they are to get to the end of it is very uncertain; the time present is the only time; thou hast no more time allotted thee than that thou now enjoyest: "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." Do not say, I have time enough to get to heaven seven years hence: for I tell thee, the bell may toll for thee before seven days more be ended; and when death comes, away thou must go, whether thou art provided or not; and therefore look to it; make no delays; it is not good dallying with things of so great concernment as the salvation or damnation of thy soul. You know he that hath a great way to go in a little time, and less by half than he thinks of, he had need to run for it.

5. They that will have heaven, they must run for it; because the devil, the law, sin, death, and hell, follow them. There is never a poor soul that is going to heaven, but the devil, the law, sin, death, and hell, make after that soul. "The devil, your adversary, as a roaring lion, goeth about, seeking whom he may devour." And I will assure you, the devil is nimble, he can run apace, he is light of foot, he hath overtaken many, he hath turned up their heels, and hath given them an everlasting fall. Also the law, that can shoot a great way, have a care thou keep out of the reach of those great guns, the ten commandments. Hell also hath a wide mouth; it can stretch itself farther than you are aware of. And as the angel said to Lot, "Take heed, look not behind thee, neither tarry thou in all the plain," (that is, any where between this and heaven,) "lest thou be consumed;" so say I to thee, Take heed, tarry not, lest either the devil, hell, death, or the fearful curses of the law of God, do overtake thee, and throw thee down in the midst of thy sins, so as never to rise and recover again. If this were well considered,

considered, then thou, as well as I, wouldst say, They that will have heaven must run for it.

6. They that will go to heaven must run for it; because perchance the gates of heaven may be shut shortly. Sometimes sinners have not heaven-gates open to them so long as they suppose; and if they be once shut against a man, they are so heavy, that all the men in the world, nor all the angels in heaven, are not able to open them. "I shut, and no man can open," saith Christ. And how if thou shouldst come but one quarter of an hour too late? I tell thee, it will cost thee an eternity to bewail thy misery in. Francis Spira can tell thee what it is to stay till the gate of mercy be quite shut; or to run so lazily, that they be shut before thou get within them. What, to be shut out! what, out of heaven! Sinner, rather than lose it, run for it; yea, and "so run that thou mayst obtain."

7. *Lastly*, Because if thou lose, thou lovest all, thou lovest soul, God, Christ, heaven, ease, peace, &c. Besides, thou layest thyself open to all the shame, contempt, and reproach, that either God, Christ, saints, the world, sin, the devil, and all, can lay upon thee. As Christ saith of the foolish builder, so will I say of thee, if thou be such a one who runs and missest; I say, even all that go by will begin to mock at thee, saying, This man began to run well, but was not able to finish. But more of this anon.

Quest. But how should a poor soul do to run? For this very thing is that which afflicteth me sore, (as you say,) to think that I may run, and yet fall short. Methinks to fall short at last, O, it fears me greatly! Pray tell me, therefore, how I should run.

Ans. That thou mayst indeed be satisfied in this particular consider these following things.

The first direction. If thou wouldst so run as to obtain the kingdom of heaven, then be sure that thou get into the way that leadeth thither: For it is a vain thing to think that ever thou shalt have the prize, though thou runnest never so fast, unless thou art in the way that leads to it. Set the case, that there should be a man in London that was to run to York for a wager; now, though he run never so swiftly, yet if he run full south, he might run himself quickly out of breath, and be never the nearer the prize, but rather the farther off. Just so is it here; it is not simply the runner, nor yet the hasty runner, that winneth the crown, unless he be in the way that leadeth thereto. I have observed, that little time which I have been a professor, that there is a great running to and fro, some this way, and some that way, yet it is to be feared most of them are out of the way, and then, though they run as swift as the eagle can fly, they are benefited nothing at all.

Here is one runs a-quaking, another a-ranting; one again runs after the baptism, and another after the Independency: Here is one for Free-will, and another for Presbytery; and yet possibly most of all these do run quite the wrong way, and yet every one is for his life, his soul, either for heaven or hell.

If thou now say, Which is the way? I tell thee it is Christ, the Son of Mary, the Son of God. Jesus saith, "I am the way, the truth, and the life; no man cometh to the Father but by me." So then thy business is, (if thou wouldst have salvation) to see if Christ be thine, with all his benefits; whether he hath covered thee with his righteousness, whether he hath shewed thee that thy sins are washed away with his heart-blood, whether thou art planted into him, and whether thou have faith in him, so as to make a life out of him, and to conform thee to him; that is, such faith as to conclude that thou art righteous, because Christ is thy righteousness, and so constrained to walk with him as the joy of thy heart, because he saveth thy soul. And for the Lord's sake take heed, and do not deceive thyself, and think thou art in the way upon too slight grounds; for if thou miss of the way, thou wilt miss of the prize, and if thou miss of that I am sure thou wilt lose thy soul, even that soul which is worth more than the whole world.

But I have treated more largely on this in my book of the two covenants, and therefore shall pass it now; only I beseech thee to have a care of thy soul, and that thou mayst so do, take this counsel:

Mistrust thy own strength, and throw it away; down on thy knees in prayer to the Lord for the spirit of truth; search his word for direction; flee seducers company; keep company with the soundest Christians, that have most experience of Christ; and be sure thou have a care of Quakers, Ranters, Free-willers: Also do not have too much company with some Anabaptists, though I go under that name myself. I tell thee this is such a serious matter, and I fear thou wilt so little regard it, that the thought of the worth of the thing, and of thy too light regarding of it, doth even make my heart ake whilst I am writing to thee. The Lord teach thee the way by his Spirit, and then I am sure thou wilt know it. So run.

Only by the way, let me bid thee have a care of two things, and so I shall pass to the next thing.

1. Have a care of relying on the outward obedience to any of God's commands, or thinking thyself ever the better in the sight of God for that.

2. Take heed of fetching peace for thy soul from any inherent righteousness: But if thou canst believe, that as thou art a sinner, so thou art justified freely by the love of God, through the redemption that is in Christ; and that God for Christ's sake hath forgiven thee, not because he saw any thing done, or to be done, in or by thee, to move him thereunto to do it; for that is the right way; the Lord put thee into it, and keep thee in it.

The second direction. As thou shouldst get into the way, so thou shouldst also be much in studying and musing on the way. You know men that would be expert in any thing, they are usually much in studying of that thing, and so likewise is it with those that quickly grow expert in any way. This therefore thou shouldst do; let thy study be much exercised about Christ, which is the way, what he is, what he hath done, and why he is what he is, and why he hath done what is done; as, why "he took upon him the form of a servant," Phil. ii. why he was "made in the likeness of man;" why he cried; why he died; why he "bare the sin of the world;" why he was made sin, and why he was made righteous; why he is in heaven in the nature of man, and what he doth there. Be much in musing and considering of these things; be thinking also enough of those places which thou must not come near, but leave some on this hand, and some on that hand; as it is with those that travel into other countries, they must leave such a gate on this hand, and such a bush on that hand, and go by such a place, where standeth such a thing. Thus therefore you must do, "Avoid such things which are expressly forbidden in the word of God." Withdraw thy foot far from her, "and come not nigh the door of her house, for her steps take hold of hell, going down to the chambers of death." And so of every thing that is not in the way, have a care of it, that thou go not by it; come not near it, have nothing to do with it. So run.

The third direction. Not only thus, but, in the next place, Thou must slip thyself of those things that may hang upon thee, to the hindering of thee in the way to the kingdom of heaven, as covetousness, pride, lust, or whatever else thy heart may be inclining unto, which may hinder thee in this heavenly race. Men that run for a wager, if they intend to win as well as run, they do not use to incumber themselves, or carry those things about them that may be an hindrance to them in their running. "Every man that striveth for the mastery is temperate in all things." That is, he layeth aside every thing that would be any wise a disadvantage to him; as saith the apostle, "Let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us." It is but a vain thing to talk of going to heaven, if thou let thy heart be incumbered with those things that would hinder. Would you not say that such a man would be in danger of losing, though he run, if he fill his pockets with stones, hang heavy garments on his shoulders, and great lumpish shoes on his feet? So it is here; thou talkest of going to heaven, and yet fillest thy pocket with stones, i. e. fillest thy heart with this world, lettest that hang on thy shoulders, with its profits and pleasures: Alas, alas, thou art widely mistaken: If thou in-

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endeest to win, thou must strip, thou must lay aside every weight, thou must be temperate in all things. Thou must so run.

The fourth direction. Beware of by-paths; take heed thou dost not turn into those lanes which lead out of the way. There are crooked paths, paths in which men go astray, paths that lead to death and damnation, but take heed of all those. Some of them are dangerous because of practice, some because of opinion, but mind them not; mind the path before thee, look right before thee, turn neither to the right hand nor to the left, but let thine eyes look right on, even right before thee; "Ponder the path of thy feet, and let all thy ways be established." Turn not to the right hand nor to the left: "Remove thy foot far from evil." This counsel being not so seriously taken as given, is the reason of that starting from opinion to opinion, reeling this way and that way, out of this lane into that lane, and so missing the way to the kingdom. Though the way to heaven be but one, yet there are many crooked lanes and by-paths shoot down upon it, as I may say. And again, notwithstanding the kingdom of heaven be the biggest city, yet usually those by-paths are most beaten, most travellers go those ways; and therefore the way to heaven is hard to be found, and as hard to be kept in, by reason of these. Yet, nevertheless, it is in this case as it was with the harlot of Jericho; she had one scarlet thread tied in her window, by which her house was known: So it is here, the scarlet streams of Christ's blood run throughout the way to the kingdom of heaven; therefore mind that, see if thou do find the besprinkling of the blood of Christ in the way, and if thou do, be of good cheer, thou art in the right way; but have a care thou beguile not thyself with a fancy; for then thou mayst light into any lane or way; but that thou mayst not be mistaken, consider, though it seem never so pleasant, yet if thou do not find that in the very middle of the road there is written with the heart-blood of Christ, that he came into the world to save sinners, and that we are justified, though we are ungodly; stunn that way; for this it is which the apostle meaneth when he saith, "We have boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, through the vail, that is to say, his flesh." How easy a matter is it in this our day, for the devil to be too cunning for poor souls, by calling his by-paths the way to the kingdom! If such an opinion or fancy be but cried up by one or more, this inscription being set upon it by the devil, [This is the way of God] how speedily, greedily, and by heaps, do poor simple souls throw away themselves upon it; especially if it be daubed over with a few external acts of morality, if so good! But this is because men do not know painted by-paths from the plain way to the kingdom of heaven. They have not yet learned the true Christ, and what his righteousness is, neither have they a sense of their own insufficiency; but are bold, proud, presumptuous, self-conceited. And therefore,

The fifth direction. Do not thou be too much in looking too high in thy journey heavenwards. You know men that run a race do not use to stare and gaze this way and that, neither do they use to cast up their eyes too high, lest haply, through their too much gazing with their eyes after other things, they in the mean time stumble, and catch a fall. The very same case is this; if thou gaze and stare after every opinion and way that comes into the world, also if thou be prying over-much into God's secret decrees, or let thy heart too much entertain questions about some nice foolish curiosities, thou mayst stumble and fall, as many hundreds in England have done, both in ranting and quakery, to their own eternal overthrow, without the marvellous operation of God's grace be suddenly stretched forth to bring them back again. Take heed therefore, follow not that proud lofty spirit, that, devil-like, cannot be content with his own station. David was of an excellent spirit, where he saith, "Lord, my heart is not haughty, nor mine eyes lofty, neither do I exercise myself in great matters, or things too high for me. Surely I have behaved and quieted myself as a child that is weaned of his mother: My soul is even as a weaned child. Do thou so run."

The sixth direction. Take heed that you have not an ear open to every one that calleth after you as you are in your journey. Men that run, you know, if any

any do call after them, saying, I would speak with you, or go not too fast, and you shall have my company with you, if they run for some great matter, they use to say, alas, I cannot stay, I am in haste, pray talk not to me now; neither can I stay for you, I am running for a wager: If I win I am made, if I lose I am undone, and therefore hinder me not. Thus wise are men when they run for corruptible things, and thus shouldst thou do, and thou hast more cause to do so than they, forasmuch as they run but for things that last not, but thou for an incorruptible glory. I give thee notice of this betimes, knowing that thou shalt have enough call after thee, even the devil, sin, this world, vain company, pleasures, profits, esteem among men, ease, pomp, pride, together with an innumerable company of such companions; one crying, Stay for me; the other saying, Do not leave me behind; a third saying, And take me along with you. What, will you go, saith the devil, without your sins, pleasures, and profits? Are you so hasty? Can you not stay and take these along with you? Will you leave your friends and companions behind you? Can you not do as your neighbours do, carry the world, sin, lust, pleasure, profit, esteem among men, along with you? Have a care thou do not let thine ear now be open to the tempting, enticing, alluring, and soul-intangling flatteries of such sink-souls as these are. "My son," saith Solomon, "if sinners entice thee, consent thou not."

You know what it cost the young man which Solomon speaks of in the 7th of the Proverbs, that was enticed by a harlot, "With much fair speech she won him, and caused him to yield, with the flattering of her lips she forced him, till he went after her as an ox to the slaughter, or as a fool to the correction of the stocks;" even so far, "till the dart struck through his liver, and knew not that it was for his life. Harken unto me now therefore," saith he, "O ye children, and attend to the words of my mouth, let not thine heart decline to her ways, go not astray in her paths, for she hath cast down many wounded, yea, many strong men have been slain, (that is, kept out of heaven;) by her house is the way to hell, going down to the chambers of death," Soul, take this counsel, and say, Satan, sin, lust, pleasure, profit, pride, friends, companions, and every thing else, let him alone, stand off, come not nigh me, for I am running for heaven, for my soul, for God, for Christ, from hell and everlasting damnation; if I win, I win all, and if I lose, I lose all; let me alone for I will not hear. So run.

The seventh direction. In the next place, be not daunted though thou meetest with never so many discouragements in thy journey thither. That man that is resolved for heaven, if Satan cannot win him by flatteries, he will endeavour to weaken him by discouragements; saying, thou art a sinner, thou hast broke God's law, thou art not elected, thou comest too late, the day of grace is past, God doth not care for thee, thy heart is naught, thou art lazy, with a hundred other discouraging suggestions. And thus it was with David, where he saith, "I had fainted, unless I had believed to see the loving-kindness of the Lord in the land of the living." As if he should say, the devil did so rage, and my heart was so base, that had I judged according to my own sense and feeling, I had been absolutely distracted; but I trusted to Christ in the promise, and looked that God would be as good as his promise, in having mercy upon me, an unworthy sinner; and this is that which encouraged me, and kept me from fainting. And thus must thou do when Satan, or the law, or thy own conscience, do go about to dishearten thee, either by the greatness of thy sins, the wickedness of thy heart, the tediousness of the way, the loss of outward enjoyments, the hatred that thou wilt procure from the world, or the like; then thou must encourage thyself with the freeness of the promises, the tender-heartedness of Christ, the merits of his blood, the freeness of his invitations to come in, the greatness of the sin of others that have been pardoned, and that the same God, through the same Christ, holdeth forth the same grace as free as ever. If these be not thy meditations, thou wilt draw very heavily in the way to heaven, if thou do not give up all for lost, and so knock off from following any farther; therefore, I say, take heart in thy journey, and say to them that seek thy destruction, "Rejoice not against me, O my enemy, for when I fall I shall arise, when I sit in darkness the Lord shall be a light unto me." So run.

The

The eighth direction. Take heed of being offended at the cross that thou must go by before thou come to heaven. You must understand (as I have already touched) that there is no man that goeth to heaven but he must go by the cross. The cross is the standing way-mark by which all they that go to glory must pass.

"We must through much tribulation enter into the kingdom of heaven. Yea, and all that will live godly in Christ Jesus shall suffer persecution." If thou art in thy way to the kingdom, my life for thine thou wilt come at the cross shortly, (the Lord grant thou dost not shrink at it, so as to turn thee back again.) "If any man will come after me," saith Christ, "let him deny himself, and take up his cross daily, and follow me." The cross it stands, and hath stood, from the beginning, as a way-mark to the kingdom of heaven. You know, if one ask you the way to such and such a place, you, for the better direction, do not only say, this is the way, but then also say, you must go by such a gate, by such a stile, such a bush, tree, bridge, or such like: Why, so it is here; art thou inquiring the way to heaven? Why, I tell thee, Christ is the way; into him thou must get, into his righteousness, to be justified; and if thou art in him, thou wilt presently see the cross, thou must go close by it, thou must touch it, nay, thou must take it up, or else thou wilt quickly go out of the way that leads to heaven, and turn up some of those crooked lanes that lead down to the chambers of death.

Now thou mayest know the cross by these six things.

1. It is known in the doctrine of justification.
2. In the doctrine of mortification.
3. In the doctrine of perseverance.
4. In self denial.
5. Patience.
6. Communion with poor saints.

1. In the doctrine of justification, there is a great deal of the cross in that; a man is forced to suffer the destruction of his own righteousness for the righteousness of another. This is no easy matter for a man to do; I assure to you it stretcheth every vein in his heart, before he will be brought to yield to it. What; for a man to reject, abhor, and throw away all his prayers, tears, alms, keeping of sabbaths, hearing, reading, with the rest, in the point of justification, and to count them accursed; and to be willing, in the very midst of the sense of his sins, to throw himself wholly upon the righteousness and obedience of another man, abhorring his own, counting it as deadly sin, as the open breach of the law: I say, to do this in deed and in truth, is the biggest piece of the cross; and therefore Paul calleth this very thing a suffering; where he saith, "And I have suffered the loss of all things (which principally was his righteousness) that I might win Christ, and be found in him, not having (but rejecting) my own righteousness." That is the first.

2. In the doctrine of mortification is also much of the cross. Is it nothing for a man to lay hands on his vile opinions, on his vile sins, of his bosom sins, of his beloved, pleasant, darling sins, that stick as close to him as the flesh sticks to the bones? What, to lose all these brave things that my eyes behold, for that which I never saw with my eyes? What, to lose my pride, my covetousness, my vain company, sports and pleasures, and the rest? I tell you this is no easy matter: if it were, what need all those prayers, sighs, watchings? What need we be so backward to it? Nay, do you not see, that some men, before they will set about this work, they will even venture the loss of their souls, heaven, God, Christ, and all? What means else all those delays and put-offs, saying, Stay a little longer, I am loth to leave my sins while I am so young, and in health? Again, what is the reason else that others do it so by the halves, coldly and seldom, notwithstanding they are convinced over and over; nay, and also promise to amend, and yet all's in vain? I will assure you, to cut off right hands, and to pluck out right eyes, is no pleasure to the flesh.

3. The doctrine of perseverance is also cross to the flesh; which is not only to begin but to hold out, not only to bid fair, and to say, Would I had heaven, but so to know Christ, put on Christ, and walk with Christ so as to come to heaven. Indeed it is no great matter to begin to look for heaven, to begin to seek the Lord, to begin to shun sin; O but it is a very great matter to continue with God's approbation? "My servant Caleb," saith God, "is a man of another spirit, he hath followed

me (followed me always, he hath continually followed me) fully, he shall possess the land." Almost all the many thousands of the children of Israel in their generation, fell short of perseverance when they walked from Egypt towards the land of Canaan. Indeed they went to work at first pretty willingly, but they were very short-winded, they were quickly out of breath, and in their hearts they turned back again into Egypt.

It is an easy matter for a man to run hard for a spurt, for a furlong, for a mile or two: O, but to hold out for a hundred, for a thousand, for ten thousand miles, that man that doth this, he must look to meet with cross, pain, and wearisomness to the flesh, especially if as he goeth he meeteth with briars and quagmires, and other incumbrances, that make his journey so much the more painfuller.

Nay, do you not see with your eyes daily, that perseverance is a very great part of the cross? why else do men so soon grow weary? I could point out a many, that after they have followed the ways of God about a twelvemonth, others it may be two, three, or four (some more, and some less) years, they have been beat out of wind, have taken up their lodging and rest before they have got half way to heaven, some in this, some in that sin; and have secretly, nay, sometimes openly said, that the way is too strait, the race too long, the religion too holy, and cannot hold out, I can go no farther.

And so likewise of the other three, (to wit), patience, self-denial, communion, and communication with and to the poor saints: How hard are these things? It is an easy matter to deny another man, but it is not so easy a matter to deny one's self; to deny myself out of love to God, to his gospel, to his saints, of this advantage, and of that gain; nay, of that which otherwise I might lawfully do, were it not for offending them. That scripture is but seldom read, and seldom put in practice, which saith, "I will eat no flesh while the world standeth, if it make my brother to offend;" again, "We that are strong ought to bear the infirmities of the weak, and not to please ourselves." But how froward, how hasty, how peevish, and self-resolved are the generality of professors at this day! Alas how little considering the poor, unless it be to say, Be thou warmed and filled! But to give is a seldom work; also especially to give to any poor; I tell you all things are cross to flesh and blood; and that man that hath but a watchful eye over the flesh, and also some considerable measure of strength against it, he shall find his heart in these things like unto a starting horse, that is rid without a curbing bridle, ready to start at every thing that is offensive to him; yea, and ready to run away too, do what the rider can.

It is the cross which keepeth those that are kept from heaven. I am persuaded, were it not for the cross, where we have one professor we should have twenty? but this cross, that is it which spoileth all.

Some men, as I said before, when they come at the cross they can go no farther, but back again to their sins they must go. Others they stumble at it, and break their necks; others again, when they see the cross is approaching, they turn aside to the left hand, or to the right hand, and so think to get to heaven another way; but they will be deceived. "For all that will live godly in Christ Jesus shall," mark, "shall be sure to suffer persecution." There are but few when they come at the cross, cry, Welcome cross, as some of the martyrs did to the stake they were burned at: Therefore, if you meet with the cross in thy journey, in what manner soever it be, be not daunted, and say, Alas, what shall I do now! But rather take courage, knowing, that by the cross is the way to the kingdom. Can a man believe in Christ and not be hated by the devil? Can he make a profession of this Christ, and that sweetly and convincingly, and the children of Satan hold their tongue? Can darkness agree with light? or the devil endure that Christ Jesus should be honoured both by faith and a heavenly conversation, and let that soul alone at quiet? Did you never read, that "the dragon persecuted the woman?" And that Christ saith, "In the world you shall have tribulations?"

The ninth direction. Beg of God that he would do these two things for thee: First, Enlighten thine understanding: And, secondly, Inflame thy will. If these two be but effectually done, there is no fear but thou wilt go safe to heaven.

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One of the great reasons why men and women do so little regard the other world, it is, because they see so little of it: And the reason why they see so little of it is, because they have their understanding darkened: And therefore, saith Paul, "Do not you believers walk as do other Gentiles, even in the vanity of their minds; having their understanding darkened, being alienated from the life of God through the ignorance (or foolishness) that is in them, because of the blindness of their heart." Walk not as those, run not with them: alas, poor souls, they have their understandings darkened, their hearts blinded, and that is the reason they have such undervaluing thoughts of the Lord Jesus Christ, and the salvation of their souls. For when men do come to see the things of another world, what a God, what a Christ, what a heaven, and what an eternal glory there is to be enjoyed; also when they see that it is possible for them to have a share in it, I tell you it will make them run thorough thick and thin to enjoy it. Moses, having a sight of this, because his understanding was enlightened, "He feared not the wrath of the king, but chose rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season. He refused to be called the son of the king's daughter;" accounting it wonderful riches to be accounted worthy of so much as to suffer for Christ, with the poor despised saints; and that was because he saw him who was invisible, and had respect unto the recompence of reward. And this is that which the apostle usually prayeth for in his epistles for the saints, namely, "That they might know what is the hope of God's calling, and the riches of the glory of his inheritance in the saints; and that they might be able to comprehend with all saints, what is the breadth, and length, and depth, and height, and know the love of Christ, which passeth knowledge." Pray therefore that God would enlighten thy understanding; that will be a very great help unto thee. It will make thee endure many a hard brunt for Christ; as Paul saith, "After you were illuminated, ye endured a great fight of afflictions.—You took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance." If there be never such a rare jewel lie just in a man's way, yet if he sees it not, he will rather trample upon it than stoop for it, and it is because he sees it not. Why, so it is here, though heaven be worth never so much, and thou hast never so much need of it, yet if thou see it not, that is, have not thy understanding opened or enlightened to see, thou wilt not regard at all: therefore cry to the Lord for enlightening grace, and say, "Lord open my blind eyes; Lord, take the vail off my dark heart;" shew me the things of the other world, and let me see the sweetness, glory, and excellency of them for Christ his sake. This is the first.

The tenth direction. Cry to God that he would inflame thy will also with the things of the other world. For when a man's will is fully set to do such or such a thing, then it must be a very hard matter that shall hinder that man from bringing about his end. When Paul's will was set resolvedly to go up to Jerusalem, (though it was signified to him before, what he should there suffer), he was not daunted at all; nay, saith he, "I am ready (or willing) not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus." His will was inflamed with love to Christ; and therefore all the persuasions that could be used wrought nothing at all.

Your self-willed people no body knows what to do with them: we use to say, He will have his own will, do all what you can. Indeed to have such a will for heaven, is an admirable advantage to a man that undertaketh a race thither; a man that is resolved, and hath his will fixed, saith he, I will do my best to advantage myself; I will do my worst to hinder my enemies; I will not give out as long as I can stand; I will have it or I will lose my life; "though he slay me yet will I trust in him. I will not let thee go except thou bless me." I will, I will, I will, O this blessed inflamed will for heaven! What is it like? If a man be willing, then any argument shall be matter of encouragement; but if unwilling, then any argument shall give discouragement; this is seen both in saints and sinners; in them that are the children of God, and also those that are the children of the devil. As,

1. The saints of old, they being willing and resolved for heaven, what could stop them? Could fire and faggot, sword or halter, stinking dungeons, whips, bears, bulls, lions, cruel rackings, stoning, starving, nakedness, &c. "and in all these things they were more than conquerors, through him that loved them:" who had also made them "willing in the day of his power."

2. See again, on the other side, the children of the devil, because they are not willing, how many shifts and starting-holes they will have. I have married a wife, I have a farm, I shall offend my landlord, I shall offend my master, I shall lose my trading, I shall lose my pride, my pleasures, I shall be mocked and scoffed, therefore I dare not come. I, saith another, will stay till I am older, till my children are out, till I am got a little aforehand in the world, till I have done this and that, and the other business: but alas, the thing is, they are not willing; for, were they but soundly willing, these, and a thousand such as these, would hold them no faster than the cords held Samson, when he broke them like burnt flax. I tell you the will is all: that is one of the chief things which turns the wheel either backwards or forwards; and God knoweth that full well, and so likewise doth the devil; and therefore they both endeavour very much to strengthen the will of their servants: God, he is for making of his a willing people to serve him; and the devil, he doth what he can to possess the will and affection of those that are his with love to sin; and therefore when Christ comes close to the matter, indeed, saith he, "You will not come to me. How often would I have gathered you as a hen doth her chickens, but you would not." The devil had possessed their wills, and so long he was sure enough of them. O therefore cry hard to God to inflame thy will for heaven and Christ: thy will, I say, if that be rightly set for heaven, thou wilt not be beat off with discouragements; and this was the reason that when Jacob wrestled with the angel, though he lost a limb, as it were, and the hollow of his thigh was put out of joint as he wrestled with him, yet, saith he, "I will not," mark, "I will not let thee go except thou bless me." Get thy will tipped with the heavenly grace, and resolution against all discouragements, and then thou goest full speed for heaven; but if thou faultest in thy will, and be not found there, thou wilt run hobbling and halting all the way thou runnest, and also to be sure thou wilt fall short at last. The Lord give thee a will and courage.

Thus have I done with directing thee how to run to the kingdom; be sure thou keep in memory what I have said unto thee, lest thou lose thy way. But because I would have thee think of them, take all in short in this little bit of paper.

1. Get into the way. 2. Then study on it. 3. Then strip, and lay aside every thing that would hinder. 4. Beware of by-paths. 5. Do not gaze and stare too much about thee, but be sure to ponder the path of thy feet. 6. Do not stop for any that call after thee, whether it be the world, the flesh, or the devil: for all these will hinder thy journey, if possible. 7. Be not daunted with any discouragements thou meetest with as thou goest. 8. Take heed of stumbling at the cross. 9. Cry hard to God for an enlightened heart, and a willing mind, and God give thee a prosperous journey.

Yet before I do quite take my leave of thee, let me give thee a few motives along with thee. It may be they will be as good as a pair of spurs to prick on thy sluggish heart in this rich journey.

The first motive. Consider there is no way but this, thou must either win or lose. If thou winnest, then heaven, God, Christ, glory, ease, peace, life, yea, life eternal, is thine; thou shalt be made equal to the angels in heaven; thou shalt sorrow no more, sigh no more, feel no more pain; thou shalt be out of the reach of sin, hell, death, the devil, the grave, and whatever else may endeavour thy hurt. But contrariwise, and if thou lose, then thy loss is heaven, glory, God, Christ, ease, peace, and whatever else which tendeth to make eternity comfortable to the saints; besides, thou procurest eternal death, sorrow, pain, blackness, and darkness, fellowship with devils, together with the everlasting damnation of thy own soul.

The second motive. Consider that this devil, this hell, death and damnation,

followeth

followeth after thee as hard as they can drive, and have their commission so to do by the law, against which thou hast sinned; and therefore for the Lord's sake make haste.

The third motive. If they seize upon thee before thou get to the city of Refuge, they will put an everlasting stop to thy journey. This also cries, Run for it.

The fourth motive. Know also, that now heaven-gates, the heart of Christ, with his arms, are wide open to receive thee. O methinks that this consideration, that the devil followeth after to destroy, and that Christ standeth open-armed to receive, should make thee reach out and fly with all haste and speed! And therefore,

The fifth motive. Keep thine eyes upon the prize; be sure that thy eyes be continually upon the profit thou art like to get. The reason why men are so apt to faint in their race for heaven, it lieth chiefly in either of these two things:

1. They do not seriously consider the worth of the prize; or else if they do, they are afraid it is too good for them: but most lose heaven for want of considering the prize and the worth of it. And therefore, that thou mayst not do the like, keep thy eye much upon the excellency, the sweetness, the beauty, the comfort, the peace, that is to be had there by those that win the prize. This was that which made the apostle run through any thing; good report, evil report, perfection, affliction, hunger, nakedness, peril by sea, and peril by land, bonds and imprisonments. Also it made others endure to be stoned, sawn asunder, to have their eyes bored out with augers, their bodies broiled on gridirons, their tongues cut out of their mouths, boiled in cauldrons, thrown to the wild beasts, burned at the stake, whipped at posts, and a thousand other fearful torments, "while they looked not at the things that are seen, (as the things of this world), but at the things that are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." O this world eternal, that was it that made them, that when they might have had deliverance, they would not accept of it; for they knew in the world to come they should have a better resurrection.

2. And do not let the thoughts of the rareness of the place make thee say in thy heart, This is too good for me; for I tell thee, heaven is prepared for whosoever will accept of it, and they shall be entertained with hearty good welcome. Consider therefore, that as bad as thou have got thither; thither went scrubbed beggarly Lazarus, &c. Nay, it is prepared for the poor: "Hearken, my beloved brethren," saith James, take notice of it, "hath not God chosen the poor of this world rich in faith, and heirs of the kingdom?" Therefore take heart and run, man. And,

The sixth motive. Think much of them that are gone before. First, How really they got into the kingdom. Secondly, How safe they are in the arms of Jesus; would they be here again for a thousand worlds? Or if they were, would they be afraid that God would not make them welcome? Thirdly, What they would judge of thee if they knew thy heart began to fail thee in thy journey, or thy sins began to allure thee, and to persuade thee to stop thy race; would they not call thee a thousand fools? and say, O, that he did but see what we see, feel what we feel, and taste of the dainties that we taste of! O, if he were one quarter of an hour to behold, to see, to feel, to taste and enjoy, but the thousandth part of what we enjoy, What would he do? What would he suffer? What would he leave undone? Would he favour sin? Would he love this world below? Would he be afraid of friends, or shrink at the most fearful threatenings that the greatest tyrants could invent to give him? Nay, those who have had but a sight of these things by faith, when they have been as far off from them as heaven from earth, yet they have been able to say with a comfortable and merry heart, as the bird that sings in the spring, That this and more shall not stop them from running to heaven. Sometimes, when my base heart hath been inclining to this world, and to loiter in my journey towards heaven, the very consideration of the glorious saints and angels in heaven, what they enjoy, and what low thoughts they have of the things of this world together, how they would beseech me, if they did but know that

that my heart was drawing back, hath caused me to rush forward, to disdain these poor, low, empty, beggarly things, and to say to my soul, Come, soul, let us not be weary; let us see what this heaven is; let us even venture all for it, and try if that will quit the cost. Surely Abraham, David, Paul, and the rest of the saints of God, were as wise as any are now, and yet they lost all for this glorious kingdom. O! therefore, throw away stinking lusts, follow after righteousness, love the Lord Jesus, devote thyself unto his fear, I'll warrant thee he will give thee a goodly recompence. Reader, what sayst thou to this? Art resolved to follow me? Nay, resolve if thou canst to get before me. So run, that ye may obtain.

The seventh motive. To encourage thee a little farther, set to the work, and when thou hast run thyself down weary, then the Lord Jesus will take thee up, and carry thee: Is not this enough to make any poor soul begin his race? Thou (perhaps) criest, O but I am feeble, I am lame, &c. well, but Christ hath a bosom; consider, therefore, when thou hast run thyself down weary, he will put thee in his bosom: "He shall gather the lambs with his arms, and carry them in his bosom, and shall gently lead those that are with young." This is the way that fathers take to encourage their children, saying, Run, sweet babe, while thou art weary, and then I will take thee up and carry thee. "He will gather his lambs with his arms, and carry them in his bosom:" When they are weary they shall ride.

The eighth motive. Or else he will convey new strength from heaven into thy soul, which will be as well. "The youths shall faint and be weary, and the young men shall utterly fail; but they that wait upon the Lord shall renew their strength; they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not be faint." What shall I say besides what hath already been said? Thou shalt have good and easy lodging, good and wholesome diet, the bosom of Christ to lie in, the joys of heaven to feed on. Shall I speak of the satiety and of the duration of all these? Verily to describe them to the height is a work too hard for me to do.

The ninth motive. Again, methinks the very industry of the devil, and the industry of his servants, &c. should make you that have a desire to heaven and happiness to run apace. Why, the devil, he will lose no time, spare no pains, also neither will his servants, both to seek the destruction of themselves and others; and shall not we be as industrious for our own salvation? Shall the world venture the damnation of their souls for a poor corruptible crown; and shall not we venture the loss of a few trifles for an eternal crown? Shall they venture the loss of eternal friends, as God to love, Christ to redeem, the Holy Spirit to comfort, heaven for habitation, saints and angels for company, and all this to get and hold communion with sin, and this world, and a few base, drunken, swearing, lying, covetous wretches, like themselves? And shall not we labour as hard, run as fast, seek as diligently, yea, a hundred times more diligently, for the company of these glorious eternal friends, though with the loss of such as these, nay, with the loss of ten thousand times better than these poor, low, base, contemptible things? Shall it be said at the last day, That wicked men made more haste to hell, than you did make to heaven? That they spent more hours, days, and that early and late, for hell, than you spent for that which is ten thousand thousand of thousand times better? O let it not be so, but run with all might and main.

Thus you see I have here spoken something, though but little. Now I shall come to make some use and application of what hath been said, and so conclude.

The first use. You see here, that he that will go to heaven, he must run for it; yea, and not only run, but so run, that is, (as I have said) to run earnestly, to run continually, to strip off every thing that would hinder in his race with the rest. Well then, do you so run.

And now let us examine a little. Art thou got into the right way? Art thou in Christ's righteousness? Do not say yes in thy heart, when in truth there is no such matter. It is a dangerous thing, you know, for a man to think he is in the right way, when he is in the wrong. It is the next way for him to lose his

way,

way, and not only so, but if he run for heaven, as thou sayest thou dost, even to lose that too. O this is the misery of most men, to persuade themselves that they run right, when they never had one foot in the way! The Lord give thee understanding here, or else thou art undone for ever. Prithee, soul, search when was it thou turned out of thy sins and righteousness into the righteousness of Jesus Christ. I say, dost thou see thyself in him? And is he more precious to thee than the whole world? Is thy mind always musing on him? and also to be walking with him? Dost thou count his company more precious than the whole world? Dost thou count all things but poor, lifeless, empty, vain things, without communion with him? Doth his company sweeten all things? and his absence im-bitter all things? Soul, I beseech thee be serious, and lay it to heart, and do not take things of such weighty concernment as the salvation or damnation of thy soul, without good ground.

2. Art thou unladen of the things of this world, as pride, pleasures, profits, lusts, vanities? What! dost thou think to run fast enough with the world, thy sins and lusts, in thy heart? I tell thee, soul, they that have laid all aside, every weight, every sin, and are got into the nimblest posture, they find work enough to run; so to run as to hold out.

To run through all that opposition, all the jostles, all these rubs, over all the stumbling-blocks, over all the snares, from all the intanglements, that the devil, sin, the world, and their own hearts, lay before them; I tell thee, if thou art going heavenward, thou wilt find it no small or easy matter. Art thou therefore discharged and unladen of these things? Never talk of going to heaven if thou art not. It is to be feared thou wilt be found among the "many that will seek to enter in, and shall not be able."

The second use. If so, then in the next place, what will become of them that are grown weary before they are got half way thither? Why, man, it is he that holdeth out to the end that must be saved; it is he that overcometh that shall inherit all things; it is not every one that begins. Agrippa gave a fair step for a sudden, he steps almost into the bosom of Christ in less than half an hour. Thou (saith he to Paul) hast "almost persuaded me to be a Christian." Ah! but it was but almost; and so he had as good have been never a whit; he slept fair indeed, but yet he slept short; he was hot while he was at it, but he was quickly out of wind. O this but almost! I tell you, this but almost it lost his soul. Methinks I have seen sometimes how these poor wretches that get but almost to heaven, how fearfully their almost, and their but almost, will torment them in hell; when they shall cry out in the bitterness of their souls, saying, "almost a Christian." I was almost got into the kingdom, almost out of the hands of the devil, almost out of my sins, almost from under the curse of God; almost, and at that was all, almost, but not altogether. O that I should be almost at heaven, and should not go quite through! Friend, it is a sad thing to sit down before we are in heaven, and to grow weary before we come to the place of rest; and if it should be thy case, I am sure thou dost not so run as to obtain. But again,

The third use. In the next place, What then will become of them that some time since were running post-haste to heaven, (inasmuch that they seemed to out-strip many,) but now are running as fast back again? Do you think those will ever come thither? What, to run back again, back again to sin, to the world, to the devil, back again to the lust of the flesh? Oh! "It had been better for them not to have known the way of righteousness, than after they have known it, to turn (to turn back again) from the holy commandment." Those men shall not only be damned for sin, but for professing to all the world that sin is better than Christ: For the man that runs back again, he doth as good as say, I have tried Christ, and I have tried sin, and I do not find so much profit in Christ as in sin. I say, this man declareth this, even by his running back again. O sad! What a doom they will have, who were almost at heaven-gates, and then run back again. "If any draweth back," saith Christ, "my soul shall have no pleasure in him." Again, "No man having put his hand to the plough," that is, set forward (in

the

the ways of God) "and looking back, (turning back again,) is fit for the kingdom of heaven." And if not fit for the kingdom of heaven, then for certain he must needs be fit for the fire of hell: And therefore, (saith the apostle,) those that "bring forth" these apostatizing fruits, as "briars and thorns, are rejected, being nigh unto cursing, whose end is to be burned." O there is never another Christ to save them by bleeding and dying for them! And if they "shall not escape that neglect (then how shall they escape that reject, and turn their backs upon) so great salvation? And if the righteous," that is, they that run for it, will find work enough to get to heaven, "then where will the ungodly backsliding sinner appear?" Or if Judas the traitor, or Francis Spira the backslider, were but now alive in the world to whisper these men in the ear a little, and tell them what it hath cost their souls for backsliding, surely it would stick by them, and make them afraid of running back again, so long as they had one day to live in this world.

The fourth use. So again, fourthly, how like to these mens sufferings will those be, that have all this while sat still, and have not so much as set one foot forward to the kingdom of heaven. Surely he that backslideth, and he that sitteth still in sin, they are both of one mind; the one he will not stir, because he loveth his sins, and the things of this world; the other he runs back again, because he loveth his sins, and the things of this world; is it not one and the same thing? They are all one here, and shall not one and the same hell hold them hereafter? He is an ungodly one that never looked after Christ, and he is an ungodly one that did once look after him, and then ran quite back again; and therefore that word must certainly drop out of the mouth of Christ against them both, "Depart from me ye cursed into everlasting fire, prepared for the devil and his angels."

The fifth use. Again, here you may see, in the next place, that is, They that will have heaven, must run for it; then this calls aloud to those who began but a while since to run, I say, for them to mend their pace if they intend to win; you know that they which come hindmost, had need run fastest. Friend, I tell thee, there be those that have run ten years to thy one, nay, twenty to five, and yet if thou talk with them, sometimes they will say, they doubt they shall come late enough. How then will it be with thee? Look to it therefore that thou delay no time, not an hour's time, but part speedily with all, with every thing that is an hinderance to thee in thy journey, and run; yea, and so run that thou mayst obtain.

The sixth use. Again, sixthly, You that are old professors, take you heed that the young striplings of Jesus, that began to stir but the other day, do not out run you, so as to have that scripture fulfilled on you, "The first shall be last, and the last first;" which will be a shame to you, and a credit for them. What, for a young soldier to be more courageous than he that hath been used to wars! To you that are hindmost, I say, strive to out run them that are before you; and you that are foremost, I say hold your ground, and keep before them in faith and love, if possible; for indeed that is the right running, for one to strive to out-run another; even for the hindmost to endeavour to overtake the foremost, and he that is before should be sure to lay out himself to keep his ground, even to the very utmost. But then,

The seventh use. Again, How basely do they behave themselves; how unlike are they to win, that think it enough to keep company with the hindmost? There are some men that profess themselves such as run for heaven as well as any; yet if there be but any lazy, slothful, cold, half-hearted professors in the country, they will be sure to take example by them; they think if they can but keep pace with them they shall do fair; but these do not consider that the hindmost lose the prize. You may know it if you will, that it cost the foolish virgins dear for their coming too late. "They that were ready went in with him, and the door was shut. Afterward, (mark) Afterward came the other (the foolish) virgins, saying, Lord, open to us: But he answered and said, depart, I know you not." Depart lazy professors;

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professors, cold professors, slothful professors. O! methinks the word of God is so plain for the overthrow of your lazy professors, that it is to be wondered men do take no more notice of it. How was Lot's wife served for running lazily, and for giving but one look behind her, after the things she left in Sodom? How was Esau served for staying too long before he came for the blessing? And how were they served that are mentioned in the 13th of Luke, "for staying till the door was shut?" Also the foolish virgins; a heavy after-groan will they give that have thus staid too long. It turned Lot's wife into a pillar of salt; it made Esau weep with an exceeding loud and bitter cry; it made Judas hang himself; yea, and it will make thee curse the day in which thou wast born, if thou miss of the kingdom, as thou wilt certainly do, if this be thy course. But,

The eighth use. Again, How, and if thou by thy lazy running shouldst not only destroy thyself, but also thereby be the cause of the damnation of some others, for thou being a professor, thou must think that others will take notice of thee; and because thou art but a poor, cold, lazy runner, and one that seeks to drive the world and pleasure along with thee: why, thereby others will think of doing so too. Nay, say they, why may not we as well as he? He is a professor, and yet he seeks for pleasures, riches, profits; he loveth vain company, and he is so and so, and professeth that he is going for heaven; yea, and he saith also he doth not fear but he shall have entertainment; let us therefore keep pace with him, we shall fare no worse than he. O how fearful a thing will it be, if that thou shalt be instrumental to the ruin of others by thy halting in the way of righteousness! Look to it, thou wilt have strength little enough to appear before God, to give an account of the loss of thy own soul; thou needest not have to give an account for others; why, thou didst stop them from entering in. How wilt thou answer that saying, You would not enter in yourselves, and them that would you hinder; for that saying will be eminently fulfilled on them that through their own idleness do keep themselves out of heaven, and by giving of others the same example, hinder them also.

The ninth use. Therefore, now to speak a word to both of you, and so I shall conclude.

1. I beseech you, in the name of our Lord Jesus Christ, that none of you do run so lazily in the way to heaven as to hinder either yourselves or others. I know that even he which runs laziest, if he should see a man running for a temporal life, if he should so much neglect his own well-being in this world, as to venture, when he is a-running for his life, to pick up here and there a lock of wool that hangeth by the way-side, or to step now and then aside out of the way for to gather up a straw or two, or any rotten stick; I say, if he should do this when he is a-running for his life, thou wouldst condemn him; and dost thou not condemn thyself that dost the very same in effect, nay worse, that loiterest in thy race, notwithstanding thy soul, heaven, glory, and all is at stake. Have a care, have a care, poor wretched sinner, have a care.

2. If yet there shall be any that, notwithstanding this advice, will still be flagging and loitering in the way to the kingdom of glory, be thou so wise as not to take example by them. Learn of no man farther than he followeth Christ. But look unto Jesus, who is not only the author and finisher of faith, but who did, for the joy that was set before him, endure the cross, despise the shame, and is now set down at the right-hand of God; I say, look to no man to learn of him no farther than he followeth Christ. "Be ye followers of me, (saith Paul,) even as I am of Christ," 1 Cor. xi. 1. Though he was an eminent man, yet his exhortation was, that none should follow him any farther than he followed Christ.

Provocation. Now that you may be provoked to run with the foremost, take notice of this. When Lot and his wife were running from cursed Sodom to the mountains, to save their lives, it is said, that his wife looked back from behind him, and she became a pillar of salt; and yet you see that neither her practice, nor the judgement of God that fell upon her for the same, would cause Lot to look

look behind him. I have sometimes wondered at Lot in this particular; his wife looked behind her, and died immediately, but let what would become of her, Lot would not so much as look behind him to see her. We do not read that he did so much as once look where she was, or what was become of her; his heart was indeed upon his journey, and well it might: there was the mountain before him, and the fire and brimstone behind him; his life lay at stake, and he had lost it if he had but looked behind him. Do thou so run: and in thy race remember Lot's wife, and remember her doom; and remember for what that doom did overtake her; and remember that God made her an example for all lazy runners, to the end of the world; and take heed thou fall not after the same example. But,

If this will not provoke thee, consider thus, 1. Thy soul is thy own soul, that is either to be saved or lost; thou shalt not lose my soul by thy laziness. It is thy own soul, thy own ease, thy own peace, thy own advantage or disadvantage. If it were my own that thou art desired to be good unto, methinks reason should move thee somewhat to pity it. But alas, it is thy own, thy own soul. "What shall it profit a man if he shall gain the whole world, and lose his own soul?" God's people wish well to the souls of others, and will not thou wish well to thy own? And if this will not provoke thee, then think,

Again, 2. If thou lose thy soul, it is thou also that must bear the blame. It made Cain stark mad to consider that he had not looked to his brother Abel's soul. How much more will it perplex thee to think, that thou hadst not a care of thy own? And if this will not provoke thee to bestir thyself, think again,

3. That if thou wilt not run, the people of God are resolved to deal with thee even as Lot dealt with his wife, that is, leave thee behind them. It may be thou hast a father, mother, brother, &c. going post-haste to heaven, wouldst thou be willing to be left behind them? Surely no.

Again, 4. Will it not be a dishonour to thee to see the very boys and girls in the country to have more wit than thyself? It may be the servants of some men, as the horsekeeper, plowman, scullion, &c. are more looking after heaven than their masters. I am apt to think sometimes, that more servants than masters, that more tenants than landlords, will inherit the kingdom of heaven. But is not this a shame for them that are such? I am persuaded you scorn, that your servants should say that they are wiser than you in the things of this world; and yet I am bold to say, that many of them are wiser than you in the things of the world to come, which are of greater concernment.

Exposition. Well then, sinner, what sayest thou? Where is thy heart? Wilt thou run? Art thou resolved to strip? Or art thou not? Think quickly, man, it is not dallying in this matter. Confer not with flesh and blood; look up to heaven, and see how thou likest it; also to hell, (of which thou mayest understand something in my book, called, A few sighs from hell; or, The groans of a damned soul, which I wish thee to read seriously over,) and accordingly devote thyself. If thou dost not know the way, inquire at the word of God; if thou wantest company, cry for God's Spirit; if thou wantest encouragement, entertain the promises. But be sure thou begin betimes; get into the way, run apace, and hold out to the end; and the Lord give thee a prosperous journey.

FAREWELL.

SOLOMON'S TEMPLE Spiritualized: or, GOSPEL LIGHT fetched out of the Temple at JERUSALEM, to let us more easily into the glory of NEW-TESTAMENT Truths.

Thou son of man, shew the house to the house of Israel,—shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof, Ezek. xliii. 10, 11.

To

To the CHRISTIAN READER.

COURTEOUS CHRISTIAN READER,

I HAVE, as thou by this little book mayest see, adventured, at this time, to do my endeavour to shew thee something of the gospel-glory of Solomon's temple: That is, of what it, with its utensils, was a type of; and, as such, how instructing it was to our fathers, and also is to us their children. The which, that I might do the more distinctly, I have handled particulars one by one, to the number of threescore and ten; namely, all of them I could call to mind; because, as I believe, there was not one of them but had its signification, and so something profitable for us to know.

For, though we are not now to worship God in these methods, or by such ordinances as once the old church did: yet to know their methods, and to understand the nature and signification of their ordinances, when compared with the gospel, may, even now, when themselves, as to what they once enjoined on others, are dead, minister light to us. And hence the New-Testament ministers, as the apostles, made much use of Old-Testament language, and ceremonial institutions, as to their signification, to help the faith of the godly in their preaching of the gospel of Christ.

I may say that God did in a manner tie up the church of the Jews to types, figures, and similitudes; I mean, to be buttressed and bounded by them in all external parts of worship. Yea, not only the Levitical law and temple, but, as it seems to me, the whole land of Canaan, the place of their lot to dwell in, was to them a ceremonial, or a figure. Their land was a type of heaven, their passage over Jordan into it, a similitude of our going to heaven by death. The fruit of their land was said to be uncircumcised, as being at their first entrance thither unclean; in which their land was also a figure of another thing, even as heaven was a type of grace and glory.

Again, the very land itself was said to keep sabbath, and so to rest a holy rest, even then when she lay desolate, and not possessed of those to whom she was given for them to dwell in.

Yea, many of the features of the then church of God were set forth, as in figures and shadows, so by places and things, in that land.

1. In general, she is said to be beautiful as Tirzah, Song. vi. 4. and to be comely as Jerusalem.

2. In particular, her neck is compared to the tower of David, building for an armory, Song. iv. 4. her eyes to the fish-pools of Heshbon, by the gate of Beth-rabbim, chap. vii. 4. her nose is compared to the tower of Lebanon, which looketh towards Damascus, chap. iv. 1. yea, the hair of her head is compared to a flock of goats, which come up from mount Gilead; and the smell of her garments to the smell of Lebanon, v. 11.

Nor was this land altogether void of shadows, even of her Lord and Saviour. Hence he says of himself, "I am the rose of Sharon, and the lily of the valleys," Song. ii. 1. Also she, his beloved, saith of him, "His countenance is as Lebanon, excellent as the cedars," chap. v. 15. What shall I say? The two cities, Sion and Jerusalem, were such as sometimes set forth the two churches, Gal. iv. the true and the false, and their seed Isaac and Ishmael.

I might also here shew you, that even the gifts and graces of the true church were set forth by the spices, nuts, grapes, and pomegranates, that the land of Canaan brought forth; yea, that hell itself was set forth by the valley of the sons of Hinnom and Tophet, places in this country. Indeed the whole, in a manner, was a typical and a figurative thing.

But I have, in the ensuing discourse, confined myself to the temple, that immediate place of God's worship; of whose utensils in particular, as I have said, I have spoken, (though to each with what brevity I could,) for that none of them are without a spiritual, and so a profitable signification to us.

And here we may behold much of the richness of the wisdom and grace of God; namely, that he, even in the very place of worship of old, should ordain visible forms and representations for the worshippers to learn to worship him by; yea, the temple itself was, as to this, to them a good instruction.

But in my thus saying, I give no encouragement to any now, to fetch out of their own fancies figures of similitudes to worship God by. What God provided to be an help to the weakness of his people of old was one thing, and what they invented without his commandment was another. For though they had his blessing when they worshipped him with such types, shadows, and figures, which he had enjoined them for that purpose, yet he sorely punished and plagued them when they would add to these inventions of their own. Yea he, in the very act of instituting their way of worshipping him, forbade their giving, in any thing, way to their own humours or fancies, and bound them strictly to the orders of heaven.

"Look," said God to Moses, their first great legislator, "that thou make all things according to the pattern shewed thee in the mount," Exod. xxv. 40. Heb. viii. 5.

Nor doth our apostle but take the same measures, when he saith, "If any man thinketh himself a prophet, or spiritual, let him acknowledge, that the things that I write unto you, are the commandments of the Lord," 1 Cor. xiv. 37.

When Solomon also was to build this temple for the worship of God though he was wiser than all men, yet God neither trusted to his wisdom nor memory, nor to any immediate dictates from heaven to him, as to how he would have him build it. No; he was to receive the whole platform thereof in writing, by the inspiration of God. Nor would God give this platform of the temple, and of its utensils, immediately to this wise man, lest perhaps by others his wisdom should be idolized, or that some should object that the whole fashion thereof proceeded of his fancy, only he made pretensions of divine revelation, as a cover for his doings.

Therefore, I say, not to him, but to his father David, was the whole pattern of it given from heaven, and so by David to Solomon his son, in writing. "Then David," says the text, "gave to Solomon his son, the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-seat. And the pattern of all that he had by the Spirit, of the courts of the house of the Lord, and of all the chambers round about, and of the treasuries of the house of God, and of the treasuries of the dedicated things, also for the courses of the priests and Levites, and for all the work of the service of the house of the Lord, and for all the vessels of service in the house of the Lord," 1 Chron. xxviii. 11—13.

Yea, moreover, he had from heaven, or by divine revelation, what the candlesticks must be made of, and also how much was to go to each; the same order and commandment he also gave for the making of the tables, flesh-hooks, cups, basons, altar of incense, with the pattern for the chariot of the cherubims, &c. ver. 14—19. "All this," said David, "the Lord made me understand by writing by his hand upon me, even all the work of this pattern," ver. 20. So I say, he gave David the pattern of the temple, so David gave Solomon the pattern of the temple; and according to that pattern did Solomon build the temple, and no otherwise.

True, all these were but figures, patterns, and shadows of things in the heavens, and not the very image of the things: but, as was said before, if God was so circumspect and exact in these, as not to leave any thing to the dictates of the godly and wisest of men, what! can we suppose he will now admit of the wisdom and contrivance of men in those things that are, in comparison to them, the heavenly things themselves?

It is also to be concluded, That since those shadows of things in the heavens are already committed by God to sacred story; and since that sacred story is said to be able to make the man of God perfect in all things, 2 Tim. iii. 15—17. it is duty to us to leave off to lean to common understandings, and to enquire and search out by that very holy writ, and nought else, by what and how we should worship God. David was for enquiring in his temple, Psal. xxvii. 4.

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And although the old church-way of worship, is laid aside as to us in New-Testament-times, yet since those very ordinances were figures of things and methods of worship, now we may, yea, we ought to search out the spiritual meaning of them, because they serve to confirm and illustrate matters to our understandings. Yea, they shew us the more exactly how the New and Old Testament, as to the spiritualness of the worship, was as one and the same; only the old was clouded with shadows, but ours is with more open face.

Features to the life, as we say, set out by a picture, do excellently shew the skill of the artist. The Old Testament had the shadow, nor have we but the very image; both they are but emblems of what is yet behind. We may find our gospel clouded in their ceremonies, and our spiritual worship set out somewhat by their carnal ordinances.

Now because, as I said, there lies, as wrapt up in a mantle, much of the glory of our gospel-matters in this temple which Solomon built; therefore I have made, as well as I could, by comparing spiritual things with spiritual, this book upon this subject.

I dare not presume to say, That I know I have hit right in every thing; but this I can say, I have endeavoured so to do. True, I have not for these things fished in other mens waters; my Bible and Concordance are my only library in my writings. Wherefore, courteous reader, if thou findest any thing, either in word or matter, that thou shalt judge doth vary from God's truth, let it be counted no man's else but mine. Pray God also to pardon my fault: Do thou also lovingly pass it by, and receive what thou findest will do thee good. Thy servant in the gospel,

JOHN BUNYAN.

The Glory of the TEMPLE; or, SOLOMON'S Temple, and the Materials thereof, spiritualized.

I. Where the Temple was built.

THE temple was built at Jerusalem, on Mount Moriah, in the threshing-floor of Arnon the Jebusite; whereabout Abraham offered up Isaac; there where David met the angel of the Lord, when he came with his drawn sword in his hand, to cut off the people at Jerusalem, for the sin which David committed in his disorderly numbering the people, Gen. xxii. 3,—5; 1 Chron. xxi. 15. xxii. 1. 2 Chron. iii. 1.

There Abraham received his son Isaac from the dead; there the Lord was intreated by David to take away the plague, and to return to Israel again in mercy; from whence also David gathered, that there God's temple must be built. "This (said he) is the house of the Lord God, and this is the altar of the burnt-offering for Israel," 1 Chron. xxi. 28. xxii. 1. iii. 1.

This Mount Moriah, therefore, was a type of the Son of God, the mountain of the Lord's house, the rock against which the gates of hell cannot prevail.

II. Who built the Temple. The Temple was built by Solomon, a man peaceable and quiet; and that in name, by nature, and in governing. For so God had before told David, namely, that such a one the builder of the temple should be.

"Behold," saith he, "a son shall be born unto thee, who shall be a man of rest; and I will give him rest from all his enemies round about; for his name shall be called Solomon, and I will give peace and quietness to Israel in his days. He shall build an house for my name, and he shall be my son, I will be his father," 1 Chron. xxii. 9, 10; Psal. lxxii. 1—4.

As, therefore, Mount Moriah was a type of Christ, as the foundation, so Solomon was a type of him, as the builder of his church. The mount was signal, for that thereon the Lord God, before Abraham and David, did display his mercy. And as Solomon built this temple, so Christ doth build his house; "yea, he shall build the everlasting temple, and he shall bear the glory, Heb. iii. 3, 4; Zach. vi. 12, 13.

And in that Solomon was called peaceable, it was to shew with what peaceable doctrine and ways Christ's house and church should be built, *I. ix. 6. ; Micah vii. 2—4.*

III. How the Temple was built. The temple was built, not merely by the dictates of Solomon, though he was wiser than Ethan, and Heman, and Calcol, and Darda, and all men, *1 Kings iv. 31. ;* but it was built by rules prescribed by, or in a written word, and as so delivered to him by his father David.

For when David gave to Solomon his son a charge to build the temple of God, with that charge he gave him also the pattern of all in writing; even a pattern of the porch, house, chambers, treasuries, parlours, &c. and of the place for the mercy-seat; which pattern David had of God: nor would God trust his memory with it. "The Lord made me," said he, "understand in writing, by his hand upon me, even all the work of this pattern." Thus therefore David gave to Solomon his son the pattern of all; and thus Solomon his son built the house of God. See *1 Chron. xxviii. 9—20.*

And answerable to this, Christ Jesus, the builder of his own house, whose house are we, doth build his holy habitation for him to dwell in; even according to the commandment of God the Father: For, saith he, "I have not spoken of myself, but the Father which sent me. He gave me a commandment what I should speak." And hence it is said, God gave him the revelation; and again, that he took the book out of the hand of him that sat on the throne, and so acted, as to the building up of his church; *John xii. 40, 41. Rev. i. 1. v. 5.*

IV. Of what the Temple was built. The materials with which the temple was built, were such as were in their own nature common to that which was left behind: things that naturally were not fit, without art, to be laid in so holy a house. And this shews that those of whom Christ Jesus designs to build his church, are by nature no better than others: But as the trees and stones of which the temple was built, were first hewed and squared before they were fit to be laid in that house; so sinners, of which the church is to be built, must first be fitted by the word and doctrine, and then fitly laid in their place in the church.

For though, as to nature, there is no difference betwixt those made use of to build God's house with, yet by grace they differ from others; even as those trees and stones that are hewed and squared for building, by art, are made to differ from those which abide in the wood or pit.

The Lord Jesus, therefore, while he seeketh materials wherewith to build his house, he findeth them the clay of the same lump that he rejecteth and leaves behind. "Are we better than they? No, in no wise," *Rom. iii. 9.* Nay, I think, if any be best, it is they which are left behind: "He came not to call the righteous, but sinners to repentance," *Mark ii. 17.* And indeed in this he doth shew both the greatness of his grace and workmanship; his grace in taking such; and his workmanship, in that he makes them meet for his holy habitation.

This the current of scripture maketh manifest: wherefore it is needless now to cite particulars: only we must remember, that none are laid in this building as they came out of the wood or pit, but as they first pass under the hand and rule of this great builder of the temple of God.

V. Who was to fell those trees, and to dig those stones, with which Solomon built the Temple. As the trees were to be felled, and stones to be digged, so there was for that matter select workmen appointed.

These were not of the sons of Jacob nor of the house of Israel; they were the servants of Hiram King of Tyre, and the Gibeonites, namely, their children that made a league with Joshua, in the day that God gave the land of Canaan to his people, *Josh. ix. 22.—29. 1 Kings v. 2 Chron. 27, 28.*

And these were types of our gospel-ministers, who are the men appointed by Jesus Christ to make sinners, by their preaching, meet for the house of God. Wherefore as he was famous of old who was strong to lift up his ax upon the thick boughs, to square wood for the building of the temple; so a minister of the gospel now is also famous, if much used by Christ for the converting of sinners to himself, that he may build him a temple with them; *Psal. vii. 4—6. Rom. xvi. 7.*

But

But why, may some say, do you make so homely a comparison? I answer, because I believe it is true; for it is grace, not gifts, that makes us sons, and the beloved of God. Gifts make a minister; and as a minister, one is but a servant to hew wood, and draw water for the house of my God. Yea, Paul, though a son, yet counted himself not a son but a servant, purely as he was a minister: A servant of God, a servant of Christ, a servant of the church, and your servant for Jesus's sake; Tit. i. 1. Rom. i. 1. 2 Cor. iv. 5.

A man then is a son, as he is begotten and born of God to himself, and a servant as he is gifted for work in the house of his father: and though it is truth, the servant may be a son, yet he is not a son, because he is a servant. Nor doth it follow, that because all sons may be servants, therefore all servants are sons; no, all the servants of God are not sons; and therefore when time shall come, he that is only a servant here, shall certainly be put out of the house, even out of that house himself did help to build. "The servant abideth not in the house for ever;" the servant, that is, he that is only so; Ezek. xlvi. 16, 17. John viii. 35.

So then, as a son, thou art an Israelite; as a servant, a Gibeonite. The consideration of this made Paul start: he knew that gifts made him not a son; 1 Cor. xii. 28—31. xiii. 1, 2.

The sum then is, a man may be a servant and a son; a servant as he is employed by Christ in his house for the good of others; and a son, as he is a partaker of the grace of adoption: But all servants are not sons; and let this be for a caution, and a call to ministers, to do all acts of service for God, and in his house, with reverence and godly fear; and with all humility let us desire to be partakers ourselves of that grace we preach to others, 1 Cor. ix. 25.

This is a great saying, and written perhaps to keep ministers humble; "And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen, and your vinedressers;" Isa. lxi. 5.

To be a plowman here, is to be a preacher; and to be a vinedresser here, is to be a preacher, Luke ix. 59—62. 1 Cor. ix. 27. Matth. ii. 1—4, 8. xxi. 28. 1 Cor. ix. 7.

And if he does this work willingly, he has a reward; if not, a dispensation of the gospel was committed to him, and that is all, 1 Cor. ix. 17.

VI. In what condition the timber and stones were when brought to be laid in the building of the Temple. The timber and stones with which the temple was built, was squared and hewed at the wood or pit; and so there made every way fit for that work, even before they were brought to the place where the house should be set up. "So that neither hammer, nor ax, nor any tool of iron was heard in the house while it was in building;" 1 Kings vi. 7.

And this shews, as was said before, that the materials of which the house was built, were (before the hand of the workman touched them) as unfit to be laid in the building, as were those that were left behind; consequently that themselves, none otherwise but by the art of others, were made fit to be laid in this building.

To this our New-Testament temple answers. For those of the sons of Adam who are counted worthy to be laid in this building, are not by nature, but by grace, made meet for it: not by their own wisdom, but by the word of God. Hence he saith, "I have hewed them by the prophets." And again, ministers are called God's builders and labourers, even as to this work, Hos. vi. 5. 1 Cor. iii. 10, and 2 Cor. vi. 1. Col. i. 28.

No man will lay trees, as they come from the wood, for beams and rafters in his house; nor stones, as digged, in the walls. No, the trees must be hewed and squared, and the stones sawn and made fit, and so be laid in the house.

Yea, they must be so sawn, and so squared, that in coupling they may be joined exactly; else the building will not be good, nor the workman have credit of his doings.

Hence our gospel-church, of which the temple was a type, is said to be fitly formed, and that there is a fit supply of every joint for the securing of the whole, 1 Pet. iii. 5. Ephes. iv. 20, 21. iv. 16. Col. ii. 19.

As they therefore build like children, that build with wood as it comes from the wood or forest, and with stones as they come from the pit, even so do they, who pretend to build God a house of unconverted sinners, unhewed, unsquared, unpolished. Wherefore God's workmen, according to God's advice, prepare their work without, and make it fit for themselves in the field, and afterwards build the house, Prov. xxiv. 27.

Let ministers therefore look to this, and take heed, lest instead of making their notions stoop to the word, they make the scriptures stoop to their notions.

VII. Of the foundation of the Temple. The foundation of the Temple is that upon which it stood; and it was twofold: First, the hill Moriah, and then those great stones upon which it was erected. This hill Moriah, as was said afore, did more properly typify Christ. Hence Moriah is called The Mountain of the house, it being the rock on which it was built. Those great stones called foundation-stones, were types of the prophets and apostles, Matth. xvi. 18. Eph. ii. 20, 21. Heb. xi. 10.

Wherefore these stones were stones of the biggest size, stones of eight cubits, and stones of ten cubits, 1 Kings vii. 10.

Now, as the temple had this double foundation, so we must consider it respectively and distinctly; for Christ is the foundation one way, the prophet and apostles a foundation another. Christ is the foundation personally and meritoriously; but the prophets and apostles, by doctrine, ministerially. The church then, which is God's New-Testament temple, is said to be built on Christ the foundation; so none other is the foundation but he, 1 Cor. iii. 11, 12. But as it is said to be built upon the apostles, so it is said to have twelve foundations, and must have none but they, Rev. xxi. 14.

What is it then? Why, we must be building upon Christ, as he is our priest, sacrifice, prophet, king, and advocate; and upon the other, as they are infallible instructors and preachers of him; not that any may be an apostle that so shall esteem of himself, nor that any other doctrine be administered but what is the doctrine of the twelve; for they are set forth as the chief and last. These are also they, as Moses, which are to look over all the building, and to see that all in this house be done according to the pattern shewed to them in the mount, Exod. xxxix. 43. John xx. 21—23. 1 Cor. iii. 9. iv. 9.

Let us then keep these distinctions clear, and not put an apostle in the room of Christ, nor Christ in the place of one of those apostles. Let none but Christ be the high-priest and sacrifice for your souls to God; and none but that doctrine which is apostolical, be to you as the mouth of Christ for instruction to prepare you, and to prepare materials for this temple of God, and to build them upon this foundation.

VIII. Of the richness of the stones which were laid for the foundations of the Temple. These foundation stones, as they were great, so they were costly stones; though, as I said, of themselves, of no more worth than they are of their nature that were left behind: Their costliness, therefore, lay in those additions which they received from the King's charge.

First, In that labour which was bestowed upon them, in sawing, squaring, and carving. For the servants, as they were cunning at this work, so they bestowed much of their art and labour upon them, by which they put them into excellent form, and added to their bigness, glory, and beauty, fit for stones upon which so goodly a fabrick was to be built.

Secondly, These stones, as they were thus wrought within and without, so, as it seems to me, they were inlaid with other stones more precious than themselves. Inlaid, I say, with stones of divers colours. According as it is written, "I will lay thy foundations with sapphires," 1st. liv. 11. Not that the foundations were sapphires, but they were laid, inlaid with them; or, as he saith in another place, "They were adorned with goodly stones and gifts," Luke xxi. 5.

This is still more amplified, where it is written of the New Jerusalem (which is still the testament-church on earth, and so the same in substance with what is now),

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"The foundations of the wall of the city," saith he, "were garnished with all manner of precious stones," Rev. xxi. 19. True, these there are called, "The foundations of the wall of the city;" but it has respect to the matter in hand; for that which is before called a temple, for its comparative smallness, is here called a city, for or because of its great increase: And both the foundations of the wall of the city, as well as of the temple, "are the twelve apostles of the Lamb," Rev. xxi. 14.

For these carvings and inlayings, with all other beautifications, were types of the extraordinary gifts and graces of the apostles. Hence the apostle calls such gifts, signs of apostleship, Rom. xv. 19. 2 Cor. xii. 21. Heb. ii. 4. For as the foundation-stones of the temple were thus garnished, so were the apostles beautified with a call, gifts, and graces peculiar to themselves. Hence he says, First apostles, for that they were first and chief in the church of Christ, 1 Cor. xii. 28.

Nor were these stones only laid for a foundation for the temple; for the great court, the inner court, as also the porch of the temple, had round about them "three rows of these stones for their foundation," 1 Kings vii. 12.

Signifying, as seems to me, that the more outward and external part, as well as that more internal worship to be performed to God, should be grounded upon apostolical doctrine and appointments, 1 Cor. iii. 10—12. 2 Thes. ii. 15. iii. 6. Heb. vi. 1—5.

IX. Which way the face or front of the Temple stood. The temple was built with its face or front towards the east, and that perhaps, because the glory of the God of "Israel was to come from the way of the east unto it," Ezek. xliii. 1—5. xlvii. 1. Wherefore, in that its front stood towards the east, it may be to shew, that the true gospel church would have its eye to, and expectation from the Lord. We look, said Paul, but whither? "We have our conversation," said he, "in heaven, from whence our expectation is," 2 Cor. iv. 18. Phil. iii. 20, 21. Psal. lxii. 5.

2. It was set also with its face towards the east, to keep the people of God from committing of idolatry, to wit, from worshipping the host of heaven, and the sun whose rising is from the east. For since the face of the temple stood toward the east, and since the worshippers were to worship at, or with their faces towards the temple, it follows, that both in their going to, and worshipping God towards that place, their faces must be from, and their backs towards the sun. The thus building of the temple, therefore, was a snare to idolaters, and a proof of the zeal of those that were the true worshippers. As also to this day the true gospel instituted worship of Jesus Christ is. Hence he is said, to idolaters, to be a snare and a trap, but to the godly, a glory, Isa. viii. 14. lx. 19.

3. Do but see how God caught the idolatrous Jews, by this means, in their naughtiness: "And he brought me," said the prophet, "into the inner court of the Lord's house, and behold at the door of the temple of the Lord, even between the porch and the altar, were about five and twenty men with their backs towards the temple of the Lord, and their faces towards the east," Ezek. viii. 16.

It was therefore, as I said, set with its face towards the east, to prevent false worship, and detect idolaters.

4. From the east also came the most blasting winds, winds that are destructive to man and beast, to fruit and trees, and ships at sea, Exod. x. 13. Job xxvii. 21. Ezek. xvii. 10. xix. 12. Psal. xlviii. 7. Ezek. xxvii. 26.

I say, The east wind, or that which comes from thence, is the most hurtful; yet you see, the temple hath set her face against it, to shew, that the true church cannot be blasted or made turn back by any affliction. It is not east winds, nor none of their blastings, that can make the temple turn about. Hence he saith, that Jacob's face shall not wax pale. And again, I have made thy face strong against their faces, and that the gates of hell shall not prevail against it, Isa. xxix. 22. Ezek. iii. 8. Matth. xvi. 18.

5. It might be also built with its face towards the east, to shew, that the true church looketh, as afore I hinted, for her Lord and King from heaven, knowing, that

that at his coming, he will bring healing in his wings: for from the east he will appear when he comes the second time without sin unto salvation, of which the sun gives us a memento in his rising there every morning. "For as the lightening cometh out of the east, and shineth unto the west, so shall also the coming of the Son of man be," Mal. iv. 2. Heb. ix. 28. Col. iii. 3. 2 Pet. iii. 11—14. Matth. xxiv. 27.

6. Christ, as the north pole, draws those touched with the loadstone of his word, with the face of their souls towards him, to look for and hasten to his coming. And this also is signified by the temple standing with its face towards the east.

X. Of the courts of the Temple. I perceive that there were two courts belonging to the temple. The first was called the outward court, Ezek. xl. 17. xlv. 21.

1. This was that into which the people of necessity first entered, when they went to worship in the temple; consequently that was it in and by which the people did first shew their desires to be the worshippers of God. And this answers to those badges and signs of love to religion, that people have in face, or outward appearance, Matth. xxv. 27. 2 Cor. x. 7.

2. In this, though here may sometimes be truth, yet oftener lyes and dissimulation; wherefore commonly an outward appearance is set in opposition to faith and truth, as the outward is in opposition to the inner court, and outward to the inner man; and that is, when it is by itself, for then it profits nothing, Rom. ii. 28. 1 Cor. xiii. 1, 2, 3. 2 Cor. v. 12.

3. Hence, though the outward court was something to the Jews, because by outward bodies they were distinguished from the Gentiles; yet to us it is little, for now he is not a Jew who is one only outwardly. Therefore all the time of the beast's reign, this court is given to be trodden under foot; for, as I said, outward shew will avail nothing, when the beast comes to turn and toss up professors with his horns, Rev. xi. 12.

4. But as there was an outward, so there was an inner court, a court that stood nearer to the temple, and so to the true practical part of worship, than that outward court did, Ezek. x. 13. xlv. 1. 1 Kings vi. 36.

5. This inner court is that which is called, the court of the priests, because it was it in which they boiled the trespass-offerings, and in which they prepared the sin-offering for the people, 2 Cor. iv. 9. Ezek. xlv. 20.

6. This court, therefore, was the place of practice and of preparation to appear before God, which is the first true token of a sincere and honest mind. Wherefore here, and not in the outward court, stood the great brazen altar, which was a type of Christ, by whom alone true worshippers make their approach with acceptance unto God. Also here stood the great brazen scaffold, on which the king kneeled when he prayed for the people, a type of Christ's prayers for his when he was in the world, 2 Chron. vi. John xiii. 17.

7. Wherefore this court was a type of practical worship, and so of our praying, hearing, and eating, before God. There belonged to this court several gates, an east, a south, and a north gate; and when the people of the land went into this court to worship, they were not to go out at the gate by which they came in, but out of the gate over-against it, to shew that true Christians should persevere right on, and not turn back, whatever they meet with in the way. "He that entereth in by the way of the north gate to worship, shall go out by the way of the south gate: and he that entereth in by the way of the south gate, shall not return by the way of the gate whereby he came in, but shall go forth over-against it," Ezek. xlv. 9.

8. These courts were places of great delight to the Jews, as both feigned and sincere profession is to those that practise therein. Wherefore, when the Jews did enter into these, they did use to do it with praise and pipe; as do both hypocrites and sincere ones. So then when a man shall tread in both these courts, and shall turn what he seems to be, into what he would be in reality; then, and not till then, he treads them as he should; for then he makes the outward court, and his treading

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treading there, but a passage to that which is more inward and sincere. But he that stays in the outward one, is but such a one as pleases not God, for that he wants the practice of what he professes with his mouth.

XI. Of the great brazen altar that stood in the inner court of the Temple. In the inner court stood the great brazen altar which Solomon made. This is evident; for that when he kneeled upon the scaffold there to pray, he kneeled before this altar, see Exod. xl. 6. 29. 2 Chron. vi. 13. 2 Kings xvi. 14. Joel ii. 17.

2. This altar seems to be placed about the middle of this court, over-against the porch of the house; and between it and the temple was the place where Zachariah was slain. This altar was called the altar of burnt-offering, and therefore it was a type of Christ, in his dignity. For Christ's body was our true burnt-offering, of which the bodies of the sacrificed beasts were a type: now that altar upon which his body was offered, was his divinity or godhead; for that, and that only, could bear up that offering in the whole of its sufferings; and that therefore, and that only, was to receive the fat, the glory. Hence it is said, "He through the eternal Spirit offered himself without spot to God," Heb. ix. 14.

3. For Christ is priest, and sacrifice, and altar, and all. And as a priest he offered, as a sacrifice he suffered, and as God he supported his humanity, in that suffering of all the pains it underwent, Gal. i. 4. ii. 20. 1 Pet. iii. 18. Heb. ix. 14.

4. It was then Christ's godhead, not the tree, that was the altar of burnt-offering, or that by which Christ offered himself an offering and a sacrifice to God for a sweet-smelling savour.

5. That it was not the tree, is evident, for that could not sanctify the gift, to wit, his body; but Christ affirmeth, "That the altar sanctifieth the gift:" And by so saying, he affirmeth, That the altar on which he offered his offering was greater than the offering itself, Matth. xxiii. 19.

Now the body of Christ was the gift; for so he saith, "I give my flesh for the life of the world," John vi.

But now, what thing is that which is greater than his body, save the altar, his divinity, on which it was offered? The tree then was not the altar which sanctified this gift, to make it of virtue enough to make reconciliation for iniquity, John vi. 15. xvii. 19. Heb. ix. 14. Col. i. 19—21.

Now, since this altar of burnt-offering was thus placed in the inner court, it teaches us several things: *

First, That those that come only into the outward court, or, that rest in a bare appearance of Christianity, do not by so doing, come to Jesus Christ; for this altar stands not there. Hence John takes notice only of the temple and this altar, and them that worship therein, and leaves out the outward court, and so them that come no further, Rev. xi. 1, 2.

Secondly, This teaches us also, that we are to enter into that temple of God by blood. The altar, this altar of burnt-offering, stood as men went into the temple; they must go by it; yea, there they must leave their offering, and so go in and worship, even as a token that they came thither by sacrifice and by blood.

Thirdly, Upon this altar Solomon at the dedication of the temple offered thousands, both of oxen and of sheep, to signify surely the abundant worth and richness that would be in the blood of Christ to save when it should be shed for us. For his blood is spoken of with an how much more. "For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God!" Heb. ix. 14. 2 Chron. vii. 5—8. Heb. x. 1, 12.

Let us then not dare to stop, or stay in the outward court, for there is not this altar. Nor let us dare, when we come into this court, to be careless whether we look to this altar or no. For it is by blood we must enter; for without shedding of blood is no remission. Let us always then when we come hither, wash our hands in innocence, and so compass this holy altar: for that by Christ, who is

the altar indeed, we are reconciled to God. This is looking to Jesus; this is coming to God by him, of whom this altar and the sacrifice thereon was a type.

XII. Of the pillars that were before the porch of the Temple. There were divers pillars belonging to the temple; but in this place we are confined to speak of only two; namely, those which stood before the temple.

The pillars stood before the porch or entrance into the temple, looking towards the altar, the court, and them that were the worshippers there; also they were a grace and a beauty to the front of the house.

1. These pillars stood one on the right hand, and the other on the left, at the door of the porch of the temple, and they had names given them (you may be sure) to signify something. The name of that on the right hand was called Jachin, (God shall establish); and the name of that on the left hand was Boaz, (in it is strength); 1 Kings vii. 21. 2 Chron. iii. 17.

2. These two pillars were types of Christ's apostles, of the apostles of circumcision, and of the uncircumcision. Therefore the apostle Paul also calleth them pillars, Gal. ii. and saith, That that pillar on the right hand was a type of himself, and his companions, who were to go to the uncircumcised, and teach the Gentiles the way of life. When James, Cephas, and John, saith he, "who seemed to be pillars, perceived the grace that was given unto me, they gave unto me and Barnabas the right hand of fellowship, that we should go unto the Heathen, and they unto the circumcision;" Gal. ii. 9.

So then, these two pillars were types of these two orders of the apostles in this their divers service for God.

3. And that Paul and Barnabas were signified by those on the right hand, to wit, to be the apostles of the Gentiles, he sheweth again, where he saith, "I am the minister of Christ to the Gentiles, ministering the grace of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost;" Rom. xi. 13. xv. 16.

4. And since the name of this pillar was Jachin, (God shall establish), as it sheweth that opposition shall attend it; so also, that God would bless his word preached by them to the Gentiles, to the conversion of numbers of them, maugre all the opposition of the enemy.

5. This is further implied, for that they were made of brass; as he saith of the prophet, I have made thee a fenced brazen wall, an iron pillar; and their fighting against thee shall nothing at all prevail. Wherefore Paul says of himself, I am set for the defence of the gospel, that the truth thereof might continue with you; Phil. i. 17. Gal. ii. 5.

XIII. Of the height of these pillars that thus stood before the porch of the door of the Temple. The pillars were eighteen cubits high a-piece, and that is as high, yea, as high again as the highest giant that ever we read of in the word; for the highest of which we read was but six cubits and a span.

True, the bedstead of Og was nine cubits long, but I trow the giant himself was shorter, Deut. iii. 11. 2 Chron. iii. 15. But put the longest to the longest, and set the one upon the shoulders of the other, and yet each pillar was higher than they.

We have now, as I know of, but few that remain of the remnant of the giants; and though they boast, as if they were higher than Anak, yet these pillars are higher than they.

These pillars are the highest; you may equal them; and an inch above is worth an ell below. The height therefore of these pillars is, to shew us what high dignity God did put upon those of his saints, whom he did call to be apostles of the Lamb: for their office and call thereto is the highest in the church of God. These men, I say, were made thus high by their being cast in such a mould. Of that which added yet further to their height, we will speak anon: we only speak now of the high call, by which they, and only they, were made capable of apostolical authority. The apostles were sent immediately, their call was extraordinary, their office was universal; they had alike power in all churches, and their doctrine was infallible; Acts xxvi. 16. 1 Cor. ix. 1. Gal. i. 1. 1 John i. 1—3, John ii. 23.

And

And what can our pretended giants do or say in comparison of these? The truth is, all other men to these are dwarfs, are low, dark, weak, and beneath them, not only as to call and office, but also as to gifts and grace. This sentence Paul an apostle of Jesus Christ drowneth all. What now are all other titles of grandeur and greatness, when compared with this one sentence.

True, the men were but mean in themselves; for what is Paul or Apollos, or what was James or John? Yet by their call to that office, they were made highest of all in the church. Christ did raise them eighteen cubits high, not in conceit, for so there are many higher than they, but in office, and calling, and divine authority.

And observe it, these stand at the door, at the entering into the temple of God, at which they enter that go in thither to worship God, to shew that all right worship, and that which will be acceptable to God, is by, or according to their doctrine.

XIV. Of the chapters of the pillars of the Temple. There were also two chapters made for the pillars of the temple; for each, one; and they were five cubits high a-piece. These were for the adorning of the pillars, and therefore were types and shadows of that abundance of grace which God did put upon the apostles after the resurrection of our Lord. Wherefore, as he saith here, the chapters were upon the pillars; so it saith, that great grace was upon all the apostles, Acts iv. 33.

These chapters had belonging to them a bowl made pumil-fashion, and it was placed upon the head of them, perhaps to signify their aptness to receive, and largeness to contain of the dew of heaven, that shadow of the doctrine of the gospel, which doctrine the apostles, as the chief, were to receive and hold forth to the world for their conversion. Hence, as the bowls were capable to receive the dew of heaven, these are said to receive grace, an apostleship for obedience to the faith among all nations, for his name; Rom. i. 5. 1 Kings vii. 16; 42. 2 Chron. iv. 33. Deut. xxxii. 1. Rom. xv. 29.

There was also upon these chapters a net-work, or nets like unto chequer-work, which still added to their lustre. These nets were they which shewed for what intent the apostolical office was ordained; namely, that by their preaching they might bring many souls to God. And hence Christ calls them fishermen, saying, "Ye shall catch men;" Matth. iv. 19. Mark i. 17. Luke v. 10. 2 Cor. xii. 16.

The world is compared to a sea, men to fishes, and the gospel to a net, Ezek. xlvi. 10—14. Matth. xiii. 47—50. As therefore men catch fish with a net, so the apostles caught men by their word, which word, as I told you, to me is signified by this net-work, upon the top of these pillars. See therefore the mystery of God in these things.

XV. Of the pomegranates adjoined to these nets on the chapters. There were also joined to these nets upon the top of the pillars pomegranates in abundance, four hundred for the net-work. Pomegranates, you know, are beautiful to look on, pleasant to the palate, comfortable to the stomach, and chearing by their juice; 1 Kings vii. 42. Song iv. 3. viii. 2. iv. 13. vi. 11. vii. 12. There were to be two rows of these pomegranates for one net-work, and so two rows of them for the other.

And this was to shew that the net of the gospel is not an empty thing; but is sufficiently baited with such varieties as are apt to allure the world to be caught by them. The law is but a sound of words, but the gospel is not so; that is, baited with pomegranates; with variety of excellent things. Hence it is called the gospel of the kingdom, and the gospel of the grace of God, because it is, as it were, baited with grace and glory, that sinners may be allured, and may be taken with it to their eternal salvation; Matth. xxiv. 14. Acts xx. 24.

Grace and glory, grace and glory! these are the pomegranates with which the word of the gospel is baited, that sinners may be taken and saved thereby. The argument of old was, milk and honey, that was, I say, the alluring bait, with which Moses drew six hundred thousand out of Egypt, into the wilderness of old,

Exod. iii. 8. But behold we have pomegranates, two rows of pomegranates; grace and a kingdom, as the bait of the holy gospel; no wonder then, if when men of skill did cast this net into the sea, such numbers of fish have been caught, even by one sermon, Acts ii. They baited their nets with taking things, things taking to the eye and taste.

Nets are truly instruments of death, but the net of the gospel doth catch to draw from death; wherefore this net is contrary, life and immortality is brought to light through this. No marvel then, if men are so glad, and that for gladness they leap like fishes in a net, when they see themselves caught in this drag of the holy gospel of the Son of God. They are caught from death and hell, caught to live with God in glory.

XVI. Of the chains that were upon these pillars that stood before the Temple. As there were nets to catch, and pomegranates to bait, so there were chains belonging to these chapters on these pillars. And he made chains, as in the oracle, and put them upon the head of the chapters, 2 Chron. iii. 16.

But what were these chains a type of? I answer, They were (perhaps) a type of those bonds which attend the gospel, by which souls are taken, and tied fast to the horns of the altar. Gospel-grace, and gospel-obligations, are ties and binding things; they can hold those that are intangled by the word. Love is strong as death, bands of love, and the cords of a man, and chains take hold on them that are taken by the gospel, Hof. xi. Song viii. 6.

But this strength to bind lieth not in outward force, but in a sweet constraint, by virtue of the displays of undeserved love. "The love of Christ constraineth us," 2 Cor. v. Wherefore as you find the nets, so the chains had pomegranates on them. "And he made an hundred pomegranates, and put them upon the chains," 2 Chr. iii. 16. The chains then had baits, as well as the nets, to shew that the bands of the gospel are unresistible goodnesses; such with which men love to be bound, and such as they pray they may hold fast by. He binds his foal to the vine, his saint unto this Saviour, Gen. xlix. 11.

By these chains there is therefore shewed what strength there is in gospel-charms, if once the adder doth but hear them: Never man yet was able to resist them that well did know the meaning of them; They are mighty to make poor men obedient, and that in word and deed.

These chains were such as were in the oracle, to shew that gospel-bonds are strong as the joys of heaven, and as the glories there, can make them chains as in the oracle, as in the most holy place. It is heaven that binds sinners on earth, to the faith and hope of the gospel of Christ.

XVII. Of the lily-work which was upon the chapters, that were upon these pillars of the temple. These pillars were also adorned with lily-work, as well as with pomegranates and chains. "Chapters also which were upon the top of the pillars were of lily-work; so was the work of the pillars finished," See 1 Kings vii. 19, 20.

This lily-work is here put in on purpose, even to shew us how far off those that were to be the true apostles of the Lamb should be from seeking carnal things, or of making their preaching a stalking-horse to worldly greatness, and that preferment. There was lily-work upon them; that is, they lived upon the bounty and care of God, and was content with that glory which he had put upon them. "The lilies," saith Christ, "they toil not, neither do they spin, and yet Solomon in all his glory was not arrayed like one of these," Matth. vi. 28, 29. Luke xii. 28, 29.

Thus, therefore, these pillars shew, that as the apostles should be fitted and qualified for their work, they should be also from cares and worldly cumber; they should be content with God's providing for them, even as the goodly lilies are. And as thus prepared, they were set in the front of the house, for all ministers to see and learn, and take example of them how to behave themselves as to this world, in the performing of their office.

And that which gives us further light in this is, that this lily-work is said, by
divine

divine institution, to be placed "over against the belly," the belly of the pillars, a type of ours, 1 Kings vii. 20.

The belly is a craving thing; and these things, saith the text, were placed over against the belly, to teach that they should not humour, but put cheek unto the desires and cravings of the belly; or to shew that they need not do it, for that he that calls to his work will himself provide for the belly. It is said of the church, that "her belly is as a heap of wheat set about with lilies," Song vii. 2. to shew that she should without covetousness have sufficient, if she would cast all her care upon God, her great provider. This the apostles did, and this is their glory to this day.

"So was the work of the pillars finished." To live lily lives, it seems is the glory of an apostle, and the completing of their office and service for God. But this is directly opposite to the belly, over against the belly, and this makes it the harder work. But yet so living is the way to make all that is done sweet-scented, to those that be under this care. Covetousness makes a minister smell frowish, and look more like a greedy dog, than an apostle of Jesus Christ. Judas had none of this lily-work; so his name stinks to this day. "He that grows like the lily shall cast forth his scent like Lebanon, his branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon."

Thus lived Christ, first; and thus the apostles, next; nor can any other, as to this, live like or be compared to them. They coveted no man's silver or gold, or apparel. They lived like lilies in the world, and did send forth their scent as Lebanon.

Thus you see of whom these pillars were a shadow, and what their height, their chapters, their bowls, their nets, their chains, their pomegranates, and their lily-work did signify, and how all was most sweetly answered in the antitype. These were men of the first rate, the apostles, I mean, were such.

XVIII. Of the fashion of the temple. Of the length and the breadth of the temple I shall say nothing: but as to the height thereof, there methinks I see something. The temple was higher than the pillars, and so is the church than her officers; I say, consider them singly as officers, though inferior as to gifts and office; for, as I said before of ministers in general, so now I say the same of the apostles, though as to office they were the highest, yet the temple is above them. Gifts and office make no men sons of God; as so, they are but servants: though these were servants of the highest form. It is the church, as such, that is the lady, a queen, the bride, the Lamb's wife; and prophets, apostles, and ministers, &c. are but servants, stewards, labourers, for her good, Psal. xlv. 9. Rev. xix. 7. 1 Cor. iii. 5. iv. 1, 2.

As therefore the lady is above the servant, the queen above the steward, or the wife above all her husband's officers, so is the church, as such, above these officers. The temple was higher than the pillars.

2. Again, as the temple was highest, so it enlarged itself still upward; for as it ascended in height, so it still was wider and wider; even from the lowest chambers to the top.

The first chambers were but five cubits broad, the middle ones were six, but the highest were seven cubits, 1 Kings vi. 5, 6. The temple therefore was round about above, some cubits wider than it was below; "for there was an enlarging and ascending about still upward to the side chambers, for the winding about was still upward round about the house; therefore the breadth of the house was still upward; and so increased from the lowest chambers to the highest, by the midst," Ezek. xli. 7.

And this was to shew us, that God's true gospel temple, which is his church, should have its enlargedness of heart still upward, or most for spiritual and eternal things; wherefore he saith, "Thy heart shall fear and be enlarged; that is, be most affected with things above, "where Christ sitteth on the right hand of God," Isa. lx. 5. Col. iii. 2, 3. Indeed, it is the nature of grace to enlarge itself still upward, and to make the heart widest for the things that are above.

The temple therefore was narrowest downwards, to shew that a little of earth,

or this world, should serve the church of God. And having food and raiment, let us be therewith content.

But now, upwards, and as to heavenly things, we are commanded to be covetous, as to them, and after them to enlarge ourselves, both by the fashion of the temple, as by express words, 1 Kings iv. 29. Isa. lx. 5. Phil. iii. 14. 1 Cor. xii. 31. 1 Tim. vi. 8. Psal. cxix. 32.

Since then the temple was widest upward, let us imitate it, and have our conversation in heaven. Let our eyes, our ears, our hands, and hearts, our prayers, and groans, be most for things above. Let us open our mouths, as the ground that is chapt doth for the latter rain, for the things that are eternal, Job xxix. 23. Psal. lxxxii. 10.

Observe again, that the lowest parts of the temple were the narrowest parts of the temple; so those in the church who are nearest, or most concerned with earth, are the most narrow-spirited as to the things of God. But now let even such a one be taken up higher, to above, to the uppermost parts of the temple, and there he will be enlarged, and have his heart stretched out. For the temple you see was widest upwards; the higher, the more it is enlarged. Paul being once caught up into paradise, could not but be there enlarged, 2 Cor. xii.

One may say of the fashion of the temple, as some say of a lively picture, it speaks. I say, its form and fashion speaks, it says to all saints, to all the churches of Christ, Open your hearts for heaven, be ye enlarged upwards.

I read not in scripture of any house, but this that was thus enlarged upwards; nor is there any where, save only in the church of God, that which doth answer this similitude.

All other are widest downward, and have the largest heart for earthly things: The church only is widest upwards, and has its greatest enlargements towards heaven.

XIX. Of the outward glory of the Temple. I do also think, that as to this, there was a great expression in it: I mean, a voice of God, a voice that teacheth the New-Testament church to carry even conviction in her outward usages that I that I say might give conviction to the world. And besides this of its enlarging upwards, there was such an outward beauty and glory put upon it, as was alluring to beholders; the stones were curiously carved, and excellently joined together; its outward shew was white and glittering, to the dazzling of the eyes of the beholders; yea, the disciples themselves were taken with it, it was so admirable to behold. Hence it is said, they came to Christ to shew him the building of the temple: "Master," said they, "see what manner of stones, and what buildings are here," Matth. xxiv. 1. Mark xiii. 1. Luke xxi. 5. And hence it is said, that kings, and the mighty of the earth, were taken with the glory of it: "Because of thy temple at Jerusamen, shall kings bring presents unto thee;" as it is Psal. lxxviii. 29, 31.

Kings, Gentile kings, they shall be so taken with the sight of the outward glory of it; for they were not suffered to go into it: no uncircumcised were admitted in thither. It was therefore the outward glory of it with which the beholders were thus taken.

Her enlarging upward, as that was to shew us what the inward affections of Christians should be, Col. iii. 1—3. so her curious outward adorning and beauty was a figure of the beauteous and holy conversation of the godly. And it is brave, when the world are made to say of the lives and conversations of saints, as they were made to say of the stones and outward building of the temple. Behold, what Christians, and what goodly conversations are here! I say it is brave, when our light so shines before men, that they seeing our good works shall be forced to glorify our Father which is in heaven, Matth. v. 16.

Hence this is called our adorning wherewith we adorn the gospel, and that by which we beautify it, Tit. ii. 10.

This, I say, is taking to beholders, as was this goodly outside of the temple, And without this, what is to be seen in the church of God? Her inside cannot be
seen

seen by the world, but her outside may. Now, her outside is very homely, and without all beauty, save that of the holy life; this only is her visible goodliness. This puts to silence the ignorance of foolish men. This allureth others to fall in love with their own salvation, and makes them fall in with Christ against the devil and his kingdom.

XX. Of the porch of the Temple. We come next to the porch of the temple that is commonly called Solomon's.

1. This porch was in the front of the house, and so became the common way into the temple, 1 Kings vi. 3. 2 Chron. iii. 4.

2. This porch therefore was the place of reception in common for all, whether Jews or religious proselytes, who came to Jerusalem to worship, Acts iii. 11. v. 12.

3. This porch had a door or gate belonging to it, but such as was seldom shut, except in declining times, or when men put themselves into a rage against those better than themselves, 2 Chron. xxix. 7. Acts xxi. 28—30.

4. This gate of this porch was called Beautiful, even the Beautiful gate of the temple, and was that at which the lame lay, to beg for an alms of them that went in thither to worship, Acts iii. 1, 2, 10.

Now then, since this porch was the common place of reception for all worshippers, and the place also where they laid the beggars, it looks as if it were to be a type of the church's bosom for charity. Here the proselytes were entertained, here the beggars were relieved, and received alms. These gates were seldom shut; and the houses of Christian compassion should be always open. This therefore beautified this gate, as charity beautifies any of the churches. Largeness of heart, and tender compassion at the church-door, is excellent; it is the bond of perfectness, 1 Col. xii. ult. xiii. 1—4. Heb. xiii. 1, 2. 3 John v. 6, 7. Col. iii. 14.

The church porch to this day is a place for beggars, and perhaps this practice at first was borrowed from the beggars lying at the temple gate. This porch was large, and so should the charity of the churches be. It was for length the breadth of the temple, and of the same size with the holiest of all, 1 Kings vi. 3. 2 Chron. iii. 4—8.

The first might be to teach us, in charity we should not be niggardly, but, according to the breadth of our ability, we should extend it to all the house; and that in our so doing, the very emblem of heaven is upon us, of which the holiest was a figure; as therefore we have opportunity, let us do good to all, &c.

It is a fine ornament to a true church, to have a large church-porch, or a wide bosom, for reception of all that come thither to worship. This was commanded to the Jews, and their glory shone when they did accordingly: "And it shall come to pass, in what place the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God," Ezek. xlvii. 23.

This porch was, as I said, not only, for length, the breadth of the temple, and so the length and breadth of the holiest; but it was, if I mistake not, for height, far higher than them both: for the holy place was but thirty cubits high, and the most holy but twenty; but the porch was in height an hundred and twenty cubits. This beautiful porch therefore was four times as high as was the temple itself, 1 Kings vi. 2, 20. 2 Chron. iii. 4.

One excellent ornament, therefore, of this temple was, for that it had a porch so high, that is, so famous for height; so high as to be seen afar off. Charity, if it be rich, runs up from the church like a steeple, and will be seen afar off; I say, if it be rich, large, and abounds. Christ's charity was blazed abroad; it was so high no man could hide it: and the charity of the churches will be seen from church to church, yea, and will be spoken of to their commendations in every place, if it be warm, fervent, and high, Mark viii. 36. 2 Cor. viii. 24. ix. 2, 13, 14.

XXI. Of the ornaments of the porch of the Temple. There were three things belonging to the porch, besides its height, that was an ornament unto it.

1. It was overlaid within with gold. 2. It had the pillars adjoined unto it. 3. It was the inlet into the temple.

First,

First, It was overlaid with gold. Gold oft-times was a type of grace, and particularly of the grace of love. That in Solomon's chariot called gold, is yet again mentioned by the name love, Song iii. 9; 10. As it is in the church, the grace of love is as gold. It is the greatest, the richest of graces, and that which abides for ever. Hence they that shew much love to saints are said to be rich, 1 Tim. vi. 17—19. And hence charity is called a treasure, a treasure in the heavens, Luke xii. 33, 34. Love is a golden grace; let then the churches, as the porch of the temple was, be inlaid with love, as gold.

Secondly, It had the pillars adjoining to it, the which, besides their stateliness, seem to be there typically to teach example. For there was seen, by the space of four cubits, their lily work in the porch, 1 Kings vii. 19.

Of their lily-work I spake before. Now that they were so placed that they might be seen in the porch of the house, it seems to be for example, to teach the church, that she should live without worldly care, as did the apostles, the first planters of the church. And let ministers do this, they are now the pillars of the churches, and they stand before the porch of the house; let them also shew their lily-work to the house, that the church may learn of them to be without carefulness as to worldly things, and also to be rich in love and charity towards the brethren.

A covetous minister is a base thing, a pillar more symbolizing Lot's wife, than an holy apostle of Jesus Christ; let them, since they stand at the door, and since the eyes of all in the porch are upon them, be patterns and examples of good works, 1 Tim. vi. 10—12. Tit. ii. 7.

Thirdly, Another ornament unto this porch was, that it was an inlet into the temple. Charity is it which receiveth orphans, that receiveth the poor and afflicted into the church. Worldly love, or that which is carnal, shuts up bowels, yea, and the church-doors too, against the poor of the flock; wherefore look that this kind of love be never countenanced by you. Crave that rather which is a fruit of the Spirit.

O churches, let your ministers be beautified with your love, that they may beautify you with their love, and also be an ornament unto you, and to that gospel they minister to you, for Jesus Christ's sake.

XXII. Of the ascent by which they went up into the porch of the Temple.
1. This porch also had certain steps, by which they went up into the house of the Lord. I know not directly the number of them; though Ezekiel speaks something about it, Ezek. xl. 38, 39. Hence when men went to worship in the temple, they were said to go up into the house of the Lord, Isa. xxxviii. 22.

These steps, which were the ascent to the temple, were so curiously set, and also finely wrought, that they were amazing to behold. Wherefore, when the Queen of Sheba, who came to prove Solomon's wisdom, saw the house which he had built, and his ascent by which he went up into the house of the Lord, she had no more spirit in her. She was by that sight quite drowned and overcome, 1 Kings x. 4, 5.

2. These steps, whether cedar, gold, or stone, yet that which added to their adornment, was the wonderment of a queen. And whatever they were made of, to be sure they were a shadow of those steps which we should take to and in the house of God. Steps of God, Psal. lxxxv. 13. Steps ordered by him, Psal. xxxvii. 23. Steps ordered in his word, Psal. cxix. 133. Steps of faith, Rom. iv. 12. Steps of the Spirit, 1 Cor. xii. 18. Steps of truth, 3 John iv. Steps washed with butter, Job xxix. 6. Steps taken before, or in the presence of God. Steps huted and bounded by a divine rule. These are steps indeed.

3. There are therefore no such steps as these to be found any where in the world. A step to honour, a step to riches, a step to worldly glory, these are every where; but what are these to the steps by which men do ascend, or go up to the house of the Lord!

He then that entereth into the house of the Lord is an ascending man; as it is said of Moses, he went up into the mount of God. It is ascending to go into the

the house of God. The world believe not this; they think it is going downward to go up to the house of God: but they are in a horrible mistake.

The steps then by which men went up into the temple, are, and ought to be, opposed to those which men take to their lusts and empty glories. Hence such steps are said, not only to decline from God, but to take hold of the path to death and hell, Psal. xlv. 18. Prov. ii. 18. vii. 25, 26, 27.

The steps then by which men went up to the house of the Lord, were significative of those steps which men take, when they go to God, to heaven, and glory; for these steps were the way to God, to God in his holy temple.

But how few are there, that, as the queen of the south, are taken with these goodly steps! Do not most rather seek to push away our feet from taking hold of the path of life, or else lay snares for us in the way? But, all these notwithstanding, the Lord guide us in the way of his steps: they are goodly steps, they are the best.

XXIII. Of the gate of the porch of the Temple: 1. The porch, at which was an ascent to the temple, had a gate belonging to it. This gate, according to the prophet Ezekiel, was six cubits wide. The leaves of this gate were double, one folding this way, the other folding that, Ezek. xl. 48.

Now here some may object, and say, Since the way to God by these doors were so wide, why doth Christ say, the way and gate is narrow?

Ans. The straitness, the narrowness, must not be understood of the gate simply, but because of that cumber that some men carry with them, that pretend to be going to heaven. Six cubits! What is sixteen cubits to him who would enter in here with all the world on his back? The young man in the gospel, who made such a noise for heaven, might have gone in easy enough; for in six cubits breadth there is room: but, poor man, he was not for going in thither, unless he might carry in his houses upon his shoulder too, and so the gate was strait, Mark x. 17—23.

Wherefore he that will enter in at the gate of heaven, of which this gate into the temple was a type, must go in by himself, and not with his bundles of trash on his back; and if he will go in thus, he need not fear there is room: "The righteous nation that keepeth the truth, they shall enter in," Isa. xxvi. 2.

2. They that enter in at the gate of the inner court, must be clothed in fine linen: how then shall they go into the temple that carry the clogs of the dirt of this world at their heels? Thus saith the Lord, "No stranger uncircumcised in heart, or uncircumcised in flesh, shall enter into my sanctuary," Ezek. xlv. 9.

3. The wideness therefore of this gate is for this cause here made mention of, to wit, to encourage them that would gladly enter thereat, according to the mind of God, and not to flatter them that are not for leaving of all for God.

4. Wherefore let such as would go in remember that here is room, even a gate to enter in at six cubits wide. We have been all this while but on the outside of the temple, even in the courts of the house of the Lord, to see the beauty and glory that is there. The beauty hereof made men cry out, and say, "How amiable are thy tabernacles, O Lord of hosts! my soul longeth, yea fainteth for the courts of the Lord;" and to say, "A day in thy courts is better than a thousand," Psal. lxxxiv. 1, 2, &c.

XXIV. Of the pinacles of the Temple. 1. There was also several pinacles belonging to the temple. These pinacles stood on the top aloft, in the air, and were sharp, and so difficult to stand upon: what men say of their number and length, I wave, and come directly to their signification.

2. I therefore take those pinacles to be types of those lofty airy notions, with which some men delight themselves, while they hover like birds above the solid and godly truths of Christ. Satan attempted to entertain Christ Jesus with this type, and antitype, at once, when he set him on one of the pinacles of the temple, and offered to thrust him upon a false confidence in God, by a false and unfound interpretation of a text, Matth. iv. 5, 6. Luke iv. 9—11.

3. You have some men cannot be content to worship in the temple, but must be aloft; no place will serve them but pinacles, pinacles; that they may be speaking

in and to the air, that they may be promoting their heady notions, instead of solid truth; not considering that now they are where the devil would have them be: they strut upon their points, their pinacles; but let them look to it, there is difficult standing upon pinacles; their neck, their soul, is in danger. We read, God is in his temple, not upon these pinacles, Psal. xi. 4. Hab. ii. 20.

4. It is true, Christ was once upon one of these; but the devil set him there, with intent to have dashed him in pieces by a fall; and yet even then told him, if he would venture to tumble down, he should be kept from dashing his foot against a stone. To be there, therefore, was one of Christ's temptations; consequently one of Satan's stratagems; nor went he thither of his own accord, for he knew that there was danger, he loved not to clamber pinacles.

5. This should teach Christians to be low and little in their own eyes, and to forbear to intrude into airy and vain speculations, and to take heed of being puffed up with a foul and empty mind.

XXV. Of the porters of the Temple. There were porters belonging to the temple. In David's time, their number was four thousand men, 1 Chron. xxiii. 5.

2. The porters were of the Levites, and their work was to watch at every gate of the house of the Lord; at the gate of the outer court, at the gates of the inner court, and at the door of the temple of the Lord, 2 Chron. xxxv. 15.

3. The work of the porters, or rather the reason of their watching, was to look that none not duly qualified entered into the house of the Lord. "He set," saith the text, "porters at the gates of the house of the Lord, that none which was unclean in any thing should enter in," 2 Chron. xxiii. 19.

4. The excellency of the porters lay in these three things, their watchfulness, diligence, and valour, to make resistance to those that as unfit would attempt to enter those courts, and the house of God, 1 Chron. xxvi. 6. Mark xiii. 34.

5. These porters were types of our gospel ministers, as they are set to be watchmen in and over the church, and the holy things of God. Therefore as Christ gives to every man in the church his work, "so he commands the porter to watch," Isa. xxi. 11. Ezek. iii. 17. xxxiii. 7. Acts xx. 27—31. 2 Tim. iv. 5. Rev. iii. 2, 3.

6. Sometimes every awakened Christian is said to be a porter, and such at Christ's first knock open unto him immediately, Luke xii. 36—39.

7. The heart of a Christian is also sometimes called the porter; for that when the true shepherd comes to it, to him this porter openeth also, John x. 3.

8. This last has the body for his watch-house; the eyes and ears for his port-holes: the tongue therewith to cry, Who comes there? as also to call for aid, when any thing unclean shall attempt with force and violence to enter in to defile the house.

XXVI. Of the charge of the porters of the Temple more particularly. 1. The charge of the porters was, to keep their watch, in four square, even round about the temple of God. Thus it was ordained by David, before him by Moses, and after him by Solomon his son, 1 Chron. ix. 24. Numb. iii. 2 Chron. xxiii. 19. xxxv. 15.

2. The porters had, some of them, the charge of the treasure chambers; some of them had the charge of the ministering vessels, even to bring them in and out by tale; also the opening and shutting of the gates of the house of the Lord, was a part of their calling and office.

1. I told you, the porters were types of our gospel-ministers, as they were watchmen in and over the house of God; and therefore in that they were thus to watch round about the temple, what is it but to shew how diligent Satan is, to see if he may get in somewhere, by some means, to defile the church of God? He goes round and round and round us, to see if he can find a hog-hole for that purpose.

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FRONTISPIECE



*By Truth conducted, and by Scripture taught
To CHRIST the Door; the humble Youth is brought,
Sees, and admires him; as the Rose; the Vine;
The Tree; the Shepherd; and the Ark divine,*

E. Bamber engr. 1686.

2. This also sheweth, that the church of itself, without its watchmen, is a weak, feeble, and very helpless thing. What can the lady or mistress do to defend herself against thieves, and sturdy villains, if there be none but she at home? It is said, when the shepherd is smitten, the sheep will be scattered. What could the temple do without its watchmen?

3. Again, in that the porters had charge of the treasure-chambers, (as it is 1 Chron. ix. 26.) it is to intimate, that the treasures of the gospel are with the ministers of our God; and that the church, next to Christ, should seek them at their mouth. "We have this treasure in earthen vessels," saith Paul, and they are stewards of the "manifest mysteries of God;" 1 Cor. iv. 1. 2 Cor. iv. 7. 1 Pet. iv. 10. Eph. iv. 11, 12, 13.

4. These are God's true scribes, and bring out of their treasury things new and old; or, as he saith in another place, "At our gates," that is, where our porters watch, "are all manner of pleasant fruit, which I have laid up for thee, O my beloved;" Matth. xiii. 52. Song vii. 13.

5. Further, some of them had charge of the ministring vessels, and they were to bring them in and out by tale, 1 Chron. ix. 18.

1. If by ministring vessels you understand gospel ordinances, then you see who has the charge of them, to wit, the watchmen and ministers of the word, Luke i. 12. 2 Thess. ii. 15. 2 Tim. ii. 2.

2. If by ministring vessels you mean the members of the church, for they are also ministring vessels, then you see who has the care of them, to wit, the pastors, the gospel ministers. Therefore, "obey them that have the rule over you, for they watch for your souls, as they that must give an account; that they may do it with joy, and not with grief, for that is unprofitable for you;" Heb. xiii. 17.

3. The opening of the gates did also belong to the porters, to shew that the power of the keys, to wit, of opening and shutting, of letting in and keeping out of the church, doth ministerially belong to these watchmen, Matth. xvi. 19. Heb. xii. 15.

4. The conclusion is, Then let the churches love their pastors, hear their pastors, be ruled by their pastors, and suffer themselves to be watched over, and to be exhorted, counselled, and if need be, reprov'd, and rebuked by their pastors. And let the ministers not sleep, but be watchful, and look to the ordinances, to the souls of the saints, and the gates of the churches. Watch man, watch man, watch.

XXVII. Of the doors of the Temple. Now we come to the gate of the temple; namely, to that which let out of the porch into the holy place.

1. These doors or gates were folding, and they opened by degrees. First a quarter, and then a half, after that three quarters, and last of all the whole. These doors also hanged upon hinges of gold, and upon posts made of the goodly olive-tree; 1 Kings vi. 33, 34; Ezek. xli. 23, 24.

2. These doors did represent Christ, as he is the way to the Father, as also did the door of the tabernacle, at which the people were wont to stand when they went to inquire of God. "Wherefore Christ saith, I am the door, (alluding to this), by me if any man enter he shall be saved, and shall go in and out, and find pasture," Exod. xxxiii. 9, 10. xxxviii. 8. xl. 12. Lev. i. 3, 4. viii. 3; 4. 13. xv. 14. Numb. vi. 13. 18. x. 3. xxv. 6. xxvii. 2. 1 Sam. ii. 22. John x. 9.

1. "I am the door." The door into the court, the door into the porch, the door into the temple, the door into the holiest, the door to the Father. But now we are at the door of the temple.

2. And observe it, this door by Solomon was not measured as the door of the porch was: for though the door into the court, and the door into the porch were measured, to shew that the right to ordinances, and the inlet into the church, is to be according to a prescript rule, yet this door was not measured; to shew that Christ, as he is the inlet to saving grace, is beyond all measure, and unsearchable. Hence his grace is called unsearchable riches, and that above all we can ask or think, for that it passeth knowledge, Eph. iii. 8, 19, 20.

3. It is therefore convenient that we put a note upon this, that we may distinguish rule and duty from grace and pardoning mercy; for as I said, though Christ, as the door to outward privileges, is set forth by rule and measure; yet, as he is the door to grace and favour, never a creature, as yet, did see the length and breadth of him, Eph. iii. 17—19.

4. Therefore, I say, this gate was not measured; for what should a rule do here, where things are beyond all measure?

5. This gate being also to open by degrees, is of signification to us; for it will be opening first by one fold, then by another, and yet will never be set wide, wide open, until the day of judgement. For then, and not till then, will the whole of the matter be open. "For now we see through a glass darkly, but then face to face; now we know in part, but then shall we know even as we are known," 1 Cor. xiii. 12.

XXVIII. Of the leaves of this gate of the Temple. The leaves of this gate or door, as I told you before, were folding, and so, as was hinted, has something of signification in them. For by this means a man, especially a young disciple, may easily be mistaken; thinking that the whole passage, when yet but a part was open, whereas three parts might yet be kept undiscovered to him. For these doors, as I said before, "were never yet so wide open, I mean in the anti-type; never man yet saw all the riches and fulness which is in Christ. So that I say, a new comer, if he judged by present sight, especially if he saw but little, might easily be mistaken; wherefore such, for the most part, are most horribly afraid that they shall never get in thereat.

How sayest thou, young comer, is not this the case with thy soul? So it seems to thee that thou art too big, being so great, so tun-bellied a sinner. But, O thou sinner, fear not, the doors are folding-doors, and may be opened wider, and wider again after that; wherefore when thou comest to this gate, and imaginest there is not space enough for thee to enter, knock, and it shall be wider opened unto thee, and thou shalt be received, Luke xi. 9. John ix. 37. So then, whoever thou art that art come to the door, of which the temple-door was a type, trust not to thy first conceptions of things, but believe there is grace abundant; Thou knowest not yet what Christ can do, the doors are folding-doors: He can do exceeding abundantly above all that we can ask or think, Ephes. iii. 20.

The hinges on which these doors do hang, were, as I told you, gold; to signify that they both turned upon motives and motions of love, and also that the openings thereof were rich. Golden hinges the gate to God doth turn upon.

The posts on which these doors did hang were of the olive-tree, that fat and oily tree, to shew that they do never open with lothness or sluggishness, as doors do whose hinges want oil. They are always oily, and so open easily and quickly to those who knock at them. Hence you read, that he that dwells in this house gives freely, loves freely, and doth us good with all his heart. Yea, saith he, "I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart, and with my whole soul," Jer. iii. 12, 14, 22. Jer. xxxii. 41. Rev. xxi. 6 xxii. 17.

Wherefore the oil of grace, signified by this oily tree, or these olive-posts, on which these doors do hang, causes that they open glibly, or frankly to the soul.

XXIX. What the doors of the Temple were made of. 1. The doors of the temple were made of fir, that is so sweet scented, and pleasant to the smell, 1 Kings vi. 34.

2. Mankind is also often compared to the fir-tree, as Isa. xli. 19. lv. 13. lx. 17. and xiv. 8.

3. Now since the doors of the temple were made of the same, doth it not shew, that the way into God's house, and into his favour, is by the same nature which they are of, that thither enter, even thorough the vail, his flesh? Heb. x. For this door, I mean the antitype, doth even say of himself, "I am as a green fir-tree, from me is thy fruit found," Hos. xiv. 8.

4. This fir-tree is Christ, Christ as man, and so as the way to the Father. The doors

doors of the temple are also as you see here, made of the fir-tree: even of that tree which was a type of the humanity of Jesus Christ. Consider Heb. ii. 14.

5. The fir-tree is also the house of the stork, that unclean bird, even as Christ is a harbour and shelter for sinners. As for the stork, saith the text, the fir-tree is her house: and Christ saith to sinners, that see their want of shelter, Come unto me, and I will give you rest. He is a refuge for the oppressed, a refuge in time of trouble, Deut. xiv. 18. Levit. xi. 19. Ps. civ. 17. Ps. lxxxiv. 2, 3. Matth. xi. 27, 28. Heb. vi. 17—21.

He is, as the doors of fir of the temple, the inlet to God's house, to God's presence, and to a partaking of his glory. Thus God did of old by similitudes teach his people his way.

XXX. How the doors of the Temple were adorned. And Solomon carved upon the doors cherubims, palm trees, and open flowers, and overlaid them all with gold, 1 Kings vi. 35. Ezek. xli. 15.

He carved cherubims thereon. These cherubims were figures or types of angels, and forasmuch as they were carved here upon the door, it was to shew,

First, What delight the angels take in waiting upon the Lord, and in going at his bidding, at his beck. They are always waiting-servants at the door of their Lord's house.

Secondly, It may be also to shew how much pleased they are to be where they may see sinners come to God. For there is joy in the presence of the angels of God, over one sinner that repenteth, and comes to God by Christ for mercy, Luke xv. 10.

Thirdly, They may be also placed here to behold with what reverence or irreverence, those that come hither to worship, do behave themselves. Hence Solomon cautions those that come to God's house to worship, that they take heed to their feet, because of the angels. Paul also says, Women must take heed that they behave themselves in the church as they should, and that because of the angels, Eccles. v. 1, 2, 6. 1 Cor. xi. 14.

Fourthly, They may also be carved upon the temple-doors, to shew us how ready they are, so soon as any poor creature comes to Christ for life, to take the care and charge of its conduct through this miserable world. "Are they not all ministering spirits, sent forth to minister for those which shall be heirs of salvation?" Heb. i. 14.

Fifthly, They may also be carved here, to shew that they are ready at Christ's command, to take vengeance for him upon those that despise his people, and hate his person. Hence he bids the world take heed what they do to his little ones, for their angels behold the face of their Father which is in heaven, and are ready at the door to run at his bidding, Matth. xviii. 10.

Sixthly, or lastly, They may be carved upon these doors, to shew that Christ Jesus is the very supporter and upholder of angels, as well as the Saviour of sinful man: For as he is before all things, so by him all things consist; angels stand by Christ, men are saved by Christ, and therefore the very cherubims themselves were carved upon these doors, to shew they are upheld, and subsist by him, 1 Cor. viii. 6. Col. i. 17. Heb. i. 3.

Secondly, Again, as the cherubims are carved here, so there were palm-trees carved here also. The palm-tree is upright, it twisteth not itself awry, Jer. x. 5.

1. Apply this to Christ, and then it shews us the uprightness of his heart, word, and ways with sinners. "Good and upright is the Lord, therefore will he teach sinners in the way," in at the door to life, Ps. xxv. 8. xcii. 15.

2. The palm or palm-tree is also a token of victory, and as placed here, it becometh the conquest that Christ, the door, should get over sin, death, the devil, and hell, for us, Rom. vii. 24. viii. 37. 1 Cor. xv. 54—56. Rev. vii. 9—11.

3. If we apply the palm-tree to the church, as we may, for she also is compared thereto, Song vii. 8—10. then the palm tree may be carved here, to shew, that none but such as are upright of heart and life shall dwell in the presence of God. "The hypocrite (says Job) shall not come before him." "The upright (says David) shall dwell in thy presence," Job. xlii. 16. Ps. xxiv. 3, 4.

They

They are they that are clothed in white robes, which signifies uprightness of life, that stand before the Lamb with palms in their hands, Rev. vii. 9.

Thirdly, There were also carved upon these doors open flowers; and that to teach us that here is the sweet scent and fragrant smell; and that the coming soul will find it so in Christ, this door: "I am (saith he) the rose of Sharon, and the lily of the vallies. And again, "His cheeks are as beds of spices and several flowers, his lips like lilies drop sweet-smelling myrrh," Song ii. i. v. 13.

Open flowers. Open flowers are the sweetest, because full grown, and because, as such, they yield their fragrancy most freely. Wherefore, when he saith, upon the doors are open flowers, he setteth Christ Jesus forth in his good favours, as high as by such similitudes he could; and that both in name and office: For open flowers lay, by their thus opening themselves before us, all their beauty also most plainly before our faces. There are varieties of beauty in open flowers, the which they also commend to all observers. Now, upon these doors, you see, are open flowers, flowers ripe, and spread before us, to shew that his name and offices are flavoury to them that by him do enter his house to God his Father, Song i. 1-4.

"All these were overlaid with fine gold." Gold is most rich of all metals; and here it is said, the doors, the cherubims, the palm-trees, and open flowers were overlaid therewith. And this shews, that as these things are rich in themselves, even so they should be to us.

We have a golden door to go to God by, and golden angels to conduct us through the world: we have golden palm-trees, as tokens of our victory, and golden flowers to smell on all the way to heaven.

XXXI. Of the wall of the temple. The wall of the temple was "cieled with fir, which he overlaid with fine gold; and set thereon palm-trees, and chains," 2 Chron. iii. 5, 6, 7.

The walls were as the body of the house, unto which Christ alluded, when he said, "Destroy this temple, and in three days I will raise it up," John ii. 19, 21.

Hence to be, and worship in the temple, was a type of being in Christ, and worshipping God by him. For Christ, as was said, is the great temple of God, in the which all the elect meet, and in whom they do service to and for his Father.

Hence again the true worshippers are said to be in him, to speak in him, to walk in him, to obey in him, 2 Cor. ii. 14. xii. 19. Col. ii. 6. For as of old all true worship was to be found at the temple, so now it is only found with Christ, and with them that are in him. The promise of old was made to them that worshipped within these walls. "I will give," saith he, "to them in my house, and within my walls," (to them that worship there in truth,) "a place, and a name, better than that of sons and of daughters," Isa. v. 5, 6.

But now in New-Testament times, "all the promises in him are yea, and in him amen, to the glory of God by us," 2 Cor. i. 20.

This is yet further hinted to us, in that it is said, these walls are cieled with fir; which, as was shewed before, was a figure of the humanity of Jesus Christ.

A wall is for defence, and so is the humanity of Jesus Christ. It is, was, and will be, our defence for ever. For it was that which underwent, and overcame the curse of the law, and that in which our everlasting righteousness is found. Had he not in that interposed, we had perished for ever. Hence we are said to be reconciled to God in the body of his flesh through death, Col. i. 19, 20. Rom. v. 8, 9, 10.

Now, this wall was overlaid with fine gold. Gold here is a figure of the righteousness of Christ, by which we are justified in the sight of God. Therefore you read, that his church, as justified, is said to stand at his right hand in cloth of gold. "Upon thy right hand did stand the queen in gold of Ophir." And again, "Her cloathing is of wrought gold," Psal. xlv. 9, 13. This the wall was overlaid with, this the body of Christ was filled with. Men, while in the temple, were clothed with gold, even with the gold of the temple; and men in Christ are clothed with righteousness, the righteousness of Christ. Wherefore this consideration doth yet more illustrate the matter.

In

In that the palm-trees were set on this wall, it may be to shew, that the elect are fixed in Jesus, and so shall abide for ever.

Chains were also carved on these walls, yea, and they were golden chains; there were chains on the pillars, and now also we find chains upon the walls, Phil. i. 12, 13.

1. Chains were used to hold captives, and such Paul did wear at Rome, but he called them his bands in Christ.

2. Chains sometimes signify great afflictions, which God lays on us for our sins, Psal. cvii. 9—11. Lam. i. 14. chap. iii. 7.

3. Chains also may be more mystically understood, as of those obligations which the love of God lays upon us, to do and suffer for him, Acts xx. 22.

4. Chains do sometimes signify beauty and comely ornaments; "Thy neck," saith Christ to his spouse, "is comely with chains of gold:" And again, "I put bracelets upon thy hands, a chain about thy neck," Song i. 10. Ezek. xvi. 8—11. Prov. i. 9.

5. Chains also do sometimes denote greatness and honour, such as Daniel had, when the king made him the third ruler in the kingdom, Dan. v. 7, 16, 29.

Now all these are temple-chains, and are put upon us for good, some to prevent our ruin, some to dispose our minds the better, and some to dignify and to make us noble. Temple-chains are brave chains. None but temple worshippers must wear temple-chains.

XXXII. Of the garnishing the temple with precious stones. "And he garnished the house with precious stones for beauty," 2 Chron. iii. 6, 7.

1. This is another ornament to the temple of the Lord: wherefore, as he saith, it was garnished with them; he saith, It was garnished with them, for beauty. The line saith garnished, the margin saith covered.

2. Wherefore, I think, they were fixed as stars, or as the stars in the firmament, so they were set in the cieling of the house, as in the heaven of the holy temple.

3. And thus fixed, they do the more aptly tell us, of what they were a figure; namely, of the ministerial gifts, and officers in the church. For ministers, as to their gifts and office, are called stars of God, and are said to be in the hand of Christ, Rev. i. 20.

4. Wherefore, as the stars glitter, and twinkle in the firmament of heaven, so do true ministers in the firmament of his church, 1 Chron. xxix. 2. John v. 35. Dan. xii. 3.

5. So that it is said again, these gifts come down from above, as signifying they distill their dew from above. And hence, again, the ministers are said to be set over us in the Lord, as placed in the firmament of his heaven, to give a light upon his earth. "There is gold, and a multitude of rubies, but the lips of knowledge are a precious jewel," Prov. xx. 15.

Verily, it is enough to make a man in this house look always upward; since the cieling above head doth thus glitter with precious stones.

Precious stones, all manner of precious stones; stones of all colours: "For there are divers gifts, differences of administrations, and diversities of operations: but it is the same God which worketh all in all, 1 Cor. xii. 4, 5, 6.

Thus had the cieling of this house a pearl here, and there a diamond; here a jasper, and there a sapphire; here a sardius, and there a jacinth; here a sardonix, and there an amethyst. "For to one is given by the Spirit the word of wisdom, to another the word of knowledge; to one the gift of healing, to another faith; to this man to work miracles, to that a spirit of prophecy; to another the discerning of spirits, to another divers kinds of tongues, 1 Cor. xii. 8—11.

He also overlaid the house, beams, posts, walls, doors, &c. And all with gold. O what a beautiful house the temple was, how full of glory was it! and yet all was but a shadow, a shadow of things to come, and which was to be answered in the church of the living God, the pillar and ground of truth, by better things than these.

XXXIII. Of the windows of the Temple. "And for the house, he made windows of narrow lights," 1 Kings 6. 4. There were windows for this house, windows for the chambers, and windows round about, Ezek. iv. 16, 22—25, 29, 33, 36.

These windows were of several sizes, but all narrow, narrow without, but wide within; they also were finely wrought, and beautified with goodly stones, Isa. liv. 14.

1. Windows, as they are to an house an ornament, so also to it they are a benefit. "Truly the light is good, and a pleasant thing it is for the eye to behold the sun," Eccles. 11, 7. The window is that which Christ looks forth at; the window is that which the sun looks in at, Song ii. 9.

2. By the light which shines in at the window, we also see to make and keep the house clean, and also to do what business is necessary there to be done. In thy light we see light; light to do our duty, and that both to God and man.

3. These windows therefore were figures of the written word, by and through which Christ shews himself to his, and by which we also apprehend him. And hence the word of God is compared to a glass thorough which the light doth come, and by which we see not only the beams of the sun, but our own smutches also, 2 Chron. iii. 18. Jam. i. 23—25.

4. The lights indeed were narrow, wherefore we see also thorough their antitype but darkly, and imperfectly. "Now we see thorough a glass darkly," or as in a riddle, "now we know but in part," 1 Cor. xiii. 12.

5. Their windows and their lights are but of little service to those that are without; the world sees but little of the beauty of the church by the light of the written word, though the church, by that light, can see the dismal state of the world, and also how to avoid it.

XXXIV. Of the chambers of the Temple. In the temple, Solomon made chambers, 1 Kings vi. 5.

1. The chambers were of several sizes; some little, some large; some higher, some lower; some more inward, and some outward.

2. These chambers were for several services; some were for rest, some to hide in, some to lay up treasure in, and some for solace and delight, 2 Chron. iii. 9. Ezek. xl. 7. xli. 5, 9, 44. 2 Chron. xxxi. 11, 12. 2 Kings xi. 1—3. Ezra viii. 29.

1. They were for resting-places: Here the priests and porters were wont to lodge.

2. They were for hiding-places: Here Jehoshebah hid Joash from Athaliah the term of six years.

3. They were also to lay the temple-treasure or dedicated things in, that they might be safely kept there for the worshippers.

4. And some of them were for solace and delight; and I must add, some for durable habitation. Wherefore in some of them, some dwelt always, yea, their names dwelt there when they were dead.

1. Those of them which were for rest, were types of that rest, which by faith we have in the Son of God, Matth. xi. and of that eternal rest which we shall have in heaven by him, Heb. iv. 3.

2. Those chambers which were for hiding and security, were types of that safety which we have in Christ from the rage of the world, Isa. xxvi. 20.

3. Those chambers which were for the reception of the treasures and dedicated things, were types of Christ, as he is the common store-house of believers. "For it pleased the Father, that in him should all fulness dwell, and of his fulness we all receive, and grace for grace," John i. 16. Col. i. 19.

4. Those chambers that were for solace and delight, were types of those retirements and secret meetings of Christ with the soul, where he gives it his embraces, and delights her with his bosom and ravishing delight. "He brought me," said she, "into his chambers, into the chamber of her which conceived me;" and there he gave her his love, Song. i. 4. iii. 4.

The chambers which were for durable dwelling-places, were types of those eternal dwelling-places which are in the heavens, prepared of Christ and the Father, for them that shall be saved, John xiv. 1—4. 2 Cor. v. 1—4.

This

This it is to dwell on high, and be safe from fear of evil. Here therefore you see are chambers for rest, chambers for safety, chambers for treasure, chambers for solace, and chambers for durable habitations. O the rest and peace that the chambers of God's high house will yield to its inhabitants in another world! Here they will rest from their labours, rest upon their beds, rest with God, rest from sin, temptation, and all sorrow, Rev. xiv. 13. Isa. lviii. 1, 2. 2 Thes. i. 7.

God, therefore, then shall wipe all tears from all our eyes, even when he comes out of his chambers as a bridegroom, to fetch his bride, his wife unto him thither, to the end they may have eternal solace together.

O these are far better than the chambers of the south!

XXXV. Of the stairs by which they went up into the chambers of the Temple. There were stairs, by which men went up into these chambers of the temple, and they were but one pair, and they went from below to the first, and so to the middle, and thence to the highest chambers in the temple, 1 Kings vi. 8. Ezek. xli. 7.

1. These stairs were winding; so that they turned about that did go up them. So then, he that assayed to go into these chambers, must turn with the stairs, or he could not go up, no, not into the lowest chambers.

2. These stairs therefore were a type of a two-fold repentance. That by which we turn from nature to grace, and by which we turn from the imperfections which attend a state of grace to glory. Hence true repentance, or the right going up these turning stairs, is called repentance to salvation; for true repentance stoppeth not at the reception of grace, for that is but a going up these stairs to the middle chambers, 2 Cor. vii. 10.

Thus, therefore, the soul, at its going up these stairs, turns and turns, till it enters the doors of the highest chambers.

It groans, though in a state of grace, because that is not the state of glory. I count then, that from the first to the middle chambers may be a type of turning from nature to grace. But from the middle to the highest, these stairs may signify a turning still from the imperfections and temptations that attend a state of grace, to that of immortality and glory; 2 Cor. v. 1—10.

For as there are turning stairs, from the lowest to the middle chambers, so the stairs from thence still turn, and so will do, till you come to the highest chambers. I do not say that they that have received grace, do repent they have received grace; but I say, they that have received grace, are yet sorry that grace is not consummate in glory; and hence they are for going up thither still by these turning stairs; yea, they cannot rest below, as they would, till they ascend to the highest chambers. "O wretched man that I am! And in this we groan earnestly," is the language of gracious souls, Rom. vii. 20. 2 Cor. v. 1—3.

True, every one doth not do thus that comes into the temple of God; many rest below stairs, they like not to go turning upward. Nor do I believe that all that bid fair for ascending to the middle chambers, get up to the highest stories, to his stories in the heavens. Many in churches, who seem to be turned from nature to grace, have not the grace to go up turning still, but rest in that shew of things, and so die below a share in the highest chambers.

All these things are true in the antitype, and, as I think, prefigured by these turning stairs, to the chambers of the temple. But this turning, and turning still, displeases some much, they say it makes them giddy; but I say, there is no way like this, to make a man stand steady; steadfast in the faith, and with boldness in the day of judgement. For he has this seated in his heart, I went up the turning stairs, till I came to the highest chambers. A strait pair of stairs are like that ladder by which men ascend to the gallows: they are the turning ones that lead us to the heavenly mansion-houses. Look, therefore, you that come into the temple of God to worship, that you stay not at the foot of these turning stairs, but go up thence; yea, up them, and up them, and up them, till you come to the view of the heavens; yea, till you are possessed of the highest chambers. How many times has God, by the scripture, called upon you to TURN, and told you, you must turn or die! and now here he has added to his call a figure, by placing

a pair of turning stairs in his temple, to convict your very senses, that you must TURN, if you mean to go up into his holy chambers, and so into his eternal mansion-houses; and look that you turn to purpose: for every turning will not serve. Some turn, but not to the Most High, and so turn to no purpose.

XXXVI. Of the molten sea that was in the Temple. There was also a molten sea in the temple; it was made of brass, and contained three thousand baths, 2 Chron. iv. 2—9.

This sea was for the priests to wash in, when they came into the temple to accomplish the service of God; to wash their hands and feet at, that they might not, when they came thither, die for their unpreparableness. The laver also which was in the wilderness, was of the same use there, Exod. xxviii.

1. It was, as may be supposed, called a sea, for that it was large to contain, and a sea of brass, for that it was made thereof. It is called in Revelations a sea of glass, alluding to that in the wilderness, which was made of the brazen looking-glasses of the women that came to worship at the door of the tabernacle; Rev. iv. 6. xv. 2. Exod. xxviii. 8.

2. It was also said to be molten, because it was made of that fashion, by fire, and its antitype therefore said to be a sea of glass mingled with fire, Rev. xv. 2.

1. This sea was a figure of the word of the gospel, in the cleansing virtue of it, which virtue, then it has, when mingled with the fire of the Holy Ghost. And to this Christ alludes, when he saith, "Now ye are clean through the word which I have spoken unto you," John xv. 3.

2. It was a figure of the word, without mixture of mens inventions: hence it is called pure water. Having your "bodies washed with pure water." And again, "He sanctifies and cleanseth his church with the washing of water by the word," Ephes. v. 26. Tit. iii. 5.

All these places are an allusion to the molten sea, at which of old they washed, when they went into the temple to worship. "Therefore," saith he, "being washed, let us draw near to God," Heb. x. 22.

3. This sea from brim to brim was complete ten cubits, perhaps to shew there is as much in the word of the gospel to save, as there is in the ten words to condemn.

4. From under this sea round about appeared oxen, ten in a cubit did compass it round about, 2 Chron. iv. 3. Understand by these oxen ministers, for to them they are compared in 1 Cor. ix. 9. And then we are taught whence true ministers come, to wit, from under the power of the gospel, for this sea breeds gospel ministers, as the waters breed fish.

5. It is also said in the text, that these oxen were cast when the sea was cast; insinuating that when God ordained a word of grace to save us, he also in his decree provided ministers to preach it to us to that end. Paul tells us, that he was made a minister of the gospel, "according to God's eternal purpose which he purposed in Christ Jesus our Lord," Ephes. iii. 9—11. Col. i. 25.

6. This sea is said to have a brim like the brim of a cup. To invite us as well to drink of its grace, as to wash in its water. For the word and Spirit when mixed, has not only a cleansing, but a saving quality in it, 2 Chron. iv. 1—5. 1 Cor. xv. 1, 2.

7. This brim was wrought with lilies, or was like a lily flower: to shew how they should grow and flourish, and with what beautiful robes they should be adorned, who were washed, and did drink of this holy water; yea, that God would take care of them, as he also did of lilies, and would not fail to bestow upon them, what was necessary for the body, as well as for the soul, Matth. vi. 28—34.

XXXVII. Upon what the molten sea stood in the Temple. 1. This molten sea stood upon the backs of twelve brazen bulls, or oxen, 2 Chron. iv. 4.

2. These oxen, as they thus stood, looked three towards the north, three towards the west, three towards the east, and three towards the south.

3. These twelve oxen were types of the twelve apostles of the Lamb, who, as these beasts, stood looking into the four corners of the earth, and were bid to go preach the gospel in all the world.

4. They were compared to oxen, because they were clean; for the ox was a clean beast. Hence the apostles are called holy. They were compared to oxen, because the ox is strong; and they also were mighty in the word, Prov. xiv. 4. 2 Cor. xii. 12.

5. The ox will not lose what he has got by drawing; he will not let the wheels go back; so the apostles were set to defend, and not let that doctrine go back, which they had preached to others; nor did they, they delivered it pure to us.

6. One of the cherubs, of which you read in the vision, had a face like an ox, to shew that the apostles, these men of the first order, are most like the angels of God, Ezek. i. 10.

7. In that they stood, with their faces every way, it was, as I said, to shew how the apostles should carry the gospel into all the world, Matth. xxviii. 19. Mark. xvi.

8. And observe, just as these oxen were placed looking in the temple every way, even so stand open the gates of the new Jerusalem to receive those that by their doctrine should be brought into it. "And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God," Rev. xxi. 13, 14. Luke xiii. 29.

9. These oxen bear this molten sea upon their backs, to shew that they should be the foundation workmen of the gospel, and that it ought not to be removed, as was the molten sea of old from that basis to another.

10. It is also said concerning these oxen that thus did bear this molten sea, that all their hinder parts were inwards, that is, covered by that sea that was set upon their backs; their hinder parts, or as the apostle has it, "our uncomely parts," 1 Cor. xiii. 23, 24.

11. And indeed it becomes a gospel-minister to have his uncomely parts covered with that grace, which by the gospel he preacheth unto others. As Paul exhorts Timothy to take heed unto himself, and to his doctrine, 1 Tim. iv. 6.

12. But alas, there are too many, who, can they but have their heads covered with a few gospel-notions, care not though their hinder parts are seen of all the world. But such are false ministers; the prophet calls them the tail. The prophet that speaketh lyes, either by word or with his feet, he is the tail, Isa. ix. 15. Prov. vi. 12, 13.

13. But what a shame is it to hide his head under this molten sea, while his hinder parts hang out. Such an one is none of Christ's oxen; for they, with honour to their Master, shew their heads before all the world, for that their hinder parts are inward, covered.

14. Look to thy hinder parts, minister, lest, while thy mouth doth preach the gospel, thy nakedness and shame be seen of those which hear thee.

For they that do not observe to learn this lesson themselves, will not teach others to believe the word, nor to live a holy life: they will learn of them to shew their shame, instead of learning to be holy.

XXXVIII. Of the lavers of the Temple. Besides this molten sea, there were ten lavers in the temple. Five of which were put on the right side, and five also on the left, 2 Chron. iv. 6.

1. Of their fashion and their furniture, you may see, 1 Kings vii. These lavers, as the molten sea, were vessels which contained water, but they were not of the same use with it. True, they were both to wash in: the sea to wash the worshippers, but the lavers to wash the sacrifice. "He made the ten lavers to wash in them such things as they offered for burnt-offering, but the sea was for the priest to wash in," 2 Chron. iv. 6.

2. The burnt-offering was a type of the body of Christ, which he once offered for our sins, and the fire on which the sacrifice was burned, a type of the curse of the law which seized on Christ, when he gave himself a ransom for us. For there-

fore that under the law was called the burnt-offering, because of the burning upon the altar, Lev. vi. 8.

But what then must we understand by these lavers, and by this sacrifice being washed in them, in order to its being burned upon the altar?

I answer, verily, I think, that the ten lavers were a figure of the ten commandments: in the purity and perfection of Christ's obedience, to which he became capable of being made a burnt-offering, acceptable to God for the sins of the people. Christ was made under the law, and all his acts of obedience to God for us, was legal, and his living thus a perfect legal life, was his washing his offering in these ten lavers, in order to his presenting it upon the altar for our sins. The lavers went upon wheels, to signify walking feet, and Christ walked in the law, and so became a clean offering to God for us. The wheels were of the very same as were the lavers; to shew that Christ's obedience to the law was of the same, as to length and breadth with its commands and demands to their utmost tittle and extent. The inwards and legs of the burnt-offering was to be washed in these lavers, Lev. i. 9, 13. 2 Chron. iv. 6. to shew that Christ should be pure and clean in heart and life.

We know that obedience, whether Christ's or ours, is called a walking in the way, typified by the lavers walking upon their wheels. But I mean not by Christ his washing of his offering, that he had any filthiness cleaving to his nature or obedience: Yet this I say, that so far as our guilt laid upon him could impede, so far he wiped it off by washing in these lavers. For his offering was to be without blemish, and without spot to God. Hence it is said, he sanctified himself in order to his suffering: "and being made perfect, he became the author of eternal salvation to all them that obey him," John xvii. 19. Heb. v. 6—10.

For albeit he came holy into the world, yet that holiness was but preparatory to that by which he sanctified himself, in order to his suffering for sin. That then, which was his immediate preparation for his suffering, was his obedience to the law, his washing in these lavers. He then first yielded complete obedience to the law on our behalf, and then, as so qualified, offered his washed sacrifice for our sins without spot to God.

Thus therefore he was our burnt-offering washed in the ten lavers, that he might, according to the law, be accepted of the Lord.

"And he set five of the lavers on the right side of the house, and five of them on the left." Thus were the ten divided, as the tables of the law, one shewing our duty towards our God, the other our duty towards our neighbour: in both which the burnt-offering was washed, that it might be clean in both respects.

They might also be thus placed, the better to put the people in mind of the necessity of the sanction of Christ according to the law, in order to his offering of himself an offering to God for us.

XXXIX. Of the tables in the Temple. "He made also ten tables, and placed them in the temple, five on the right hand, and five on the left," 2 Chron. iv. 8.

Some, if not all of these tables, so far as I can see, were they on which the burnt-offering was to be cut in pieces, in order to its burning.

These tables were made of stone, of hewn stones, on which this work was done, Ezek. xl. 40—44.

Now since the burnt-offering was a figure of the body of Christ, the tables on which this sacrifice was slain, must needs, I think, be a type of the heart, the stony heart of the Jews: For had they not had hearts hard as an adamant, they could not have done that thing.

Upon these tables, therefore, was the death of Christ contrived, and this horrid murder acted; even upon these tables of stone.

In that they are called tables of hewn stone, it may be to shew, that all this cruelty was acted under smooth pretences, for hewn stones are smooth.

The tables were finely wrought with tools, even as the hearts of the Jews were with hypocrisy. But alas, they were stone still, that is, hard and cruel, else they could not have been an anvil for Satan to forge such horrid barbarisms upon. The tables

tables were in number the same with the lavers, and were set by them, to shew what are the fruits of being devoted to the law, as the Jews were, in opposition to Christ and his holy gospel: There flows nothing but hardness, and a stony heart from thence. This was shewed in its first writing; it was writ on tables of stone, figures of the heart of man; and on the same tables, or hearts, was the death of Jesus Christ compassed.

One would think, that the meekness, gentleness, or good deeds of Jesus Christ, might have procured in them some relentings, when they were about to take away his life; but alas, their hearts were tables of stone. What feeling or compassion can a stone be sensible of? Here were stony hearts, stony thoughts, stony counsels, stony contrivances, a stony law, and stony hands; and what could be expected hence, but barbarous cruelty indeed? "If I ask you (said Christ) you will not answer me, neither will you let me see," Luke xxii. 68.

In that the stony tables were placed about the temple, it supposeth, that they were temple-men, priests, scribes, rulers, lawyers, &c. that were to be the chief on whose hearts this murder was to be designed, and by them enacted to their own damnation, without repentance.

XL. Of the instruments wherewith this sacrifice was slain, and of the four tables they were laid on in the Temple. The instruments that were laid upon the tables in the temple, were not instruments of music, but those with which the burnt-offering was slain.

"And the four tables were of hewn stone for the burnt-offering: whereon also they laid the instruments wherewith they slew the burnt-offering and the sacrifice," Ezek. xl. 42, 43.

1. Here we are to take notice, that the tables are the same, and some of them of which we spake before.

2. That the instruments with which they slew the sacrifice, was laid upon these tables.

The instruments with which they slew the sacrifices, what were they but a bloody ax, bloody knives, bloody hooks, and bloody hands? For these we need no proof, matter of fact declares it.

But what were those instruments a type of?

Ans. Doubtless they were a type of our sins. They were the bloody ax, the knife, and bloody hands, that shed his precious blood. They were the meritorious ones, without which he could not have died. When I say ours, I mean the sins of the world. Though then the hearts of the Jews were the immediate contrivers, yet they were our sins that were the bloody tools or instruments which slew the Son of God.

"He was wounded for our transgressions, he died for our sins," Isa. liii. 1 Cor. xv. Gal. i.

Oh the instruments of us churls, by which this poor man was taken from off the earth! Isa. xxxii. 7. Prov. xxx. 14.

The whip, the buffetings, the crown of thorns, the nails, the cross, the spear, with the vinegar and gall, were all nothing in comparison of our sins. "For the transgressions of my people was he stricken," Isa. liii. Nor were the scolds, taunts, mocks, scorns, derisions, &c. with which they followed him from the garden to the cross, such cruel instruments as these. They were our sins then, our cursed sins, by, with, and for the sake of which, the Lord Jesus became a bloody sacrifice.

But why must the instruments be laid upon the tables?

1. Take the tables for the hearts of the murderers, and the instruments for their sins, and what place more fit for such instruments to be laid upon? It is God's command, that these things should be laid to heart, and he complains of those that do not do it, Isa. xlii. 25. lxvii. 11.

2. Nor are men ever like to come to good, until these instruments with which the Son of God was slain, indeed be laid to heart. And they were eminently laid to heart even by them soon after; the effect of which was, the conversion of thousands of them, Acts ii. 36, 37.

3. Where-

3. Wherefore when it says these instruments must be laid upon the stony tables, he insinuates, that God would take a time to charge the murder of his Son home, upon the consciences of them that did that murder, either to conversion or condemnation. And is it not reason that they who did this horrid villany, should have their doings laid before their faces upon the tables of their heart? "That they may look upon him whom they have pierced, and mourn, Zech. xii. 10. Rev. i. 7.

4. But these instruments were laid but upon some of the tables, and not upon all the ten; to shew that not all, but some of those, so horrid, should find mercy of the Lord.

5. But we must not confine these tables only to the hearts of the bloody Jews, they were our sins for the which he died. Wherefore the instruments should be laid upon our tables too, and the Lord lay them there for good, that we also may see our horrid doings, and come bending to him for forgiveness.

6. These instruments thus lying on the tables in the temple, became a continual motive to God's people to repentance; for so oft as they saw these bloody and cruel instruments, they were put in mind how their sins should be the cause of the death of Christ.

7. It would be well also, if these instruments were at all times laid upon our tables, for our more humbling for our sins in every thing we do, especially upon the Lord's table, when we come to eat and drink before him. I am sure the Lord Jesus doth more than intimate, that he expects that we should do so, where he saith, "When ye eat that bread, and drink that cup, do this in remembrance of me." In remembrance that I died for your sins, and consequently that they were the meritorious cause of the shedding of my blood.

To conclude. Let all men remember, that these cruel instruments are laid upon the table of their hearts, whether they see them or no. "The sin of Judah is written with a pen of iron, and with the point of a diamond, upon the tables of their heart, Jer. xvii. 1.

A pen of iron will make letters upon a table made of stone, and the point of a diamond will make letters upon glass. Wherefore in this saying, God informs us, that if we shall forbear to read these lines to our conversion, God will one day read them against us unto our condemnation.

XLI. Of the candlesticks of the Temple. "And he made ten candlesticks of gold, according to the form, and he set them in the temple, five on the right hand, and five on the left," 2 Chron. iv. 7.

1. These candlesticks were made of gold, to shew the worth and value of them.

2. They were made after the form, or exact, according to rule, like those that were made in the tabernacle, or according to the pattern which David gave to Solomon to make them by. Observe, There was great exactness in these; and need there was of this hint, that men might see that every thing will not pass for a right-ordered candlestick with God. Exod. xxv. 31, 47. 1 Chron. xxviii. 15, 16.

These candlesticks are said sometimes to be ten, sometimes seven, and sometimes one: ten here; seven, Rev. 1. and one in Zech. 4. Ten is a note of multitude, and seven a note of perfection, and one a note of unity.

Now, as the precious stones with which the house was garnished were a type of ministerial gifts, so these candlesticks were a type of those that were to be the churches of the New Testament; wherefore he says, "The candlesticks which thou sawest are the seven churches," Rev. i. 12, 13—20.

1. The candlesticks were here in number ten, to shew that Christ under the New Testament would have a many gospel-churches. "And I, if I be lifted up from the earth (saith he) will draw all men unto me;" that is, abundance. "For the children of the desolate," that is, of the New-Testament church, "shall be many more than they of the Jews were," John xii. 32. Gal. iv. 27.

2. In that the candlesticks were set by the lavers and stony tables, it might be to shew us, that Christ's churches should be much in considering, that Christ, though he was righteous, yet died for our sins; though his life was according to the holy law, yet our stony hearts caused him to die. Yea, and that the candle-

sticks

sticks are placed there, it is to shew us also, that we should be much in looking on the sins by which we caused him to die; for the candlesticks were set by those tables whereon they laid the instruments with which they slew the sacrifice.

3. These candlesticks being made according to form, seems not only to be exact as to fashion, but also as to work: For that in Exodus, with its furniture, was made precisely of one talent of gold, perhaps to shew, that Christ's true spouse is no to be a grain more, nor a dram less, but just the number of God's elect. This is Christ's completeness, his fulness; one more, one less, would make his body a monster.

4. The candlesticks were to hold the lights, and to shew it to all the house; and the church is to let her light so shine that they without may see the light, Matth. v. 15, 16. Luke viii. 16. xi. 33. xii. 35.

5. To this end the candlesticks were supplied with oil-olive, a type of the supply that the church hath, that her light may shine, even of the spirit of grace.

XLII. Of the lamps belonging to the candlesticks of the Temple. To these candlesticks belonged several lamps, with their flowers, and their knops, 2 Chron. iv. 21.

1. These lamps were types of that profession that the members of the church do make of Christ, whether such members have saving grace or not, Matth. xxv. 1-7.

2. These lamps were beautified with knops and flowers, to shew how comely and beautiful that professor is, that adorns his profession with a suitable life and conversation.

3. We read, that the candlesticks in Zecharias had seven lamps belonging to it, and a bowl of golden oil on the top; and that by golden pipes this golden oil emptied itself into the lamps, and all, doubtless, that the lamps might shine, Zech. iv.

4. Christ therefore, who is the high-priest, and to whom it belongs to dress the lamps, doth dress them accordingly. But now there are lamp-carriers of two sorts; such as have only oil in their lamps, and such as have oil in their lamps and vessels too; and both these belong to the church, and in both these Christ will be glorified; and they shall have their proper places at last. They that have the oil of grace in their hearts, as well as a profession of Christ in their hands, they shall go in with him to the wedding; but they who only make a profession, and have not oil in their vessels, will surely miscarry at last, Matth. xxv.

5. Wherefore, O thou professor! thou lamp-carrier! have a care and look to thyself; content not thyself with that only that will maintain thee in a profession, for that may be done without saving grace: But I advise thee to go to Aaron, to Christ, the trimmer of our lamps, and beg thy vessel full of oil of him, (that is grace,) for the seasoning of thy heart, that thou mayest have wherewith, not only to bear thee up now, but at the day of the bridegroom's coming, when many a lamp will go out, and many a professor be left in the dark; for that will to such be a woeful day, Lev. xxiv. 2. Matth. xxv.

Some there are, that are neither for lamps nor oil for themselves; neither are they pleased if they think they see it in others. But they that have lamps, and they that have none, and they which would blow out other folks light, must shortly appear to give an account of all their doings to God. And then they shall see, what it is to have oil in their vessels and lamps; and what it is to be without it in their vessels, though it is in their lamps; and what a dismal thing it is to be a malignant to either; but at present let this suffice.

XLIII. Of the shew-bread on the golden table in the temple. There was also shew-bread set upon a golden table in the temple, 1 Kings vii. 48.

The shew-bread consisted of twelve cakes made of fine flour, "two tenth deals were to go to one cake, and they were to be set in order in two rows upon the pure table," Exod. xxix. 33. Lev. viii. 31. xxiv. 5-9.

1. These twelve loaves to me do seem to be a type of the twelve tribes under the law, and of the children of God under the gospel, as they present themselves before God, in and by his ordinances through Christ. Hence the apostle says, "For
we

we being many are one bread," &c. 1 Cor. x. 17. For so were the twelve cakes, though twelve, and so are the gospel-faints, though many; "for we being many are one body in Christ," Rom. xii. 5.

2. But they were a type of the true church, not of the false. For Ephraim, who was the head of the ten tribes in their apostasy, is rejected, as a cake not turned. Indeed he is called a cake, as a false church may be called a church: but he is called a cake not turned, as a false church is not prepared for God, nor fit to be set on the golden table before him, Hos. vii. 8.

3. These cakes or shew-bread was to have frankincense strewed upon them, as they stood upon the golden table, which was a type of the sweet perfumes of the sanctifications of the Holy Ghost; to which I think Paul alludes, when he says, "The offering up of the Gentiles is acceptable to God, being sanctified by the Holy Ghost," Rom. xv. 16.

4. They were to be set upon the pure table, new and hot; to shew that God delighteth in the company of new and warm believers. "I remember thee, the kindness of thy youth: when Israel was a child, I loved him." Men at first conversion are like to a cake well baked, and new taken from the oven; they are warm, and cast forth a very fragrant scent, especially when, as warm, sweet incense is strewed upon them, Jer. ii. Hos. xi.

5. When the shew-bread was old and stale, it was to be taken away, and new and warm put in its place, to shew that God has but little delight in the service of his own people, when their duties grow stale and mouldy. Therefore he removed his old, stale, mouldy church of the Jews from before him, and set in their rooms upon the golden table, the warm church of the Gentiles.

6. The shew bread, by an often remove and renewing, was continually to stand before the Lord in his house, to shew us, that always, as long as ordinances shall be of use, God will have a new, warm, and sanctified people to worship him.

7. Aaron and his sons were to eat the old shew-bread, to shew, that when saints have lived in the world as long as living is good for them, and when they can do no more service for God in the world, they shall yet be accepted of Jesus Christ; and that it shall be as meat and drink to him to save them from all their unworthinesses.

8. The new shew-bread was to be set even on the sabbath before the Lord, to shew with what warmth of love and affections God's servants should approach his presence upon his holy day.

XLIV. Of the snuffers belonging to the candlesticks and lamps of the temple. As there were candlesticks and lamps, so there were snuffers also prepared for these in the temple of the Lord. "And the snuffers were snuffers of gold," 1 Kings vi. 50.

1. Snuffers. The use of snuffers is to trim the lamps and candles, that their lights may shine the brighter.

2. Snuffers, you know, are biting, pinching things; but use them well, and they will prove not only beneficial to those within the house, but profitable to the lights.

Snuffers, you may say, of what were they a type?

Ans. If our snuffs are our superfluities of naughtiness, our snuffers then are those righteous reproofs, rebukes, and admonitions, which Christ has ordained to be in his house for good; or, as the apostle hath it, for our edification; and perhaps Paul alludes to these, when he bids Titus to rebuke the Cretians sharply, that they might be found in the faith, Tit. i. 12, 13.

As who should say, they must use the snuffers of the temple to trim their lights withal, if they burn not well. These snuffers therefore are of great use in the temple of God, only, as I said, they must be used wisely. It is not for every fool to handle snuffers at or about the candles, lest perhaps, instead of mending the light, they put the candle out. And therefore Paul bids them that are spiritual do it, Gal. vi. 1.

My reason tells me, that if I use these snuffers as I should, I must not only endeavour

deavour to take the superfluous snuff away, but so to do it, that the light thereby may be mended; which then is done, if, as the apostle saith, "I use sharpness to edification, and not for destruction," 1 Cor. v. 4, 5. 2 Cor. xiii. 10.

Are not the seven churches in Asia called by the name of candlesticks? And why candlesticks, if they were not to hold the candles? And candles must have snuffers therewith to trim the lights. And Christ, who is our true Aaron, in those rebukes which he gave those churches, alluding to these snuffers, did it, that their lights might shine the brighter, Rev. ii. 3.

Wherefore, as he used them, he did it still with caution to their light, that it might not be impaired. For as he still thus trimmed these lamps, he yet encouraged what he saw would shine, if helped. He only nipt the snuff away.

Thus therefore he came to them with these snuffers in his hand, and trimmed their lamps and candlesticks, Rev. ii. 4, 20. iii. 2, 15.

This should teach ministers, to whom it belongs under Christ, to use these snuffers well. Strike at the snuff, not at the light, in all your rebukes and admonitions; snuff not your lamps of a private revenge, but of a design to nourish grace and gifts in churches. Thus our Lord himself says he did, in his using of these snuffers about these candlesticks, "As many," saith he, "as I love, I rebuke and chasten; be zealous therefore, and repent," Rev. iii. 19.

To conclude: Watchmen, watch, and let not your snuffs be too long, nor pull them off with your fingers, or carnal reasonings, but with godly admonitions, &c. Use your snuffers graciously, curb vice, nourish virtue, so you will use them well, and so your light will shine to the glory of God.

XLV. Of the snuff-dishes that were with the snuffers in the temple. As there were snuffers, so there were also snuff-dishes in the temple; "and they were also made of gold," Exod. xxv. 28. xxxvii. 23. Numb. iv. 9. The snuff-dishes were those in which the snuffs were put when snuffed off, and by which they were carried forth of the temple. They therefore, as the snuffers are, are of great use in the temple of God.

1. By them the golden floor of the temple is kept from being daubed by the snuffs.

2. By them also the clean hands of those that worship there are kept from being defiled.

3. By them also the stinks of the snuffs are soonest suppressed in the temple; and consequently the tender noses of them that worship there, preserved from being offended.

Snuffs, you know, are daubing things, stinking things, nauseous things; therefore we must take heed that they touch not this floor on which we walk, nor defile the hands which we lift up to God, when we come to worship him. But how must this be done, but as we take them off with the snuffers, and put them in these snuff-dishes?

Some are for being at the snuffs with their fingers, and will also cast them at their feet, and daub the floor of God's holy house; but usually such do burn as well as defile themselves. But is it not a shame for a man to defile himself with that vice which he rebuketh in another? Let us then, while we are taking away the snuffs of others, hate even the garment spotted by the flesh, and labour to carry such stink with the snuff-dishes out of the temple of God.

Snuff-dishes, you may say, what are they?

I answer, If sins are the snuffs, and rebukes and admonitions the snuffers, then methinks, repentance, or in case that be wanting, the censures of the church, should be the snuff-dishes.

Hence repentance is called a church-cleansing-grace, and the censures of the church a purging out of the old leaven, and making it a new lump, 1 Cor. v. 2. 2 Cor. vii. 11.

Ah! were these snuff-dishes more of use in the churches, we should not have this man's snuff defile that man's fingers as it doth. Nor would the temple of God be so besmeared with these snuffs, and be daubed as it is.

No. 50.

11 X

Ah!

Ah! snuffs pulled off lie still in the temple-floor, and there stink, and defile both feet and fingers, both the callings and conversations of temple worshippers, to the disparaging of religion, and the making of religious worship but of low esteem with men; and all, I say, for want of the due use of these snuffers, and these snuff-dishes, there.

Nay, are not whole churches now defiled with those very snuffs, that long since were plucked off, and all for want of the use of these snuff-dishes, according to the Lord's commandment. For you must know, that reproofs and admonitions are but of small use, where repentance, or church-censures, are not thereto annexed: When ministers use the snuffers, the people should hold the snuff-dishes.

Round reproofs for sin, when they light upon penitent hearts, then brave work is in the church: then the snuff is not only pulled away, but, carried out of the temple of God aright, &c.

And now the worship and worshippers shine like gold, "As an ear-ring of gold, and an ornament of fine gold, so is a wise reproof upon an obedient ear," Prov. xxv. 12.

Ministers, it appertains to you to use the snuffers, and to teach the people to hold the snuff-dishes right, Acts xx. 20, 21. 1 Tim. iv. 2. We must often be snuffed with those snuffers, or our light will burn but dimly, our candle will also waste: Pray therefore, O men of God, look diligently to your people. Snuff them as you see there is need; but touch not their snuff with your white fingers, a little smutch on you will be seen a great way. Remember also that you leave them no where, but with these snuff-dishes, that the temple may be cleared of them.

Do with the snuff as the neat housewife doth with the toad which she finds in her garden. She takes the fork, or a pair of tongs, and therewith doth throw it over the pales. Cast them away, I say, with fear, zeal, care, revenge, and with great indignation, 2 Cor. vii. 11. and then your church, your conversation, your fingers, and all, will be kept white and clean.

XLVI. Of the golden tongs belonging to the temple. There were also tongs of gold used in the temple of old, 1 Kings vii. 49.

1. These tongs were used about the altar, to order the fire there. 2. They were used too about the candlestick, and therefore called his tongs. 3. Perhaps there were tongs for both these services; but of that the word is silent.

But what were they used about the candlestick to do?

Ans. To take holy fire from off the altar to light the lamps withal. For the fire of the temple was holy fire, such as at first was kindled from heaven; and when kindled, maintained by the priests, and of that the lamps were lighted, Lev. ix. 24. 2 Chron. vii. 1.

Nor was there, upon pain of death, any other fire to be used there, Lev. x. 1. These tongs, therefore, were used to take fire from off the altar to light the lamps and candlesticks withal. For to trim the lights, and to dress the lamps, was Aaron's work day by day, Exod. xl. 24, 25. Lev. xxiv. 2, 3. Numb. viii. 3. "He shall light and order the lamps upon the pure candlestick before the Lord, and Aaron did so: He lighted the seven lamps thereof, as the Lord commanded Moses."

What is a lamp or candlestick to us, if there be not light thereon; and how lighted without fire, and how shall we take up coals to light the lamps withal, if we have no tongs prepared for that purpose?

With these tongs fire also was taken from off the altar, and put into the censers to burn sweet incense with, before the Lord. The tongs then were of great use in the temple of the Lord.

But what were the tongs a type of?

The altar was a type of Christ, the fire of the Holy Ghost; and these tongs were a type of that holy hand of God's grace, by which the coals, or several dispensations and gifts of this Holy Ghost are taken and given to the church, and to her members, for her work and profit in this world.

Tongs, we know, are used instead of fingers; wherefore Aaron's golden tongs were a type of Christ's golden fingers, Song v. 14.

Isaiah

Isaiah saith, That one of the seraphims flew to him with a live coal in his hand, which he had taken with the tongs from off the altar. Here the type and antitype, to wit, tongs and hand, are put together, (Isa. vi.): But the Prophet Ezekiel treating of like matters, quite waves the type, the tongs, and speaketh only of this holy hand. "And he spake to the man clothed with linen, and said, go in between the wheels under the cherub, (where the mercy-seat stood, where God dwelt, Exod. ii. Pf. lxxx. 1.), and fill thy hand with coals of fire from between the cherubims," Ezek. x. 2.

Thus you see our golden tongs are now turned into a golden hand; into the golden hand of the man clothed in linen, which is Jesus Christ, who at his ascension received of God the Father the Spirit in all fulness, to give, as his divine wisdom knew was best, the several coals or dispensations thereof unto this church, for his praise, and her edification, Matth. iii. 11. Acts ii.

It is by this hand also that this holy fire is put into our censers. It is this hand also that takes this coal, therewith to touch the lips of ministers, that their words may warm like fire; and it is by this hand that the Spirit is given to the churches, as returns of their holy prayers, Luke xi. 1, 2. Rom. viii. 26. Rev. viii. 5.

It was convenient that fire in the temple should be disposed of by golden tongs, but the Holy Ghost, by the golden hand of Christ's grace, for that can wittingly dispose of it, according as men and things are placed, and to do and be done in the churches. Wherefore he adds, "And one cherub stretched forth his hand from between the cherubims, unto the fire that was between the cherubims, and took thereof, and put it into the hands of him that was clothed with linen, who took it and went out," Ezek. x. 7.

By this hand, then, by this man's hand, the coals of the altar are disposed of, both to the lamps, the candlesticks, the censers, and the lips of ministers, according to his own good pleasure. And of all this were the tongs in the temple a type.

XLVII. Of the altar of incense in the Temple. The altar of incense was made first for the tabernacle, and that of shittim wood, but it was made for the temple of cedar, and it was to be set before the vail, that is, by the ark of the testimony, before the mercy-seat, that is, at the entering of the holiest, but not within. And the priest was to approach it every morning, which, as to the holiest, he might not do. Besides, when he went in to make an atonement, he was to take fire from off that altar to burn his incense within the holy place, Exod. xxx. 4—11. Lev. xvi. 18.

1. It was called the golden altar, because it was overlaid with pure gold. This altar was not for burnt-offering, as the brazen altar was, not for the meat-offering, nor the drink-offering, but to burn incense thereon, ver. 7. which sweet incense was a type of the grace of prayer, Pf. cxli. 2.

2. Incense, or that called incense here, was not a simple but a compound, made up of sweet spices, called Staete, Onycha, and Galbanum. These three may answer to these three parts of this duty, to wit, prayer, supplication, and intercession, Exod. xxx. 34 — 37. xxxvii. 29. 1 Tim. ii. 1.

3. This incense was to be burned upon the altar every morning, upon that altar, which was called the altar of incense, which was before the vail; to shew, that it is our duty every morning to make our prayer to God by Jesus Christ, before the vail, that is, before the door of heaven, and there to seek, knock, and ask for what we need, according to the word, Luke xi. 9—12.

4. This incense was to be kindled every morning, to shew how he continueth interceding for us, and also that all true praise of men to God is by the work, the renewed work of the Holy Ghost upon our hearts, Rom. viii. 26.

5. Incense, as you see, was made of sweet spices, such as were gummy, and so apt to burn with a smoke, to shew, that not cold and flat, but hot and fervent, is the prayer that flows from the Spirit of faith and grace, Zech. xii. 10. Jer. v. 16.

6. The smoke of this incense was very sweet and savoury, like pleasant perfume, to shew how delightful and acceptable the very sound and noise of right prayer is

unto the nostrils of the living God, because it comes from a broken heart, Ps. li. 17. Song ii. 14.

7. This incense was to be offered upon the golden altar, to shew us, that no prayer is accepted but what is directed to God in the name of his holy and blessed Son our Saviour, 1 Pet. ii. 5. Heb. xiii. 15.

8. They were commanded to burn incense every morning upon this altar, to shew that God is never weary of the godly prayers of his people. It also sheweth, that we need every day to go to God for fresh supplies of grace to carry us through this evil world.

9. This altar, though it stood without the vail, to teach us to live by faith, and to make use of the name of Christ, as we find it recorded in the first temple; yet was placed so nigh unto the holiest, that the smell of the smoke might go in thither; to shew that it is not distance of place that can keep the voice of true prayer from our God, the God of heaven; but that he will be taken with what we ask for according to his word.

It stood, I say, nigh the vail, nigh the holiest; and he that burnt incense there, did make his approach to God. Hence the Psalmist, when he spake of praying, faith, "It is good for me to draw nigh unto God," Ps. lxxiii. 20. Heb. x. 22.

10. This altar thus placed, did front the ark within the vail; to put us in mind, that the law is kept therein from hurting us; to let us know also, that the mercy-seat is above, upon the ark, and that God doth sit thereon, with his pardon in his hand to save us. O! what speaking things are types, shadows, and parables, had we but eyes to see, had we but ears to hear!

He that did approach the altar with incense of old aright, (and then he did so, when he approached it by Aaron, his high-priest), pleased God; how much more shall we have both person and prayers accepted, and a grant of what we need, if indeed we come as we should to God by Jesus Christ.

But take heed you approach not to a wrong altar; take heed also that you come not with strange fire, for they are dangerous things, and cause the worshippers to miss of what they would enjoy. But more of this in the next particular.

XLVIII. Of the golden censers belonging to the Temple. There were also golden censers belonging to the temple, and they were either such as belonged to the sons of Levi in general, or that were for Aaron and his sons in special, as Numb. xvi. 16—18.

The censers of the Levites were a type of ours, but the censer of Aaron was a type of Christ's.

The censers, as was hinted before, were for this use in the temple, namely to hold the holy fire in, on which incense was to be burned before the Lord, Lev. x. 1.

These censers then were types of hearts. Aaron's golden one was a type of Christ's golden heart, and the censers of the Levites were types of other worshippers hearts.

The fire also which was put therein, was a type of that Spirit, by which we pray, and the incense that burnt thereon, a type of our desires.

Of Christ's censer, we read, Rev. viii. which is always filled with much incense, that is, with continual intercessions, which he offereth to God for us; and from whence also there always goes a cloud of sweet savour, covering the mercy-seat, Lev. xvi. 13. Heb. vii. 25. Rev. viii. 3, 4.

But to speak of the censers, and fire, and incense of the worshippers; for albeit they were all put under one rule, that is, to be according to law; yet oftentimes, as were the worshippers, such were the censers, fire, and incense.

1. Hence the two hundred and fifty censers with which Korah and his company offered, are called the censers of sinners; for they came with wicked hearts then to burn incense before the Lord, Numb. xvi. 17, 37.

2. Again, as the censers of these men were called the censers of sinners, shewing they came at that time to God with naughty hearts, so the fire that was in Nadab and Abihu's censers, is called strange fire, which the Lord commanded them not, Lev. x. 1.

3. This strange fire, was a type of that strange spirit, opposed to the Spirit of God, in and by which, notwithstanding, some adventure to perform worship to God.

4. Again, as these censers are called the censers of sinners, and this fire called strange fire, so the incense of such is also called strange, and is said to be an abomination unto God, Exod. xxx. 9. Isa. i. 13. lxvi. 3.

Thus you see that both the censers, fire, and incense of some, is rejected, even as the heart, spirit, and prayer of sinners, are an abomination unto God, Hos. vii. 14. iv. 12. v. 4. Prov. xxviii. 9.

But there were besides these, true censers, holy fire, and sweet incense, among the worshippers in the temple, and their service was accepted by Aaron their high-priest; for that was through the faith of Christ, and these were a type of our true gospel worshippers, who come with holy hearts, the holy spirit, and holy desires before their God, by their Redeemer. These are a perfume in his nose. "The prayer of the upright is his delight. Their prayers went up like incense, and the lifting up of their hands, as the evening-sacrifice," Exod. xv. 8. Ps. cxli. 2.

Let them then that pretend to worship before God in his holy temple, look to it that both their censers, fire, and incense, heart, spirit, and desires, be such as the word requires; lest, instead of receiving of gracious returns from the God of heaven, their censers be laid up against them; lest the fire of God devour them, and their incense become an abomination to him, as it happened to those made mention of before.

But it is said the censers of Korah and his company were hallowed.

Ans. So is God's worship, which is so his by his ordination, yet even that very worship may be spoiled by man's transgressions. Prayer is God's ordinance, but all prayer is not accepted of God. We must then distinguish between the thing commanded, and our using of that thing. The temple was God's house, but was abused by the irreverence of those that worshipped there, even to the demolishing of it.

A golden censor is a gracious heart, heavenly fire is the Holy Ghost, and sweet incense the effectual fervent prayer of faith. Have you these? These God expects, and these you must have, if ever your persons or performances be of God accepted.

XLIX. Of the golden spoons of the Temple. 1. The golden spoons belonging to the temple, were in number, according to Moses, twelve; answering to the twelve tribes. But when the temple was built, I suppose they were more, because of the number of the basons, Numb. vii. 14, 20, 26, 32, 38, 40, 50, 56, 62, 68, 74, 80, 86.

2. The spoons, as I suppose, were for the worshippers in the temple to eat that broth withal, wherein the trespass-offerings were boiled: For which purpose there were several cauldrons hanged in the corners of that court called the priest's, to boil them in, 1 Sam. ii. 13, 14. Ezek. xvi. 19, 20.

3. Now in that he saith here were spoons, what is it, but that there are also babes in the temple of the Lord. There was broth for babes, as well as meat for men, and spoons to eat the broth withal.

4. True, the gospel being more excellent than the law, doth change the term, and instead of broth, saith, There is milk for babes. But in that he saith milk, he insinuates there are spoons for children in the church.

5. "I could not," saith Paul to them at Corinth, "speak to you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able," 1 Cor. iii. 1, 2.

6. See, here were need of spoons, milk is spoon meat; for here were those which could not feed themselves with milk, let them then that are men eat the strong meat. "For every one that useth milk is unskilful in the word of righteousness, for he is a babe. For strong meat belongeth to them that are full of age, who by reason of use have their senses exercised to discern both good and evil," Heb. vi. 13, 14.

7. Spoons.

7. Spoons, you know, are to feed us with weak and thin food, even with that which best suiteth with weak stomachs, or with a babish temper. Hence as the strong man is opposed to the weak, so the milk is opposed to the strong meat.

8. So then, though the babe in Christ is weaker than the man in Christ, yet is he not by Christ left-unprovided for: for here is milk for babes and spoons to eat it with. All this is taught us by the spoons; for what need is there of spoons, where there is nothing to eat but strong meat?

9. Babes, you know, have not only babish stomachs, but also babish tricks, and must be dealt with as babes; their childish talk and froward carriages, must be borne withal.

10. Sometimes they cry for nothing, yea, and count them for their foes which rebuke their childish toys and ways. All which the church must bear, because they are God's babes; yea, they must feed them too: for if he has found them milk and spoons, it is that they may be fed therewith, and live: yea, grown ministers are God's nurses, wherefore they must have a lap to lay them in, and knees to dandle them upon, and spoons to feed them with.

11. Nor are the babes without their use in the church of God; for he commands that they be brought to cry with the congregation before the Lord for mercy for the land, Joel ii. 16.

12. Incense, I told you, was a type of prayers, and the spoons, in the time of Moses, were presented at the temple full of it: perhaps to shew, that God will with the milk which he has provided for them, give it to them as a return of their crying to him, even as the nurse gives the child the teat and milk.

13. You know the milk is called for, when the child is crying, as we say, to stop its mouth with it. O babes, did you but cry soundly, God will give you yet more milk.

14. But what were these golden spoons a type of?

I answer, if the milk is the juice and consolations of the word, then the spoons must be those soft sentences, and golden conclusions with which the ministers feed their souls by it. "I have fed you," said Paul, "with the milk of the word:" saith Peter, "even as you have been able to bear it." Compare these two or three texts, 1 Pet. ii. 1, 2, 3. 1 Cor. iii. 2. 1 Thess. ii. 7.

15. And this is the way to strengthen the weak hands, and to confirm the feeble knees. This is the way to make them grow to be men, who now are but as infants of days. Thus a little one may become a thousand, and a small one a strong nation. Yea, thus in time you may make a little child to jostle it with a leopard, yea, to take a lion by the head; yea, thus you may embolden him to put his hand to the hole of the asp, and to play before the den of the cockatrice, Isa. xi. 6, 7, 8. chap. lx. 22.

Who is most stout was once a babe, he that can now eat meat, was sometimes glad of milk, and to be fed with the spoon. Babes in Christ therefore must not be despised, nor overlooked: God has provided them milk, and spoons to eat it with, that they may grow up to be men before him.

L. Of the bowls and basens belonging to the temple. As there were spoons, so there were bowls and basens belonging to the temple: Some of these were of gold, and some of silver; and when they were put together, their number was four hundred and forty. These you read of, Ezra i. 10. The bowls or basens were not to wash in, as was the sea and lavers of the temple, they were rather to hold the messes in, which the priests at their holy feasts did use to set before the people. This being so, they were types of that proportion of faith, by which, or by the measure of which, every man received of the holy food for the nourishment of his soul. For, as a man, had he a thousand messes set before him, he eating for his health, cannot go beyond what his stomach will bear: So neither can the child of God, when he comes to worship in the temple of God, receive the good things that are there, beyond the "proportion of his faith," or, as it is in another place, "according to the ability which God giveth," Rom. xii. 6. 1 Pet. iv. 11.

And hence it is at the self-same ordinance, some receive three times as much as others do: for that their bowl, I mean their faith, is able to receive it. Yea Benjamin's

Benjamin's mess was five times as big as was the mess of any of his brethren; and so it is with some saints while they eat with their brother Joseph in the house of the living God.

There are three go to the same ordinance, and are all of them believers, who, when they come and compare notes, do find their receivings are not of the same quantity.

One says, I got but little; the other says, it was a pretty good ordinance to me; the third says, I was exceeding well there. Why, to be sure, he that had but little there, had there but little faith; but great faith in him would have received more. He had it then according to the largeness of his bowl, even "according to his faith, even as God hath dealt to every man the measure of faith," Rom. xii. 3. Mark, faith is a certain measure, and that not only as to its degree, but for that it can receive, retain, or hold what is put into it.

So then, here it is no matter how much milk or holy broth there is, but how big is thy bowl, thy faith. Little bowls hold but little, nor canst thou receive but as thy faith will bear: (I speak now of God's ordinary dealing with his people;) for so he said in his word, "According to thy faith be it unto thee," Matth. ix. 29.

If a man goeth to the ocean for water, let him carry but an egg-shell with him, and with that he shall not bring a gallon home. I know indeed that our little pots have a promise of being made like the bowls of the altar; but still our mess must be according to our measure, be that small, or be it great. The same prophet saith again, The saints shall be filled like bowls, as the corners of the altar; which, though it supposes an enlargement, yet it must be confined to that measure of faith, which is provided for its reception, Zech. ix. 15. xiv. 2. And suppose these bowls should signify the promises, though the saints, not the promises, are compared to them, because they, not promises, are the subjects of faith; yet it is the promise by our measure of faith in that, that is nourishing to our souls.

When Ahasuerus made a feast to his subjects, they drank their wine in bowls. They did not drink it by the largeness of the vessel whence they drew it, but according to their health, and as their stomachs would so receive it, Eccl. i.

Thy faith then is one of the bowls, or basons of the temple, by, or according to which, thou receivedst thy mess, when sitting feasting at the table of God.

And observe, all the bowls were not made of gold, as all faith is not of a saving sort. It is the golden faith that is right; the silver bowls were of an inferior sort, Rev. iii. 18.

Some, I say, have golden faith; all faith is not so. Wherefore look to it, soul, that thy bowl, thy faith, be golden faith, or of the best kind. Look, I say, after a good faith, and great, for a great faith receives a great mess.

Of old, beggars did use to carry their bowls in their laps, when they went to a door for an alms. Consequently if their bowls were but little, they oft-times came off by the loss, though the charity of the giver was large. Yea, the greater the charity, the larger the loss, because the beggar's bowl was too little. Mark it well, it is oft-times thus in the matters of our God.

Art thou a beggar, a beggar at God's door, be sure thou gettest a great bowl, for as thy bowl is, so will be thy mess. "According to thy faith," saith he, "be it unto thee," Matth. ix. 29.

LI. Of the flaggons and cups of the Temple. The next thing to be considered, is the flaggons and cups of the temple; of these we read, 1 Chron. xxviii. 17. Jer. lii. 19.

These were of great use among the Jews, especially on their feasting days; as of their sabbaths, new-moons, and the like, Levit. xxiii. 13. Numb. xxviii. 7. 1 Chron. xvi. 3. II. xxv. 6. lxii. 8, 9.

For instance, the day that David danced before the ark, he dealt among all the people, even to the whole multitude of Israel, as well to the women as to men, to every man a cake of bread, a good piece of flesh, and a flaggon of wine, 2 Sam. vi. 19. 1 Chron. xvi. 3.

"In this mountain," that is, in the temple typically, saith the prophet, "shall the

the Lord of hosts make unto all people a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wine on the lees well refined." Isa. xxv. 6.

These are feasting-times; the times in which our Lord used to have his spouse into his wine-cellar, and in which he used to display with delight his banner over her head in love, Song ii. 5.

The church of Christ, alas! is of herself a very sickly puely thing, a woman, a weaker vessel; but how much more must she needs be so weak, when she is sick of love? Then she indeed has need of a draught, for she now sinks, and will not else be supported; "Stay me with flaggons," saith she, "and comfort me with apples, for I am sick of love," Song ii. 4, 5.

These flaggons, therefore, were types of those feastings, and of those large draughts of divine love, that the Lord Jesus draweth forth and giveth to his spouse in those days that he feasteth with them: For then he saith, "Drink, yea drink abundantly, O beloved." This he does to cheer her up under her hours of sadness and dejection; for now "new corn makes the young men chearful, and new wine the maids," Prov. xxxi. 6, 7. Psal. cxvi. 13. Jer. xvi. 7. Song v. Zech. ix. xvii.

As there were flaggons, so there were cups; and they are called cups of consolation, and cups of salvation, because, as I said, they were they by which God at at his feastings with his people, or when he suppeth with them, giveth out the more large draughts of his love unto his faints, to revive the spirits of the humble, and to revive the hearts of the contrite ones. At these times God made David's cup run over. For we are now admitted, if our faith will bear it, to drink freely into this grace, and to be merry with him, Psal. xxiii. 5. Luke xv. 22-24. Song v. 1. vii. 11, 12. John xiv. 23. Rev. iii. 20.

This is that to which the apostle alludeth, when he saith, "Be not drunk with wine, wherein is excess, but be ye filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your hearts unto the Lord."

For the cups, as to their use in the general, understand them as of the bowls made mention of before. For assurances are the blooms and flowers of faith, not always on it, though usually on feasting-days it is so. So the degree of the one is still according to the measure of the other, Eph. v. 18. James v. Rom. xv. 13.

LII. Of the chargers of the Temple. In the tabernacle they had but twelve of them, and they were made of silver; but in the temple they had in all a thousand and thirty. The thirty were made of gold, the rest were made of silver, Numb. vii. 84.

These chargers were not for uses common or profane, but, as I take it, they were those in which the passover, and other meat-offerings, were dressed up, when the people came to eat before God in his holy temple.

The meat, you know, I told you was opposite to milk; and so are these chargers to the bowls, and cups, and flaggons of the temple.

The meat was of two sorts, roast or boiled. Of that which was roasted, was the passover; and of that which was boiled, were the trespass-offerings. Wherefore, concerning the passover, he saith, "Eat not of it raw, nor sodden at all in water, but roast with fire; his head, with his legs, and with the purtenance thereof," Exod. xii. 9.

This roast meat was a type of the body of Christ, as suffering for our sins, the which, when it was roast, was, and is dressed up in chargers, and set before the congregations of the faints.

But what were the chargers a type of?

I also ask, in what chargers our gospel-passover is now dressed up, and set before the people? Is it not in the evangelists, the prophets, and epistles of the apostles? They therefore are the chargers and the ordinance of the supper; in these also are the trespass-offerings, with what is fried in pans, mystically prepared for the children of the Highest.

And why might they not be a type of gospel-sermons.

I answer, I think not so fitly; for, alas! the best of sermons in the world, are but as thin slices cut out of those large dishes. Our ministers are the carvers, good doctrine is the meat, and the chargers in which this meat is found, are the holy canonical scriptures, &c. though, as I said, most properly, the New-Testament of our Lord and Saviour Jesus Christ.

In these is Christ most truly, lively, and amply set before us as crucified, or roasted at the fire of God's law for our sins, that we might live by him through faith, feeding upon him, 2 Cor. iii. 12. Gal. iii. 12. Acts iii. 18—22. xiii. 4. xxvi. 22. 1 Pet. i. 10. Acts vii. 42. xv. 15. xxviii. 23. Rom. xvi. 26. Rev. x. 7.

There is in these chargers, not only meat, but sauce (if you like it) to eat the meat withal; for the passover there are bitter herbs, or sound repentance; and for other, as the thank-offerings, there is holy cheerfulness and prayers to God for grace. All these are set forth before in the holy scriptures, and presented to us thereby, as in the golden chargers of the temple. He that will scoff at this, let him scoff. The chargers were a type of something; and he that can shew a sifter antitype than is here proposed to consideration, let him do it, and I will be thankful to him.

Christians, here is your meat before you; and this know, the deeper you dip it in the sauce, the better it will relish. But let not unbelief teach you such manners, as to make you leave the best bits behind you. For your liberty is to eat freely of the best, of the fat, and of the sweet.

LIII. Of the goings out of the Temple. As to the comings into the temple, of them we have spoken already; namely, of the outer and inner court, as also of the doors of the porch and temple. The coming in was but one strait course, and that a type of Jesus Christ; but the goings out were many. John x. 9. xiv. 6.

Now, as I said, it is insinuated, that the goings out are many, answerable to the many ways which the children of men have invented to apostatize in from God. Christ is the way into, but sin the way out of the temple of God. True, I read not of a description of the goings out of this house, as I read of the coming in. Only when they had Athaliah out thence, she is said to go out by the way by which the horses come into the king's stables, and there she was slain, as it were upon the horse dunghill, 2 Kings xi. 16. 2 Chron. xxiv. 15.

When Uzziah also went out of this house for his transgression, he was cast out of all society, and made to dwell in a kind of pest-house, even to the day of his death, 2 Chron. xxvi. 20, 21.

Thus, therefore, though these goings out are not particularly described, the judgments that followed them that have for their transgressions been thrust out thence, have been both remarkable and tremendous; for, to die upon a dunghill, or in a pest house, and that for wicked actions, is a shameful, a disgraceful thing. And God will still be spreading dung upon the faces of such; no greatness shall prevent it: "Yea, and will take them away with it," Mal. ii. "I will drive them out of my house," says he, "I will love them no more," Hos. ix. 15.

But what are we to understand in gospel-days, by going out of the house of the Lord, for or by sin?

I answer, if it be done voluntarily, then sin leads you out; if it be done by the holy compulsion of the church, then it is done by the judicial judgment of God; that is, they are cut off, and cast out from thence, as a just reward for their transgressions, Lev. xx. 18. xxii. 3. Ezek. xiv. 8. 1 Cor. v. 13.

Well, but whither do they go, that are thus gone out of the temple or church of God?

I answer, not to the dunghill with Athaliah, nor to the pest-house with Uzziah, but to the devil, that is the first step, and so to hell, without repentance. But if their sin be not unpardonable, they may by repentance be recovered, and in mercy tread these courts again. Now, the way to this recovery, is to think seriously what they have done, or by what way they went out from the house of God. Hence the prophet is bid to shew to the rebellious house, first the goings out of

the house, and then the comings in. But, I say, first he bids shew them the goings out thereof, Ezek. xliii. 10, 11.

And this is of absolute necessity for the recovering of the sinner. For until he that has sinned himself out of God's house, shall see what danger he has incurred to himself by this his wicked going out, he will not unfeignedly desire to come in thither again.

There is another thing as to this point to be taken notice of. There is a way by which God also doth depart from this house, and that also is by sin, as the occasion. The sin of man will thrust him out, and the sin of man will drive God out of his own house. Of this you read, Ezek. xi. 22, 23. For this, he saith, "I have forsaken mine house, I have left mine heritage, I have given the dearly beloved of my soul into the hand of her enemies," Jer. xii. 7.

And this also is dreadful: The great sentence of Christ upon the Jews lay much in these words. "Your house is left unto you desolate:" that is, God has left you to bare walls, and to lifeless traditions.

Consider, therefore, of this going out also. Alas! a church, a true church, is but a poor thing, if God leaves, if God forsakes it. By a true church I mean one that is congregated according to outward rule, that has sinned God away, as she had almost quite done that was of Laodicea, Rev. iii.

He that sins himself out, can find no good in the world; and they that have sinned God out, can find no good in the church. A church that has sinned God away from it, is a sad lump indeed. You therefore that are in God's church, take heed of sinning yourselves out thence: also take heed, that while you keep in, you sin not God away, for thenceforth no good is there. "Yea, wo unto them when I depart from them," saith God, Hos. ix. 12.

LIV. Of the singers belonging to the Temple. Having thus far passed through the temple, I come now to the singers there. The singers were many, but all of the church, either Jews or proselytes; nor was there any, as I know of, under the Old-Testament worship, admitted to sing the songs of the church, and to celebrate that part of worship with the saints, but they who, at least in appearance, were so. The song of Moses, of Deborah, and of those that danced before David, with others that you read of, they were all performed, either by Jews by nature, or by such as were proselyted to their religion, Exod. xv. 1. Judges v. 13, 2. 1 Sam. xviii. 6. And such worship then was occasioned by God's appearance for them, against the power of the Gentiles, their enemies.

But we are confined to the songs of the temple, a more distinct type of ours in the church under the gospel.

1. The singers then were many, but the chief of them in the days of David, were, David himself, Asaph, Jeduthan, and Heman, and their sons.

2. In David's time the chief of these singers were two hundred threescore and eight, 1 Chron. xxv.

These singers of old were to sing their songs over the burnt-offering, which were types of the sacrificed body of Christ; a memorial of which offering we have at the Lord's table, the communion of which Christ and his disciples celebrated with a hymn, Matth. xxvi. 30.

And as of old they were the church that did sing in the temple, according to institution, to God; so also they are by God's appointment to be sung by the church in the new. Hence,

1. They are said to be the redeemed that sing. 2. The songs that they sing are said to be the "songs of their redemption," Rev. v. 9, 10. 3. They were and are songs that no man can learn but they. But let us run a little in the parallel.

1. They were of old appointed to sing, that were cunning and skilful in songs. And answerable to that, it is said, "That no man could learn our New-Testament songs, but the hundred and forty and four thousand, which were redeemed from the earth," 1 Chron. xv. 22, Rev. xiv. 3.

2. These songs were sung with harps, psalteries, cymbals, and trumpets; a type of our singing with spiritual joy, from grace in our hearts, 1 Chron. xxv. 6. 2 Chron. xxix. 26—28. Col. iii. 16.

3. The fingers of old were to be cloathed in fine linen; which fine linen was a type of innocency, and an upright conversation. Hence the fingers under the New Testament are said to be virgins, such in whose mouth was no guile, and that were without "fault before the throne of God," 1 Chron. xv. 27. and Rev. xiv. 1—6. See also Rev. vii. 9—16. Ps. xxxiii. 1.

4. The songs sung in the temple were new, or such as were compiled after the manner of repeated mercies that the church of God had received or were to receive. And answerable to this is the church to sing now new songs, with new hearts, for new mercies, Ps. xxxiii. 3. xl. 3. xcvi. cxliv. 9. Rev. xiv. 3.

New songs, I say, are grounded on new matter, new occasions, new mercies, new deliverances, new discoveries of God to the soul, or for new frames of heart; and are such as are most taking, most pleasing, and most refreshing to the soul.

5. These songs of old, to distinguish them from heathenish ones, were called God's songs, the Lord's songs; because taught by him, and learned of him, and enjoined to them, to be sung to his praise. Hence David said, "God had put a new song in his mouth, even praises to our God," 1 Chron. xxv. 7. Ps. xlvii. 6, 7. Ps. cxxxvii. 4. Ps. xl. 3.

6. These songs also were called the songs of Sion, and the songs of the temple, Ps. cxxxvii. 3. Amos viii. 3.

And they are so called as they were theirs to sing there, I say, of them of Zion, and the worshippers in the temple: I say, to sing in the church, by the church, to him who is the God of the church, for the mercies, benefits, and blessings, which she has received from him. Sion-songs, temple-songs, must be sung by Sion's sons, and temple-worshippers.

"The redeemed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads, they shall obtain joy and gladness; and sorrow and sighing shall fly away. Therefore they shall come and sing in the height, or upon the mountain of Zion; and shall flow together thither, to the goodness of the Lord. Break forth into singing, ye mountains, and let the inhabitants of the rock sing," Isa. xlv. 23. xlii. 11.

To sing to God, is the highest worship we are capable of performing in heaven; and it is much if sinners on earth, without grace, should be capable of performing it, according to his institution, acceptably. I pray God it be done by all those that now-a-days get into churches, in spirit and with understanding.

LV. Of the union of the holy and most holy Temple.—That commonly called the temple of God at Jerusalem, considered as standing of two parts, was called the outward, and inward temple, or, the holy, and most holy place. They were built upon one and the same foundation; neither could one go into the holiest, but as through the holy place, 1 Kings iii. 1. vi. 1. 2 Chron. v. 1, 13. vii. 2.

The first house, namely that which we have been speaking of, was a type of the church-militant, and the place most holy a type of the church-triumphant, I say, of the church-triumphant, as it is now.

So then, the house standing of these two parts, was a shadow of the church both in heaven and earth. And for that they are joined together by one and the same foundation, it was to shew, that they above, and we below, are yet one and the self-same house of God. Hence they, and we together, are called, "The whole family in heaven and earth," Eph. iii. 14, 15.

And hence it is said again, that we who believe on earth, "are come to mount Sion, to the city of the living God, the heavenly Jerusalem; are to an innumerable company of angels. To the general assembly, and church of the first-born, which are written in heaven, and to the spirits of just men made perfect, and to God the judge of all, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel," Heb. xii. 22—24.

The difference then betwixt us and them is, not that we are really two, but one body in Christ, in divers places. True we are below stairs, and they above; they in their holy day, and we in our working-day cloaths: they in harbour, but we

in the storm; they at rest, and we in the wilderness; they singing, as crowned with joy; we crying, as crowned with thorns. But I say, we are all of one house, one family, and are all the children of one Father.

This therefore we must not forget, lest we debar ourselves of much of that, which otherwise, while here, we have a right unto. Let us therefore, I say, remember, that the temple of God is but one, though divided, as one may say, into kitchen and hall, above stairs and below; or holy and most holy place. For it stands upon the same foundation, and is called but one, the temple of God; which is built upon the Lord our Saviour.

I told you before, that none of old could go into the most holy, but by the holy place, even by the veil that made the partition between, Exod. xxvi. 33. Lev. xvi. 2, 12, 15. Heb. ix. 7, 8. x. 19.

Wherefore, they are deceived that think to go into the holiest, which is heaven, when they die; who yet abandon, and hate the holy place, while they live.

Nay, Sirs, The way into the holiest, is through the holy place; the way into heaven is through the church on earth; for that Christ is there by his word to be received by faith, before he can by us in person be received in the beatifical vision. The church on earth, is as the house of the women, spoken of in the book of Esther, where we must be dieted, perfumed, and made fit to go into the bridegroom's chamber, or as Paul says, "made meet to be partakers of the inheritance of the saints in light," Eph. ii. Col. i. 12.

LVI. Of the holiest or inner Temple. The most holy place was, as I said, a figure of heaven itself, consequently, a type of that where the most special presence of God is; and where his face is most clearly seen, and the gladness of his countenance most enjoyed, Heb. ix. 23, 24. Exod. xxv. 22. Numb. vii. 89.

The most holy place was dark, it had no windows in it, though there were such round the chambers; the more special presence of God too, on mount Sinai, was in the thick darkness there, 1 Kings viii. 12. 2 Chron. vi. 1. Exod. xix. 9. xx. 21.

1. This holiest therefore being thus made, was to shew that God, as in heaven, to us on earth is altogether invisible, and not to be reached otherwise than by faith. For I say, in that this house had no windows, nothing therein could be seen by the highest light of this world. Things there were only seen by the light of the fire of the altar, which was a type of the shinings of the Holy Ghost, 1 Cor. ii. And hence it is said, notwithstanding this darkness, "He dwelleth in the light, which no man can approach unto; none but the high-priest Christ, 1 Tim. vi. 16. 1 Pet. iii. 21, 22.

2. The holiest therefore was thus built, to shew how different our state in heaven will be from this our state on earth. We walk here by one light, by the light of a written word; for that is now a light to our feet, and a lantern to our path. But that place, where there will be no written word, nor ordinances as here, will yet to us shine more light and clear, than if all the lights that are in the world were put together to light one man: "For God is light, and in him is no darkness at all," 1 John i. 5. And in his light, and in the light of the Lamb immediately, we shall live and walk, and rejoice all the days of eternity.

3. This also was ordained thus, to shew, that we, while in the first temple, should live by faith, as to what there was, or as to what was done in the second. Hence it is said, as to that, we walk by faith not by sight, 2 Cor. v.—ix.

The things that are there we are told of, even of the ark of the testimony, and mercy-seat, and the cherubims of glory, and the presence of Christ, and of God; we are, I say, told of them by the word, and believe, and are taken therewith, and hope to go to them hereafter: but otherwise we see them not. Therefore we are said to "look, not at the things that are seen, but at the things that are not seen; for the things that are seen are temporal, but the things that are not seen are eternal," 2 Cor. iv. 18.

4. The people of old were not to look into the holiest, lest they died, (Numb. xvii. 13.) save only their high-priest, he might go into it: To shew that we, while here, must have a care of vain speculations, for there is nothing to be seen by us while here,

here, in heaven, otherwise than by faith in God's eternal testament: True, we may now come to the holiest, even as nigh as the first temple will admit us to come; but it must be by blood and faith, not by vain imagination, sense, or carnal reason.

5. This holiest of all was four-square every way, both as to height, length, and breadth. To be thus, is a note of perfection, as I have shewed elsewhere; wherefore it was on purpose thus built; to shew us, that all fulness of blessedness is there, both as to the nature, degree, and duration. "So when that which is perfect is come, that which is in part shall be done away," 1 Cor. xiii. 8—10. Heb. x. 19—22.

LVII. Of the vail of the Temple. The vail of the temple was a hanging, made of "blue and purple, and crimson, and fine linen, and there were cherubims wrought thereon," Exod. xxvi. 31, 32.

1. This vail was one partition betwixt the holy and most holy place; and I take it, it was to keep from the sight of the worshippers the things most holy, when the high-priest went in thither, to accomplish the service of God, Exod. xxvi. 33. 2 Chron. iii. 14. Heb. ix. 8.

2. The vail was a type of two things.
1. Of these visible heavens through which Christ passed when he went to make intercession for us. And as by the vail, the priest went out of the sight of the people, when he went into the holiest of all: So Jesus Christ, when he ascended, was by the heavens, that great and stretched out curtain, received out of the sight of his people here. Also by the same curtain, since it is become as a tent for him to dwell in, he is still received, and still kept out of our sight: for now we see him not, nor shall, until these heavens be rolled together as a scroll, and pass away like a thing rolled together, Isa. xl. 22. Acts i. 9—11. iii. 19—21. 1 Pet. i. 8.

2. This is that vail thorough which the apostle saith, Jesus, as a forerunner for us, entered into the presence of God. For by the vail here also must be meant the heavens, or outspread firmament thereof; as both Mark and Peter says, "He is gone into heaven, and is on the right hand of God," Mark xvi. 19. 1 Pet. iii. 22.

3. The vail of the temple was made of blue, the very colour of the heavens. Of purple and crimson, and scarlet also, which are the colour of many of the clouds; because of the reflections of the sun. But again,

4. The vail was also a type of the body of Christ. For as the vail of the temple when whole, kept the view of the things of the holiest from us, but when rent, gave place to man to look in unto them; even so the body of Christ while whole, kept the things of the holiest from that view, we, since he was pierced, have of them. Hence we are said to enter into the holiest, by faith, thorough the vail, that is to say, his flesh, Heb. x. 19—22.

But yet, I say, all is by faith: and indeed the renting of the vail that day that Christ was crucified, did loudly preach this to us. For no sooner was the body of Christ pierced, but the vail of the temple rent in twain from the top to the bottom; and so a way was made for a clearer sight of what was there beyond it, both in the type and antitype, Matth. xxvii. 50—53. Heb. x. 19, 20.

Thus you see, that the vail of the temple was a type of these visible heavens, and also of the body of Christ; of the first, because he passed thorough it unto the Father; of the second, because we by it have boldness to come to the Father.

I read also of two other vails, as of that spread over the face of Moses, to the end the children of Israel should not stedfastly behold, and of the first vail of the tabernacle. But of these I shall not in this place speak.

Upon the vail of the temple there were also the figures of cherubims wrought, that is, of angels; to shew, that as the angels are with us here, and wait upon us all the days of our pilgrimage in this world; so when we die, they stand ready, even at the vail, at the door of these heavens, to come when bid, to fetch us, and carry us away into "Abraham's bosom," Luke xvi. 22.

The vail then thus understood, teaches us first where Jesus is, namely, not here, but gone into heaven, from whence we should wait for him. It also teaches us, that if we would even now discern the glories that are in the holiest of all, we must look

look thorough Jesus to them, even thorough the vail, "that is to say, his flesh." Yea, it teaches us, that we may, by faith through him, attain to a kind of presence, at least of the beauty and sweetness of them.

LVIII. Of the doors of the inner temple. 1. Besides the vail, there was a door to the inner temple, and that door was made of olive-tree; "and for the entering in of the oracle, he made doors of olive-tree. The two doors also of olive-tree, and he carved upon them cherubims, and palm-trees, and open flowers, and overlaid them with gold, and spread gold upon the cherubims, and upon the palm-trees," 1 Kings vi. 31.

2. These doors were a type of the gate of heaven, even of that which lets into the eternal mansion-house that is beyond that vail. I told you before, that the vail was a type of the visible heavens, which God has spread out as a curtain, and through which Christ went, when he ascended to the right hand of the Father.

3. Now, beyond this vail, as I said, I find a door, a gate opening with two leaves, as afore we found at the door of the outward temple. These are they which the Psalmist calls to, when he saith, "Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of glory shall come in," Psal. xxiv. 7.

4. The doors of the temple were made of fir, but these, as you see, were made of olive: to shew us by that fat tree, that rich type, with what glory we shall meet, who shall be counted worthy to enter at these gates. The olive-tree has its name from the oil and fatness of its nature, and the doors that let into the holiest, were made of this olive-tree.

5. Cherubims were also carved upon these doors, to shew, that as the angels met us at the temple-door, and as they wait upon us in the temple, and stand also ready at the vail, so even at the gate of the mansion-house, they will be also ready to give us a welcome thither, and to attend us into the presence chamber.

6. Palm-trees also, as they were carved upon the temple-doors, so we also find them here before the oracle, upon the doors that let in thither; to shew, that as Christ gave us the victory at our first entering into faith, so he will finish that victory, by giving of us eternal salvation. Thus is he the author and finisher of our faith. For as sure as at first we received the palm-branch by faith, so surely shall we wear it in our hands, as a token of his faithfulness in the heaven of heavens, for ever, Rev. vii. 9.

7. Open flowers are also carved here; to shew that Christ, who is the door to glory, as well as the door to grace, will be precious to us at our entering in thither, as well as at the first step we took thitherward in a sinful miserable world. Christ will never lose his sweet scent in the nostrils of his church. He is most sweet now, will be so at death, and sweetest of all, when by him we shall enter into that mansion-house prepared for us in heaven.

8. The palm-trees and open flowers may also be a type of the precious ones of God, who shall be counted worthy of his kingdom: the one, of the uprightness of their hearts; the other, of the good favour of their lives. "The upright shall dwell in thy presence; and to him that ordereth his conversation aright, I will shew the salvation of God," Psal. cxl. 13. l. ult.

9. Thus sweet in earth, sweet in heaven; and he that yields the fruit of the gospel here, shall find it for himself, and his eternal comfort, at the gates of glory.

10. All these were overlaid with gold, as you may say, and so they were at the door of the first house. True, but observe here we have an addition. Here is gold upon gold. Gold laid on them, and then gold spread upon that. He overlaid them with gold, and then spread gold upon them. The Lord gives grace and glory, Psal. lxxxiv. 11. Gold and gold. Gold spread upon gold. Grace is gold in the leaf, and glory is gold in plates. Grace is thin gold; glory is gold that is thick. Here is gold laid on, and gold spread upon that; and that both upon the palm-trees and the cherubims. Gold upon the palm-trees, that is on the saints; gold upon the cherubims, that is upon the angels. For, I doubt not, but that the an-

gels

gels themselves shall receive additional glory for the service which they have served Christ and his church on earth.

11. The angels are God's harvest-men, and doubtless he will give them good wages, even glory upon their glory then, *Matth. xiii. 38, 39. xxiv. 31. John iv. 36.*

12. You know harvest-men use to be paid well for gathering in the corn, and I doubt not but so shall these, when the great ingathering is over. But what an entrance into life is here? Here is gold upon gold at the door, at our first step into the kingdom.

LIX. Of the golden nails of the inner temple. I shall not concern myself with all the nails of the temple, as of those made with iron, &c. *1 Chron. xxii. 3.* but only with the golden ones, of which you read, *2 Chron. iii. 4.* where he saith, "And the weight of the nails was fifty shekels of gold. These nails, as I conceive, were all fastened to the place most holy, and of form most apt to that of which they were a figure.

1. Some of them represented Christ Jesus our Lord as fixed in his mediatory office in the heavens; wherefore in one place, when the Holy Ghost speaks of Christ, as he sprang from Judah to be a mediator, saith, "Out of him came the corner (the corner-stone,) out of him the nails," *Zech. x. 4.*

Now since he is here compared to a nail, a golden nail, it is to shew, that as a nail, by driving, is fixed in his place; so Christ, by God's oath, is made an everlasting priest, *Heb. vii. 25.* Therefore, as he saith again, the nail, the Aeronical priesthood, that was fastened in a sure place, should be removed, be cut down, and fall; so he, who has the key of David, which is Christ, *Rev. iii. 7.* shall by God, as "a nail fastened in a sure place, abide;" therefore he says again, "And he shall be for a glorious throne, or mercy-seat, to his Father's house." And moreover, "That they shall hang on him (as on a nail) all the glory of his Father's house, the offspring, and the issue, all vessels of small quantity, from the vessels of cups, even to the vessels of flaggons;" according to that which is written, "And they sang a new song to the Lamb that was slain, saying, Thou art worthy," &c. *Isa. xxii. 20, 22—25. Rev. v. 9, 12.*

And therefore it is again that Christ, under the similitude of a nail, is accounted by saints indeed their great pledge or hope, as he is in heaven, of their certain coming thither. Hence they said of old, "God has given us a nail in his holy place: A nail," says the line, "a pin, a constant and sure abode," says the margin, *Ezra ix. 8.* Now, this nail in his holy place, as was shewed before, is Christ; Christ, as possessed of heaven, and as abiding, and ever living therein for us.

Hence he is called, as there, our head, our life, and our salvation; and also we are said there to be set down together in him, *Eph. i. ult. Col. iii. 3. Eph. ii. 5, 6.*

2. Some of these nails were types of the holy words of God, which for ever are settled in heaven. Types, I say, of their yea and amen. Hence Solomon, in another place, compares the words of the wise God, "to goads and nails, fastened by the masters of the assemblies, which are given from one shepherd." *Eccles. xii. 11.*

They are called goads, because, as such prick the oxen on in their drawing, so God's word pricks Christians on in their holy duties. They are called nails, to shew, that as nails when fastened well in a sure place, are not easily removed; so God's words by his will stand firm for ever. The masters of the assemblies are first, the apostles. The one shepherd is Jesus Christ. Hence the gospel of Christ is said to be everlasting, to abide for ever, and to be more stedfast than heaven and earth, *Isa. xl. 6, 7, 8. 1 Pet. i. 24, 25. Heb. xiii. 20. Rev. xiv. 6. Matth. xxiv. 35.*

The Lord Jesus then, and his holy words, are the golden nails of the temple, and the fixing of these nails in the temple, was to shew, that Christ is the same to day, yesterday, and for ever; and that his word abide, and remain the same for ever and ever. He then that hath Christ, has a nail in the holiest; he that hath a promise of salvation, hath also a nail in heaven, a golden nail in heaven.

LX. Of the floor and walls of the inner Temple. 1. The floor of the oracle was overlaid with cedar, and so also were the walls of this house. "He built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar. He even built for it within, for the oracle, for the most holy place," 1 Kings xvi. 2.

2. In that he doth tell us with what it was ceiled, and doth also thus repeat, saying, for the oracle, for it within, even for the most holy place, it is because he would have it noted, that this only is the place that thus was done.

3. Twenty cubits, that was the length, and breadth, and height of the house; so that by his thus saying he teacheth, that thus it was built round about.

4. The cedar is, if I mistake not, the highest of the trees, Ezek. xxxi. 3—8.

Now in that it is said the house, the oracle, "was ceiled round about therewith," it may be to shew, that in heaven, and no where else, is the height of all perfections.

Perfection in the church on earth, but not such as is in heaven.

1. There is a natural perfection, and so a penny is as natural silver as is a shilling.

2. There is a comparative perfection, and so one thing may be perfect and imperfect at the same time; as a half-crown is more than a shilling, yet less than a crown.

3. There is also that which we call the utmost perfection, and that is it which cannot be added to, or taken from him; and so God only is perfect.

Now, heavenly glory is that which goes beyond all perfection on the earth, as the cedar goes beyond all trees for height. Hence God, when he speaks of his own excellency, set it forth by its height. The high God, the most High, and the high and lofty One; and the Highest, Psal. xcvi. 9. cxxviii. 6. Gen. xiv. 19, 20, 21. Dan. iii. 21. v. 18. Psal. xviii. 13. lxxxv. 7. Luke i. 32. vi. 35. Psal. ix. 2. lvi. 2. xcii. 1. Isa. xiv. 14.

These terms also are ascribed to this house, for that it was the place where utmost perfection dwelt.

I take therefore the cedar in this place to be a note of perfection, even the cedar with which this house was ceiled.

For since it is the wisdom of God to speak to us, oft-times by trees, gold, silver, stones, beasts, fowls, fishes, spiders, ants, frogs, flies, lice, dust, &c. and here by wood; how should we by them understand his voice, if we count there is no meaning in them?

"And the cedar of the house within was carved with knops, and flowers;" all was cedar: There was no stone seen, 1 Kings ix. 18.

Knops and flowers were they with which the golden candlestick was adorned, as you read, Exod. xxv. 33, 35. xxxvii. 10, 21.

The candlestick was a type of the church, and the knops and flowers a type of her ornaments. But what! must heaven be hanged round about with the ornaments of saints! with the fruits of their graces! Well, it is certain, that something more than ordinary must be done with them, since they are "admitted to follow them into the holy place," Rev. xiv. 13. and since, it is said, they shall have a far more exceeding and eternal weight of glory bestowed on them for them in the heavens, 2 Cor. iv. 16, 17.

"All was cedar, there was no stone seen." Take stone in the type for that which was really, and in the anti-type for that which is so mystically, and then it may import to us, that in heaven the anti-type of this holiest, there shall never be any thing of hardness of heart in them that possess it for ever. All imperfection ariseth from the badness of the heart, but there will be no bad hearts in glory. No shortness in knowledge, no crossness of disposition, no workings of lusts, or corruptions will be there, no not throughout the whole heavens. Here alas they are seen, and that in the best of saints, because here our light is mixed with darkness; but there will be no night, nor any stone seen.

"And the floor of the house was overlaid with gold," 1 Kings vi. 30. This is like

like that of which we read of the new Jerusalem that is to come from God out of heaven; says the text, "The street of the city was pure gold;" and like that, of which you read in Exodus, "They saw under the feet of the God of Israel, as it were a paved work of a sapphire stone, and as it were the body of heaven in its clearness," Rev. xxi. 21. Exod. xxiv. 10.

All the visions were rich, but this the richest, that the floor of the house should be covered, or overlaid with gold. The floor and street are walking places, and how rich will our steps be then! Alas! here we sometimes step into the mire, and then again stumble upon blocks and stones. Here we sometimes fall into holes, and have our heel often caught in a snare; but there will be none of these; gold! gold! all will be gold, and golden perfections, when we come into the holy place! Job at best took but his steps in butter, but we then shall take all our steps in the gold of the sanctuary.

LXI. Of the ark of the covenant which was placed in the inner Temple. In the word I read of three arks, to wit, Noah's ark; that in which Moses was hid; and the ark of the covenant of God, Gen. vi. 14. Exod. ii. 3, 5. But it is the ark of the covenant, of which I shall now speak.

"The ark was made of shittim wood, two cubits and a half was the length thereof, and one cubit and a half the breadth thereof, and a cubit and an half the height thereof. It was overlaid with pure gold within and without, and a crown of gold was made for it round about," Exod. xxv. 10, 11.

1. This ark was called the ark of the covenant, as the first that you read of was called Noah's; because, as he in that was kept from being drowned; so the tables of the covenant were kept in this from breaking.

2. This ark, in this, was a type of Christ; for that in him only, and not in the hand of Moses, these tables were kept whole. Moses brake them, the ark keeps them.

3. Not only that wrote on two tables of stone, but that also called the ceremonial was put into the ark to be kept. The two tables were put into the midst of the ark, to answer to this, Thy law is within my heart to do it. But the ceremonial was put into the side of the ark, to shew, that out of the side of Christ must come that which must answer that; for out thence came blood and water; blood, to answer the blood of the ceremonies, and water, to answer the purifyings and rinsings of that law.

The ceremonies therefore were lodged in the side of the ark, to shew, that they should be answered out of the side of Jesus Christ, Exod. xxv. 16, 17. Deut. x. 5. xxxi. 26. Psal. xl. 8. John xix. 34. Heb. x. 7.

4. The ark had the name of God put upon it; yea, it was called the strength of God, and his glory, though made of wood. And Christ is God both in name and nature, though made flesh; "yea more, made to be sin for us," 2 Sam. vi. 2. 2 Chron. vi. 14. xiii. 6. John i. 14. Rom. ix. 5. 2 Cor. v. 21.

5. The ark was carried upon men's shoulders this way and that, to shew how Christ should be carried and preached by his apostles and ministers, into all parts of the world, Exod. xxv. 14. 1 Cor. xv. 15. Matth. xxviii. 19, 20. Luke xxiv. 46, 47.

6. The ark had these testimonies of God's presence accompanying it, as had no other ceremony of the law; and Christ had these signs and tokens of his presence with him, as never had man either in law or gospel. This is so apparent, it needs no proof. And now for a few comparisons more.

1. It was at that that God answered the people, when they were wont to come to inquire of him; and in these last days God has spoken to us by his Son, 1 Chron. xiii. 3. 1 Sam. xiv. 18. Heb. i. 2. John xvi. 23, 24.

2. At the presence of the ark the waters of Jordan stood still, till Israel, the ransomed of the Lord, passed over from the wilderness to Canaan: and it is by the power and presence of Christ that we pass over death; Jordan's antitype, from the wilderness of this world to heaven, Jos. iii. 15, 16, 17. John xi. 25. Rom. viii. 37, 38, 39. 1 Cor. xv. 54—57.

3. Before the ark the walls of Jericho fell down; and at the presence of Christ No. 50.

shall all high towers, and strong holds, and hiding places for sinners be razed and dissolved at his coming, Isa. vi. 20. xxx. 25. ii. 1—6. 2Pet. iii. 10. Rev. xx. 11—13.

4. Before the ark Dagon fell, that idol of the Philistines; and before Christ Jesus devils fell, those gods of all those idols. And he must reign till all his enemies be put under his feet, and until they be made his footstool, 1 Sam. v. 1—4. Mark v. 12. 1 Cor. xv. 25. Heb. x. 13.

5. The Philistines were also plagued for meddling with the ark, while they abode uncircumcised; and the wicked will one day be most severely plagued for their meddling with Christ, with their uncircumcised hearts, 1 Sam. v. 6—13. Psal. l. 46. Matth. xxiv. 51. xxv. 11, 12. Luke xiii. 25—29.

6. God's blessing was upon those that entertained the ark as they should; and much more is, and will his blessing be upon those that so embrace and entertain his Christ, and profess his name sincerely, 2 Sam. vi. 11. Acts iii. 26. Gal. iii. 13, 14. Matth. xix. 27—29. Luke xxii. 28, 29.

7. When Uzzah put forth his hand to stay the ark, when the oxen shook it, as despairing of God's protecting of it, without a human help, he died before the Lord: even so will all those do (without repentance) who used unlawful means to promote Christ's religion, and to support it in the world, 1 Chron. xiii. 9, 10. Matth. xxvi. 52. Rev. 13, 10.

8. The ark, though thus dignified, was of itself but low; but a cubit and a half high: also Christ, though he was the glory of heaven and of God, yet made himself of no reputation, and was found in the likeness of a man, Exod. xxv. 11, 12. Phil. ii. 6—11.

9. The ark had a crown of gold round about upon it, to shew how Christ is crowned by his saints by faith, and shall be crowned by them in glory, for all the good he hath done for them; as also how all crowns shall one day stoop to him, and be set upon his head. This is shewed in the type, Zech. vi. 11, 14. and in the antitype, Rev. iv. 10. xix. 12.

10. The ark was overlaid with gold within and without, to shew, that Christ was perfect in inward grace, and outward life; in spirit and in righteousness, John i. 12—14. 1 Pet. ii. 22.

11. The ark was placed under the mercy-seat, to shew that Jesus Christ, as Redeemer, brings and bears, as it were, upon his shoulders, the mercy of God to us, even "in the body of his flesh, thorough death," Exod. xxv. 21. Eph. iv. 23. v. 1, 2.

12. When the ark was removed far from the people, the godly went mourning after it; and when Christ is hid, or taken from us, "then we mourn in those days," 2 Sam. vii. 2. Mark ii. 19, 20. Luke v. 34, 35. John xvi. 20—22.

13. All Israel had the ark again, after their mourning-time was over; and Christ, after his people have sorrowed for him a while, and will see them again, "and their hearts shall rejoice," John xvi. 1, 2, 3, 20, 21, 22.

By all these things, and many more that might be mentioned, it is most evident, that the ark of the testimony was a type of Jesus Christ; and take notice a little of that which follows, namely, that the ark at last arrived to the place most holy, Heb. ix. 3, 4.

That is, after its wanderings, for the ark was first made to wander like a non-inhabitant, from place to place; now hither, and then thither; now in the hands of enemies, and then abused by friends; yea, it was caused to rove from place to place, as that of which the world was weary. I need instance to you for proof none other place than the 5th, 6th, and 7th chapters of the first book of Samuel; and, answerable to this, was our dear Lord Jesus posted backwards and forwards, hither and thither, by the force of the rage of his enemies.

2. He was hunted into Egypt so soon as he was born, Matth. ii. 2. Then he was driven to live in Galilee the space of many years.

3. Also when he shewed himself to Israel, they drove him sometimes into the wilderness, sometimes into the desert, sometimes into the sea, and sometimes into the mountains, and still in every one of these places he was either haunted or hunted by new enemies.

And, last of all, the Pharisees plot for his life; Judas sells him, the priests buy him, Peter denies him, his enemies mock, scourge, buffet, and much abuse him. In fine, they get him condemned, and crucified, and buried; but at last God commanded, and took him to his place, even within the vail, and sets him to bear up the mercy-seat, where he is to this very day, being our ark to save us; as Noah's did him, as Moses's did him; yea, better, as none but Christ doth save his own.

LXII. Of the placing of the ark in the holiest or inner Temple. 1. The ark, as we have said, and as the text declares, when carried to its rest, was placed in the inner temple, or in the most holy place, even under the "wings of the cherubims. And the priests brought in the ark of the covenant of the Lord unto his place, to the oracle of the house, unto the most holy place, even under the wings of the cherubims," Exod. xxvi. 33. xxxix. 35. 1 Kings viii. 3. 2 Chron. v. 7.

2. Before this, as was said afore, the ark was carried from place to place, and caused to dwell in a tent under curtains, as all our fathers did; to shew that Christ, as we, was made for a time to wander in the world, in order to his being possessed of glory, 2 Sam. vii. 1, 2, 6. Heb. xi. 9. John i. 10. xvi. 28. iii. 13.

3. But now, when the ark was brought into the holiest, it is said to be brought into its place. This world then was not Christ's place, he was not from beneath, he came from his Father's house; wherefore while here, he was not at his place, nor could until he ascended up where he was before, John viii. 23. xvi. 28. vi. 62. iii. 13.

4. Christ's proper place, therefore, is the holiest: His proper place, as God, as Priest, as Prophet, as King, and as the Advocate of his people. Here, with us, he has no more to do, in person, as mediator. If he were on earth, he should not be a priest, &c. His place and work is now above with his Father, and before the angels, Acts v. 31. 1 Pet. iii. 22. Heb. iv. 14. viii. 4. ix. 24. 1 John ii. 1, 2. Rev. i. 1, 2.

5. It is said, the ark was brought to the oracle of the house. Solomon was not content to say, it was brought into the holiest; but he saith, his place was the oracle, the holy oracle, that is, the place of hearing: For he, when he ascended, had somewhat to say to God on the behalf of his people. To the oracle, that is, to the place of revealing: For he also was there to receive, and from thence to reveal to his church on earth, something that could not be made manifest but from this holy oracle. There therefore he is with the two tables of testimony in his heart, as perfectly kept; he also is there with the whole fulfilling of the ceremonial law in his side, shewing and pleading the perfection of his righteousness, and the merit of his blood with his Father, and to receive and to do us good, who believe in him, how well pleased the Father is with what he has done in our behalf.

6. "Into the most holy place." By these words is shewed, whither also the ark went, when it went to take up its rest. And in that this ark was a type of Christ in this, it is to shew or further manifest, that what Christ doth now in heaven, he doth it before his Father's face. Yea, it intimates, that Christ even there makes his appeals to God, concerning the worth of what he did on earth, to God the judge of all: I say, whether he ought not for his suffering-sake to have granted to him his whole desire, as Priest and Advocate for his people.

"Wilt thou," said Festus to Paul, "go up to Jerusalem, and there be judged of these things before me?" Acts xxv. 9. Why this our blessed Jesus was willing, when here, to go up to Jerusalem to be judged; and being misjudged there, he made his appeal to God, and is now gone thither, even into the holy place, even to him that is judge of all, for his verdict upon his doing; and whether the souls for whom he became undertaker, to bring them to glory, have not by him a right to the kingdom of heaven.

7. "Under the wings of the cherubims." This doth further confirm our words; for having appealed from earth to heaven, as the ark was set under the wings of the cherubims, so he, in his interceding with God, and pleading his merits for us, doth it in the presence and hearing of all the angels in heaven,

And thus much of the ark of the covenant, and of its antitype. We come next to speak of the mercy-seat.

LXIII. Of the mercy-seat, and how it was placed in the holy Temple. The mercy-seat was made in the wilderness, but brought up by Solomon, after the temple was built, with the rest of the holy things, 2 Chron. v. 2—10.

The mercy-seat, as I have shewed of the ark, was but low: "Two cubits and a half was the length, and a cubit and a half the breadth thereof:" but the height thereof "was without measure."

1. The length and breadth of the mercy-seat is the same with that of the ark; perhaps to shew us, that the length and breadth of the mercy of God to his elect, is the same with the length and breadth of the merits of Christ, Exod. xxv. 10, 17.

Therefore we are said to be justified in him, blessed in him, even according to the purpose which God proposed in him.

2. But in that the mercy-seat is without measure, as to the height, it is to shew, that would God extend it, it is able to reach even them that fall from heaven, and to save all that ever lived on earth, even all that are now in hell. For there is not only bread enough for them that shall be saved, but bread enough and to spare, Luke xv. 17.

"And thou shalt," says God, "put the mercy-seat above upon the ark," Thus he said to Moses, and this was the place which David assigned for it, Exod. xxv. 21. 1 Chron. xxviii. 11.

Now, its being by God's ordinance placed thus, doth teach us many things.

1. That mercy's foundation to us is Christ. The mercy-seat was set upon the ark of the testimony, and there it rested to us-ward. Justice would not, could not have suffered us to have had any benefit by mercy, had it not found an ark, a Christ to rest upon. "Deliver him," saith God, "from going down into the pit, I have found a ransom," Job xxxiii. 24.

2. In that it was placed above, it doth shew also that Christ was of mercies ordaining a fruit of mercy. Mercy is above, is the ordainer; God is love, and sent of love his Son to be the Saviour and propitiation for our sins, John iii. 16. 1 John iv. 10.

3. In that the mercy-seat and ark were thus joined together, it also shews, that without Christ mercy doth not act. Hence, when the priest came of old to God for mercy, he did use to come into the holy place with blood; yea, and did use to sprinkle it upon the mercy-seat, and before it, seven times. Take away the ark, and the mercy-seat will fall, or come greatly down at least: So take away Christ, and the flood-gate of mercy is let down, and the current of mercy stopt. This is true, for so soon as Christ shall leave off to mediate, will come the eternal judgment.

4. Again, in that the mercy-seat was set above upon the ark, it teacheth us to know that mercy can look down from heaven, though the law stand by and looks on; but then it must be in Christ, as kept there, and fulfilled by him for us. The law out of Christ is terrible as a lion; the law in him is meek as a lamb. The reason is, for that it finds in him enough to answer for all their faults, that come to God for mercy by him. "Christ is the end of the law for righteousness;" and if that be true, the law for that can look no further, whoever comes to God by him. The law did use to sentence terribly, until it was put into the ark to be kept; But after it was said, "It is there to be kept," we read not of it as afore, 1 Kings viii. 9. 2 Chron. v. 10. Rom. x. 4.

5. Let them then that come to God for mercy, be sure to come to him by the ark, Christ. For grace, as it descends to us from above the mercy-seat, so that mercy-seat doth rest upon the ark. Wherefore, sinner, come thou for mercy that way: for there, if thou meetest with the law, it can do thee no harm; nor can mercy, shouldst thou elsewhere meet it, do thee good.

Come, therefore, and come boldly to the throne of grace, this mercy-seat, thus borne up by the ark, and "obtain mercy, and find grace to help in time of need," Heb. iv. ult.

Wherefore the thus placing of things in the holiest, is admirable to behold in the word of God: For that indeed is the glass by and through which we must behold this glory of the Lord. Here we see the reason of things; here we see how a just God can have to do, and that in a way of mercy, with one that has sinned against him: It is because the law has been kept by the Lord Jesus Christ; for as you see the mercy-seat stands upon the ark of the covenant, and there God acts in a way of grace towards us, *Exod. xxv. 17-23.*

LXIV. Of the living waters of the inner temple. Although in the holy relation of the building of the temple, no mention is made of these waters, but only of the mount on which, and the materials with which the King did build it, yet it seems to me, that in that mount, and there too where the temple was built, there was a spring of living water. This seems more than probable, by *Ezek. xlvii. 1.* where he saith, "He brought me to the door of the house, and behold, waters issued out from under the threshold of the house eastward, for the fore-front of the house stood toward the east, and the waters came down from under, from the right side of the house, at the south side of the altar."

So again, *Joel iii. 18.* "And a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim." Nor was the spring, wherever was the first appearance of these holy waters, but in the sanctuary, which is the holiest of all, *Ezek. xlvii. 12.* where the mercy-seat stood, which in Revelations is called "The throne of God, and of the Lamb," chap. xxii. 1, 2.

This also is that which the prophet Zechariah means, when he says, "Living waters shall go forth from Jerusalem, half of them toward the former sea, and half of them toward the hinder sea," &c. *Zech. xiv. 8.* They are said to go forth from Jerusalem, because they came down to the city from out of the sanctuary which stood in Jerusalem.

This is that which in another place is called a river of water of life, because it comes forth from the throne, and because it was at the head of it, as I supposed, used in and about temple-worship. It was with this, I think, that the molten sea and the ten lavers were filled, and in which the priests washed their hands and feet when they went into the temple to do service; and that also in which they washed the sacrifices before they offered them to God; yea, I presume, all the washings and rinsings about their worship, was with this water.

This water is said, in Ezekiel and Revelations, to have the tree of life grow on the banks of it, *Ezek. xlvii. Rev. xxii.* and was a type of the word and Spirit of God, by which, both Christ himself sanctified himself, in order to his worship, as high-priest; and also this water is that which heals all those that shall be saved; and by which, they being sanctified thereby also, do all their works of worship and service acceptably, through Jesus Christ our Lord.

This water therefore is said to go forth into the sea, the world, and to heal its fish, the sinners therein; yea, this is that water of which Christ Jesus our Lord saith, "Whosoever shall drink thereof shall live for ever," *Ezek. xlvii. 8, 9, 10, Zech. xiv. 8.*

LXV. Of the chains which were in the oracle or inner temple. As there were chains on the pillars that stood before the porch of the temple, and in the first house; so, like unto them, there were chains in the holiest, here called the oracle.

These chains were not chains in shew, or as carved on wood, &c. but chains indeed, and that of gold; and they were prepared to make a partition "before the oracle within." *1 Kings vi. 21. 2 Chron. iii. 16.*

I told you before, that the holiest was called the oracle, not because in a strict sense the whole of it was so, but because such answer of God was there, as was not in the outward temple; but I think, that the ark and mercy-seat was indeed more specially that called the oracle; "for there will I meet with thee," saith God, "and from above that will I commune with thee." When David said, "I lift my hands toward thy holy oracle;" he meant not so much towards the holiest house, as toward the mercy-seat that was therein. Or, as he saith in the margin, "Toward the oracle of thy sanctuary," *Psal. xxviii. 2.*

1. When therefore he saith "before the oracle," he means, these chains were put

put in the most holy place, before the ark and mercy-seat, to give to Aaron and his sons to understand, that an additional glory was there; for the ark and mercy-seat were preferred before that holy house itself, even as Christ and the grace of God is preferred before the highest heavens. "The Lord is high above all nations, and his glory is above the heavens," Psal. cxliii. 4.

So then, the partition that was made in this house by these chains, these golden chains, was not so much to divide the holy from the place most holy, as to shew that there is in the holiest house, that which is yet more worthy than it.

The holiest was a type of heaven, but the ark and mercy-seat were a type of Christ, and of the mercy of God to us by him; and I trow any man will conclude, if he knows what he says, that the God and Christ of heaven are more excellent than the house they dwell in. Hence David said again, "Whom have I in heaven but thee?" For thou art more excellent than they, Psal. lxxiii. 25.

For though that which is called heaven would serve some, yea, though God himself was out of it, yet none but the God of heaven will satisfy a truly-gracious man: it is God that the soul of this man thirsteth for; it is God that is his exceeding joy, Psal. xlii. 2. lxxiii. 1. cxliii. 6. xvii. ult. xliii. 4.

These chains then, as they made this partition in the most holy place, may teach us, that when we shall be glorified in heaven, we shall yet, even then, and there, know that there will continue an infinite disproportion between God and us. The golden chains that are there, will then distinguish the Creator from the creature.

For we, even we which shall be saved, shall yet retain our own nature, and shall still continue finite beings; yea, and shall there also see a disproportion between our Lord, our head, and us; for though now we are, and also then shall be like him as to his manhood; yea, and shall be like him also, as being glorified with his glory; yet he shall transcend and go beyond us, as to degree and splendor, as far as ever the highest king on earth did shine above the meanest subject that dwelt in his kingdom.

Chains have of old been made use of as notes of distinction, to shew us who are bond men, and who free: Yea, they shall at the day of judgement be a note of distinction of bad and good; even as here they will distinguish the heavens from God, and the creature from the Creator: 2 Pet. ii. 4. Jude 6. Matth. xxii. 13.

True, they are chains of sin and wrath, but these chains of gold; yet these chains, even these also will keep creatures in their place, that the Creator may have his glory, and receive those acknowledgements there from them, which is due unto his Majesty, Rev. iv. and chap. v. 11—15.

LXVI. Of the high-priest, and of his office in the inner Temple. When things were thus ordained in the house most holy, then went the high-priest in thither, according as he was appointed, to do his office, which was to burn incense in his golden censer, and to sprinkle with his finger the blood of his sacrifice, for the people, upon and above the mercy-seat, Exod. xxx. 7—10. Lev. xvi. 11—15.

Now for this special work of his, he had peculiar preparations. 1. He was to be washed in water. 2. Then he was to put on his holy garments. 3. After that he was to be anointed with holy oil. 4. Then an offering was to be offered for him, for the further sitting of him for his office. 5. The blood of this sacrifice must be put some of it upon his right ear, some on the thumb of his right hand, and some on the great toe of his right foot.

This done, some more of the blood, with the anointing oil, must be sprinkled upon him, and upon his garment; for after this manner must he be consecrated to his work as high-priest, Exod. xxix.

His being washed in water, was to shew the purity of Christ's humanity.

His curious robes were a type of all the perfections of Christ's righteousness.

The holy oil that was poured on his head, was to shew how Christ was anointed with the Holy Ghost unto his work, as priest.

The sacrifice of his consecration was a type of that offering Christ offered in the garden, when he mixed his sweat with his own blood, and tears, and cries, when "he prayed to him that was able to save him; and was heard in that he feared;"

for

for with his blood, as was Aaron with the blood of the bullock that was slain for him, was this blessed one besmeared from head to foot, when his sweat, as great drops or clodders of blood, fell down from head, and face, and whole body, to the ground, Luke xxii. 44. Heb. x. 20.

When Aaron was thus prepared, then he offered his offering for the people, and carried the blood within the vail, Lev. xvi. The which Christ Jesus also answered, when he offered his own body, without the gate, and then carried his blood into the heavens, and sprinkled it before the mercy-seat, Heb. xiii. 11, 12. ix. 11, 12, 24.

For Aaron was a type of Christ; his offering, a type of Christ's offering his body; the blood of the sacrifice, a type of the blood of Christ; his garments, a type of Christ's righteousness; the mercy-seat a type of the throne of grace; the incense, a type of Christ's praise; and the sprinkling of the blood of the sacrifice upon the mercy-seat, a type of Christ's pleading the virtue of his sufferings for us in the presence of God in heaven.

"Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high-priest of our profession, Christ Jesus: And seeing we have a great high-priest, that is passed into the heavens, Jesus the Son of God, let us hold fast to our profession; for we have not an high priest, which cannot be touched with the feeling of our infirmities, but was in all points tempted as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need. For every high-priest taken from among men, is ordained for men, in things pertaining to God, that he may offer both gifts and sacrifices for sin, who can have compassion on the ignorant, and on them that are out of the way, for that he himself also is compassed with infirmity.

"This then is our high-priest; and he was made so, not after the law of a carnal commandment, but after the power of an endless life: For Aaron and his sons were made priests without an oath, but this with an oath by him that said unto him, 'The Lord sware, and will not repent: Thou art a priest for ever after the order of Melchisedec.'

"By so much was Jesus made the surety of a better testament; and they truly were many priests, because they were not suffered to continue by reason of death, but this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able to save them to the uttermost that come to God by him, seeing he ever liveth to make intercession for them.

"For such an high-priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high-priests, to offer up sacrifice, first for his own sins, and then for the sins of the people; for this he did once, when he offered up himself. For the law maketh men high-priests which have infirmities; but the word of an oath, which was since the law, maketh the Son, who is consecrated for evermore.

"Now of the things which we have spoken this is the sum; We have such an high-priest who is set down on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the new tabernacle, which the Lord pitched and not man. For every high-priest is ordained to offer sacrifices; wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a high-priest; seeing that there are priests that offer gifts according to the law; who serve unto the example and shadow of heavenly things; as Moses was admonished when he was about to make the tabernacle: for see, saith he, that thou make all things according to the pattern shewed to thee in the mount.

"But Christ being an high-priest of good things to come, by a greater and more perfect tabernacle, that is to say, not of this building, neither by the blood of bulls and calves, but by his own blood, he entered in once into the holy place having obtained eternal redemption for us. For if the blood of goats, bulls, and ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself

himself without spot to God, purge your consciences from dead works, to serve the living God?

“For Christ is not entered into the holy places made with hands, which are the figures of the true: but into heaven itself, now to appear in the presence of God for us. Nor yet that he should offer himself often, as the high-priest entered into the holiest every year with the blood of others, for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, and after this the judgement; so Christ was once offered to bear the sins of many: And to them that look for him, shall he appear the second time without sin unto salvation,” Heb. iii. 1, 2. iv. 14, 15. v. 1, 2. vii. 16—20. viii. 1—5. ix. 10 to 29.

LXVII. Of the high-priest's going into the holiest alone. As it was the privilege of the high-priest to go into the holiest alone, so there was something of mystery also, to which I shall speak a little: “There shall (says God) be no man in the tabernacle of the congregation, when Aaron goeth in to make an atonement in the holy place, until he comes out, and have made an atonement for himself, and for his household, and for all the congregation of Israel,” Lev. xvi. 17, &c.

The reason is, for that Christ is mediator alone; he trod the wine-press alone; and of the people there was none with him to help him there, Isa. lxiii. 3. 1 Tim. ii. 5.

Of the people there was none to help him to bear his cross, or in the management of the first part of his priestly office: Why then should there be any to share with him in his executing of the second part thereof? Besides, he that helps an intercessor, must himself be innocent, or in favour, upon some grounds not depending on the worth of the intercessor. But as to the intercession of Christ, who can come in to help upon the account of such innocency or worth? Not the highest angel; for there is none such but one, wherefore he must do that alone. Hence it is said, he went in alone, is there alone, and there intercedes alone. And this is manifest, not only in the type Aaron, but in the antitype Christ Jesus, Heb. vi. 19, 20. ix. 7—12, 23, 24.

I do not say that there is no man in heaven but Jesus Christ; but I say, he is there to make intercession for us alone. Yea, the holy text says more. “I go (saith Christ) to prepare a place for you; and if I go and prepare a place for you, I will come again and take you to myself, that where I am, there ye may be also,” John xiv. 1—4.

This text seems to insinuate, that Christ is in the holiest or highest heavens alone; and that he there alone must be until he has finished his work of intercession; for not till then, he comes again to take us to himself.

Let us grant Christ the pre-eminence in this, as also in all other things; for he is intercessor for his church, and makes it for them in the holiest alone. It is said he is the light that no man can approach unto.

LXVIII. Of the high-priest's going in thither but once a year. As the high-priest went into the holiest, when he went in thither alone; so to do that work, he went in thither but once a year. “Thou shalt not come at all times (saith God to him) into the holy place, within the vail, before the mercy-seat, which is upon the ark, that thou die not,” Lev. xvi. 2.

And as he was to go in thither but once a year, so not then neither, unless clothed and adorned with his Aaronical holy robes. Then he was to be clothed, as I hinted before, with the holy robes, the frontlet of gold upon his forehead, the names of the twelve tribes upon his breast, and the jingling bells upon the skirts of his garment; nor would all this do, unless he went in thither with blood, Exod. xxviii. Lev. xvi.

Now, this once a-year, the apostle taketh special notice of, and makes great use of it. “Once a year (saith he) this high-priest went in thither:” once a-year, that is, to shew, that Christ should once in the end of the world, go into heaven itself, to make intercession there for us. For by this word year, he shews the

the term and time of the world is meant; and by once in that year, he means once in the end of the world.

Not (saith he) that he should offer himself often: as the high-priest entered into the holy place every year with the blood of others: For then must he often have suffered, since the foundation of the world. But now once in the end of the world hath he appeared to put away sin, by the sacrifice of himself, Heb. ix.

And having thus once offered his sacrifice without the vail, he is now gone into the holiest, to perfect his work of mediation for us: Not into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us.

Now if our Lord Jesus is gone indeed, now to appear in the presence of God for us; and if this now be the once a-year that the type speaks of; the once in the end of the world, as our apostle says; then it follows, that the people of God should all stand waiting for his benediction that to them he shall bring with him when he shall return from thence. Wherefore he adds, "Christ was once offered to bury the sins of many, and to them that look for him shall he appear the second time without sin unto salvation."

This therefore shews us the greatness of the work that Christ has to do at the right hand of God, for that he stays there so long. He accomplished all the first part of his priesthood in less than forty years, if you take in the making of his holy garments and all; but about this second part thereof, he has been above in heaven above sixteen hundred years, and yet has not done.

This therefore calls for faith and patience in saints, and by this he also tries the world; so that they, in mocking manner, begin to say already, "Where is the promise of his coming?" 2 Pet. iii. 4.

But I say again, "We must look and wait."

If the people waited for Zacharias, and wondered that he staid so long, because he staid in the holy place somewhat longer than they expected, no marvel if the faith of the world about Christ's coming is fled and gone long ago, yea, and that the children also are put to wait, since a scripture little-while doth prove so long. For that which the apostle saith, "yet a little while," doth prove to some to be a very long little, John xvi. Heb. x. 37.

True, Zacharias had then to do with angels, and that made him stay so long. O but Jesus is with God, before him, in his presence, talking with him, swallowed up in him, and with his glory, and that is one cause he stays so long. He is there also pleading his blood for his tempted ones, and interceding for all his elect, and waits there till all his be fitted for, and ready to enter into glory. I say, he is there, and there must be till then; and this is another reason why he doth stay the time we count so long.

And indeed it is a wonder to me, that Jesus Christ our Lord should once think, now he is there, of returning hither again, considering the ill treatment he met with here before. But what will not love do? Surely he will never touch the ground again, had he not a people here that cannot be made perfect, but by his coming to them. He also is made judge of quick and dead, and will get him glory in the ruin of them that hate him.

His people are as himself to him. Can a loving husband abide to be always from a beloved spouse? Besides, as I said, he is to pay the wicked off, for all their wickedness, and that in that very place where they have committed it. Wherefore the day appointed for this is set, and he will, and shall come quickly to do it.

For however the time may seem long to us, yet, according to the reckoning of God, it is but a little while since he went into the holiest to intercede. "A thousand years with the Lord is but as one day;" and after this manner of counting, he has not been gone yet full two days into the holiest. "The Lord is not slack concerning his promise, as some men count slackness; he will come quickly, and will not tarry," 2 Pet. iii. Heb. x. 37.

LXIX. Of the cherubims, and of their being placed oyer the mercy-seat in the inner Temple. There were also cherubims in the most holy place, which were set on high above the mercy-seat. See 1 Kings vi. 23—28.

No. 50.

12 A.

1. These

1. These are called by the apostles, The cherubims of glory covering the mercy-seat, Heb. ix. 5.

2. These cherubims were figures of the angels of God, as in other places we have proved.

3. It is said these cherubims were made of image-work, and that in such manner, as that they could, as some think, move their wings by art; wherefore it is said they stretched forth their wings; the wings of the "cherubims spread themselves;" and that the "cherubims spread forth their wings over the place of the ark, and the staves thereof above," 1 Kings vi. 27. 2 Chron. iii. 13. v. 8.

4. I read also of these cherubims, that they had chariots and wheels; by which is taught us how ready and willing the angels are to fetch us when commanded, unto the paradise of God; for these chariots were types of the bosoms of the angels; and these wheels, of the quickness of their motion to come for us when sent. "The chariots of God are twenty thousand, even thousands of angels; the Lord is among them, as in Sinai, in the holy place, 1 Chron. xx. 28. Ezek. xvi. 9, 15, 16, 18, 19, 28. 1 Kings vi. 17. Psal. lxxviii. 17. 2 Kings ii. 11. Dan. ix. 20.

5. What difference, if any, there is between cherubims and seraphims, into that I shall not now inquire; though I believe that there are diverse orders and degrees of angels in the heavens, as there are degrees and diverse orders among men in the world. But that these cherubims were figures of the holy angels, their being thus placed in the holy oracle doth declare; for their dwelling-place is heaven, though they, for our sakes, are conversant in the world, Heb. i.

6. It is said, that these cherubims, in this holy place, did stand upon their feet, to shew, 1. That the angels of heaven are not fallen from their station, as the other angels are. 2. To shew also that they are always ready, at God's bidding, to run with swiftness to do his pleasure. 3. To shew also that they shall continue in their station, being therein confirmed by Jesus Christ, "by whom all things consist," Col. i.

7. It is said their faces were inward looking one to another, yet withal somewhat ascending, to shew that the angels both behold and wonder at the mysteries of grace, as it is displayed to us-ward from off the mercy-seat. "The faces of the cherubims shall look one to another; toward the mercy-seat shall the faces of the cherubims be," Exod. xxv. 20. Chron. iii. 13. 1 Pet. i. 12. Ephef. iii. 10.

1. "Towards the mercy-seat:" They are desirous to see it, and how from hence (I say) mercy doth look towards us. 2. "They look one towards another," to shew that they agree to rejoice in the salvation of our souls, Luke xv. 10.

3. They are said to stand above the mercy-seat, (perhaps,) to shew that the angels have not need of those acts of mercy and forgiveness as we have, who stand below, and are sinners. They stand above it; they are holy. I do not say they have no need that the goodness of God should be extended to them, for it is by that they have been, and are preserved; but they need not to be forgiven, for they have committed no iniquity.

4. They stand there also with wings stretched out, to shew how ready, if need be, the angels are to come from heaven to preach this gospel to the world, Luke ii. 9-14.

5. It is said in this, that thus standing, their wings did reach from wall to wall; from one side of this holy house to the other, to shew, that all the angels within the boundaries of the heavens, with one consent, and one mind, are ready to come down to help and serve, and do for God's elect at his command.

It is said also, that their wings are stretched on high, to shew that they are only delighted in those duties which are enjoined them by the high and lofty One, and not inclined, no not to serve the saints in their sensual or fleshly designs. It may be also to shew, that they are willing to take their flight from one end of heaven to the other, to serve God and his church for good, Matth. xiii. 48, 49. xxiv. 31. xxv. 31. 2 Thess. i. 7, 8.

LXX. Of the figures that were upon the walls of the inner Temple. The wall of the inner temple, which was a type of heaven, was, as I have already told you, ceiled with cedar from the bottom to the top. Now by the vision of Ezekiel, it is said this wall was carved with cherubims and palm-trees: "So that a palm-tree was between a cherub, and every cherub had two faces: so that the face of a man was toward the palm-tree on the one side, and the face of a young lion toward the palm-tree on the other side. It was made thorough all the house round about; from the ground to above the door were the cherubims and the palm-trees made," Ezek. xli. 17—20.

1. As to these cherubims and palm-trees, I have already told you what I think them to be figures of. The cherubims are figures of the holy angels, and the palm-trees of upright ones: we therefore here are to discourse only of the placing of them in the heavens.

2. Now you see the palm-trees in the holiest are placed between a cherub and a cherub, round about the house, which methinks should be to signify, that the saints shall not there live by faith and hope, as here, but in the immediate enjoyment of God; for to be placed between the cherubims, is to be placed where God dwells; for holy writ says plainly, He dwells between the cherubims, even where, here it is said, these palm-trees, or upright ones, are placed, 1 Sam. iv. 4. 2 Kings xix. 15. 1 Chron. xiii. 6. Psal. lxxx. 1. Isa. xxxvii. 16.

The church on earth is called God's house, and he will dwell in it for ever; and heaven itself is called God's house, and we shall dwell in it for ever, and that between the cherubims. This is more than grace, this is grace and glory, glory indeed.

3. To dwell between the cherubims, may also be to shew, that there we shall be equal to the angels. Mark, here is a palm-tree and a cherub, a palm-tree and a cherub. Here we are a little lower, but there we shall not be a whit behind the very chief of them. A palm-tree and a cherub, an upright one between the cherubs, will then be round about the house; we shall be placed in the same rank, "neither can they die any more, for they are equal to the angels," Luke xx. 36.

4. The palm-trees thus placed, may be also to shew us, that the elect of God shall there take up the vacancies of the fallen angels; they for sin were cast down from the holy heavens; and we by grace shall be caught up thither, and be placed between a cherub and a cherub. When I say their places, I do not mean the sickleness of that state, that they for want of electing love did stand in while in glory; for the heavens, by the blood of Christ, is now to us become a purchased possession; wherefore, as we shall have their place in the heavenly kingdom, so, by virtue of redeeming blood, we shall there abide, and go no more out; for by that means that kingdom will stand to us unshaken, Heb. ix. 12. xii. 22, 23, 24, 28. Rev. iii. 12.

5. These palm-trees, I say, seem to take their places, who for sin were cast from thence. The elect therefore take that place in possession, but a better crown for ever. Thus "Israel possessed that of the Canaanites," and David Saul's kingdom, and Matthias the apostleship of Judas, Acts i. 20—26.

6. Nor were the habitations which the fallen angels lost, excepting that which was excepted before, at all inferior to theirs that stood; for their captain and prince is called son of the morning, for he was the antitype thereof, Isa. xiv. 12.

7. Thus you see they were placed from the ground, up to above the door; that is, from the lowest to the highest angel there: For as there are great saints and small ones in the church on earth, so there are angels of divers degrees in heaven, some greater than some; but the smallest saint, when he gets to heaven, shall have an angel's dignity, an angel's place: From the ground, you find a palm-tree between a cherub and a cherub.

8. And every cherub had two faces; so here; but I read in chap. x. that they had four faces apiece: The first was the face of a cherubim; the second the face of a man; the third the face of a lion; and the fourth the face of an eagle.

9. They had two faces apiece; not to shew that they were of a double heart, "for their appearance and themselves was the same, and they went every one straight forward," Ezek. x. 22.

These two faces, then, were to shew here the quickness of their apprehension, and their terribleness to execute the mind of God. The face of a man signifies them masters of reason; the face of a lion, "the terribleness of their presence," 1 Cor. xiii. 12. Judges xiii. 6.

In another place I read of their wheels; yea, that themselves, their whole bodies, their backs, their hands, their wings, and their wheels, "were full of eyes round about," Ezek. i. 18. x. 12.

And this is to shew us how knowing and quick-sighted they are in all providences and dark dispensations, and how nimble in apprehending the mischievous designs of the enemies of God's church, and so how able they are to undermine them. And forasmuch also as they have the face of a lion, we by that are shewed how full of power they are, to kill and to destroy, when God says, Go forth and do so.

Now, with these we must dwell and cohabit, a palm-tree and a cherub; a palm-tree and a cherub, must be from the ground to above the door, round about the house; the heavens.

"So that the face of a man was toward the palm-tree on the one side, and the face of a young lion toward the palm-tree on the other side."

By these two faces may be also shewed, that we in the heavens shall have glory sufficient to familiarize us to the angels. Their lion-like looks, with which they used to fright the biggest saint on earth, as you have it, Gen. xxxii. 30. Judges xiii. 15, 22. shall then be accompanied with the familiar looks of a man. Then angels and men shall be fellows, and have to do with each as such.

Thus you see something of that little I have found in the temple of God.

Sighs from Hell; or, The Groans of a damned Soul.

Discovering, from Luke vi. the lamentable Estate of the Damned: And may fitly serve as a Warning-Word to Sinners, both old and young, by Faith in Jesus Christ, to avoid the same Place of Torment. With a Discovery of the Usefulness of the Scriptures, as our Safe-Conduct for avoiding the Torments of Hell.

The AUTHOR to the READER.

FRIEND, Because it is a dangerous thing to be walking towards the place of darkness and anguish; and again, because it is (notwithstanding) the journey that most of the poor souls in the world are taking, and that with delight and gladness, as if there was the only happiness to be found; I have therefore thought it my duty, (being made sensible of the danger that will befall those that fall therein), for the preventing of thee, (O thou poor man or woman!) to tell thee, by opening this parable, what sad success those souls have had, and are like to have, that have been, or shall be found, persevering therein.

We use to count him a friend that will forewarn his neighbour of the danger when he knoweth thereof, and doth also see that the way his neighbour is walking in doth lead right thereto, especially when we think that our neighbour may be either ignorant or careless of his way. Why, friend, it may be, nay twenty to one but thou hast been ever since thou didst come into the world, with thy back towards heaven, and thy face towards hell; and thou, either through ignorance or carelessness, (which is as bad, if not worse), hast been running full hastily that way ever since. Why, I beseech thee put a little stop to thy earnest race, and

take

take a view of what entertainment thou art like to have, if thou do in deed and in truth persist in this thy course. "Thy way leads down to death, and thy steps take hold on hell," Prov. v. 5. It may be the path indeed is pleasant to the flesh; but the end thereof will be bitter to thy soul. Hark! dost thou not hear the bitter cries of them that are but newly gone before? Saying, "Let him dip the tip of his finger in water, and cool my tongue, that is so tormented in this flame," Luke xvi. Dost thou not hear them say, Send out from the dead, to prevent my father, my brother, and my father's house, from coming into this place of torment? Shall not then these mournful groans pierce thy flinty heart? Wilt thou stop thine ears, and shut thy eyes? And wilt thou not regard? Take warning and stop thy journey before it be too late. Wilt thou be like the silly fly, that is not quiet unless she be either intangled in the spider's web, or burned in the candle? Wilt thou be like the bird that hasteth to the snare of the fowler? Wilt thou be like that simple one named in the 7th of Proverbs, that will be drawn to the slaughter by the cord of a silly lust? O, sinner, sinner, there are better things than hell to be had, and at a cheaper rate by the thousandth part! O (there is no comparison) there is heaven, there is God, there is Christ, there is communion with an innumerable company of saints and angels: Hear the message then that God doth send, that Christ doth send, that saints do bring, nay, that the dead do send unto thee: "I pray thee therefore that thou wouldst send him to my father's house; if one went to them from the dead they would repent. How long ye simple ones will you love simplicity? And ye scorers delight in scorning? And ye fools hate knowledge? Turn ye at my reproof, and behold, saith God, I will pour out my Spirit upon you; I will make known my words unto you." I say, hear this voice, O silly one, and turn and live thou sinful soul, lest he make thee hear that other saying, "But, because I have called, and you have refused, I have stretched out my hand, and no man regarded; I also will laugh at your calamity, and mock when your fear cometh."

O poor soul, if God and Christ did wish thee for thine harm, it would be another matter; then if thou didst refuse, thou mightest have some excuse to make, or fault to find, and ground to make delays. But this is for thy profit, for thy advantage, for the pardoning of thy sins, the salvation of thy soul, the delivering thee from hell-fire, from the wrath to come, from everlasting burnings, into favour with God, Christ, and communion with all happiness, (that is so indeed).

But it may be thou wilt say, All that hath been spoken to in this discourse is but a parable, and parables are no realities.

I could put thee off with this answer, That though it be a parable, yet it is a truth, and not a lye; and thou shalt find it so too, to thy cost, if thou shalt be found a slihter of God, Christ, and the salvation of thy own soul.

But, secondly, know for certain, that the things signified by parables are wonderful realities. O what a glorious reality was there signified by that parable, "The kingdom of heaven is like to a net that is cast into the sea!" &c. signifying, that sinners of all sorts, of all nations, should be brought into God's kingdom by the net of the gospel. And, O! how real a thing shall the other part thereof be, when it is fulfilled, which saith, "And when it was full they drew it to the shore, and put the good into vessels, but threw the bad away," Matth. xiii. 47, 48. signifying the mansions of glory that the saints should have, and also the rejection that God will give to the ungodly, and to sinners. And also that parable, what a glorious reality is there in it? which saith, "Except a corn of wheat fall to the ground and die, it abideth alone; but if it die, it doth bring forth much fruit," John xii. 24. To signify, that unless Jesus Christ did indeed spill his blood, and die the cursed death, he should abide alone; that is, have never a soul into glory with him; but if he died, he should bring forth much fruit; that is, save many sinners. And also how real a truth there was in that parable, concerning the Jews putting Christ to death, which the poor dispersed Jews can best experience to their cost! for they have been almost ever since a banished people, and such as have had

God's

God's fore displeasure wonderfully manifested against them, according to the truth of the parable, Matth. xxi. 33—41. O therefore, for Jesus Christ's sake, do not slight the truth, because it is discovered in a parable! For by this argument thou mayst also, say, thou wilt also slight almost all the things that our Lord Jesus Christ did speak; for he spake to them for the most part (if not all) in parables. Why should it be said of thee, as it is said of some? "These things are spoken to them that are without, in parables, that seeing they might not see, and that hearing they might not understand," Luke viii. 10. I say, take heed of being a quarreller against Christ's parables, lest Christ also object against the salvation of thy soul at the judgement-day.

Friend, I have no more to say to thee now. If thou dost love me, pray for me, that my God would not forsake me, nor take his Holy Spirit from me; and that God would fit me to do and suffer what shall be from the world or devil inflicted upon me. I must tell thee, the world rages, they stamp and shake their heads, and say they would be doing; the Lord help me to take all they shall do with patience; and when they smite the one cheek, to turn the other to them, that I may do as Christ hath bidden me; for then the Spirit of God, and of glory, shall rest upon me. Farewell. I am thine, to serve in the Lord Jesus,

JOHN BUNYAN.

Sighs from Hell; or, The Groans of a damned Soul.

LUKE xvi. 19 — 31.

Ver. 19. *There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day.*

THIS scripture was not spoken by our Lord Jesus Christ, to shew you the state of two single persons only, (as some through ignorance of the drift of Christ in his parables do dream), but to shew you the state of the godly and ungodly to the world's end; as is clear to him that is of an understanding heart. For he spake them, to the end that after generations should take notice thereof, and fear, lest they also fall into the same condition.

Now in my discourse upon these words, I shall not be tedious; but as briefly as I may, I shall pass through the several verses, and lay you down some of the several truths contained therein; and the Lord grant that they may be profitable, and of great advantage to those that read them or hear them read.

The 19th and 20th verses also, I shall not spend much time upon, only give you three or four short hints, and so pass to the next verses; for they are the words I do intend most especially to insist upon.

The 19th 20th and 21st verses run thus: "There was a certain rich man which was clothed in purple and fine linen, and fared (deliciously or) sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate full of sores," &c.

1. If these verses had been spoken by Jesus Christ, and no more, all the world would have gone near to have cast a wrong interpretation upon them; I say, if Jesus had said only this much, "There was a certain rich man which fared sumptuously daily, and a certain beggar laid at his gates full of sores," the world would have made this conclusion of them; the rich man was the happy man; for, at the first view, it doth represent such a thing: but take all together, (that is), read the whole parable, and you shall find, that there is no man in a worse condition than he; as I shall clearly hold forth afterward.

2. Again, if a man would judge of men according to outward appearance, he shall oft-times take his mark amiss. Here is a man to outward appearance, appears the only blessed man, better by half than the beggar, inasmuch as he is rich, the beggar poor; he is well clothed, but peradventure the beggar is naked; he hath good food, but the beggar would be glad of dogs meat. ("And he de-

fired

sired to be fed with the crumbs which fell from the rich man's table:") the rich man fares well every day; but the beggar must be glad of a bit when he can get it. O! who would not be in a rich man's state? A wealthy man, sorts of new suits, and dainty dishes every day; enough to make one who minds nothing but his belly, and his back, and his lusts, to say, O that I were in that man's condition! O that I had about me as that man has! Then I should live a life indeed; then should I have heart's ease, good store; then I should live pleasantly, and might say to my soul, "Soul, be of good cheer, eat, drink, and be merry," Luke xii. 19. thou hast every thing plenty, and art in a most blessed condition.

I say, this might be the conclusion with them that judge according to outward appearance. But if the whole parable be well considered, you will see, Luke xxvi. 15. that which is had in high estimation with men, is an abomination in the sight of God. And again, Job xvi. 20-22. that condition that is the saddest condition according to outward appearance, is oft-times the most excellent; for the beggar had ten thousand degrees the best of it, though to outward appearance his state was the saddest; from whence we shall observe thus much:

1. That those who judge according to outward appearance, do for the most part judge amiss, John vii. 24.

2. That they that look upon their outward enjoyments to be tokens of God's special grace unto them, are also deceived, Rev. iii. 17. For as it is here in the parable, a man of wealth, and a child of the devil may make but one person; or, a man may have abundance of outward enjoyments, and yet be carried by the devils into eternal burning, Luke xiii. 10. But this is the trap in which the devil hath caught many thousands of poor souls, namely by getting them to judge according to outward appearance, or according to God's outward blessings.

Do but ask a poor, carnal, covetous wretch, how he should know a man to be in a happy state; and he will answer those that God blesseth, and giveth abundance of this world unto; when, for the most part, they are they that are the cursed men. Alas, poor men! they are so ignorant as to think, that because a man is increased in outward things, and that by a small stock, therefore God doth love that man with a special love, or else he would never do so much for him, never bless him so, and prosper the work of his hands. Ah, poor soul! it is the rich man that goes to hell. And the rich man died, and in hell, mark, in hell he lift up his eyes, &c.

Methinks to see how the great ones of the world will go strutting up and down the streets sometimes, it makes me wonder. Surely they look upon themselves to be the only happy men; but it is because they judge according to outward appearance; they look upon themselves to be the only blessed men, when the Lord knows the generality are left out of that blessed condition. "Not many wise men after the flesh, not many mighty, not many noble are called," 1 Cor. i. 26. Ah! did they that do now so brag, that no body dare scarce look on them, but believe this, it would make them hang down their heads and cry, O give me a Lazarus's portion!

I might here enlarge very much, but I shall not; only thus much I shall say to you that have much of this world, have a care that you have not your portion in this world: Take heed that it be not said to you hereafter, when you would very willingly have heaven, Remember in your lifetime you had your good things; in your lifetime you had your portion, Psal. xvii. 14.

And, friend, thou that seekest after this world, and desirest riches, let me ask thee this question: Wouldst thou be content that God should put thee off with a portion in this life? Wouldst thou be glad to be kept out of heaven with a back well clothed, and a belly well filled with the dainties of this world? Wouldst thou be glad to have all thy good things in thy lifetime, to have thy heaven to last no longer than while thou dost live in this world? Wouldst thou be willing to be deprived of eternal happiness and felicity? If thou say no, then have a care of the world and thy sins; have a care of desiring to be a rich man, "lest thy table be made a snare unto thee," Psal. lxxix. 22. lest the wealth of this world do bar thee out

out of glory. For, as the apostle saith, "They that will be rich, do fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in perdition and destruction," 1 Tim. vi. 9. Thus much in general: but now, particularly.

These two men here spoken of (as I said), do hold forth to us the state of the godly and ungodly; the beggar holdeth forth the godly and the rich man the ungodly. "There was a certain rich man," &c.

But why are the ungodly held forth under the notion of a rich man?

1. Because Christ would not have them look too high, as I said before, but that those who have riches would have a care that they be not all their portion, Jam. i. 10—12. 1 Tim. vi. 17.

2. Because rich men are most liable to the devil's temptations, are most ready to be puffed up with pride, stoutness, cares of this world, in which things they spend most of their time in lusts, drunkenness, wantonness, idleness, together with other works of the flesh; "For which things sake, the wrath of God cometh upon the children of disobedience," Col. iii. 6.

3. Because he would comfort the hearts of his own, which are most commonly of the poorer sort: but God hath chosen the poor, despised, and base things of this world, 1 Cor. i. 26. Should God have set the rich man in the blessed state, his children would have concluded, being poor, that they had no share in the life to come.

And again, had not God given such a discovery of the sad condition of those that are for the most part rich men, we should have had men conclude absolutely, that the rich are the blessed men. Nay, albeit the Lord himself doth so evidently declare, that the rich ones of the world are for the most part in the saddest condition, yet they, through unbelief, or else presumption, do harden themselves, and seek for the glory of this world, as though the Lord Jesus Christ did not mean as he said, or else that he will say more than shall assuredly come to pass: but let them know, that the Lord hath a time to fulfil what he had a time to declare, for the scripture cannot be broken, John x. 35.

But again, the Lord by his word doth not mean those are ungodly who are rich in the world, and no other; for then must all those that are poor, yet graceless and vain men, be saved, and delivered from eternal vengeance, which would be contrary to the word of God; which saith, that together with the kings of the earth, and the great men, and the chief captains, and the mighty men, there are bondmen or servants, and slaves, that cry out at the appearance of the Almighty God, and his Son Jesus Christ to judgment, Rev. vi. 15.

So that though Christ doth say, "There was a certain rich man," yet you must understand, he meaneth all the ungodly, rich or poor. Nay, if you will not understand it so now, you shall be made to understand it to be so meant at the day of Christ's second coming, when all that are ungodly shall stand at the left hand of Christ with pale faces, and guilty consciences, with the vials of the Almighty's wrath ready to be poured out upon them. Thus much in brief touching the 19th verse. I might have observed other things from it, but now I forbear, having other things to speak of at this time.

Ver. 20. And there was a certain beggar named Lazarus, which was laid at his gate full of sores.

THIS verse doth chiefly hold forth these things. 1. That the saints of God are a poor contemptible people: "There was a certain beggar." If you understand the word beggar, to hold forth outward poverty, or scarcity in outward things, such are saints of the Lord, for they are for the most part a poor, despised, contemptible people. But if you allegorize it, and interpret it thus, they are such as beg earnestly for heavenly food; this is also the spirit of the children of God, and it may be, and is a truth in this sense; though not so naturally gathered from this scripture. 2. "That he was laid at his gate full of sores." These words hold forth the distempers of believers, saying, "He was full of sores," which may

may signify the many troubles, temptations, persecutions, and afflictions in body and spirit, which they meet withal while they are in the world; and also the entertainment they meet with at the hands of those ungodly ones who live upon the earth. Whereas it is said, "He was laid at his gate full of sores;" mark, he was laid at his gate, not in his house; that was thought too good for him, but he was laid at his gate full of sores. From whence observe, That the ungodly world do not desire to entertain and receive the poor saints of God into their houses. If they must needs be somewhere near unto them, yet they shall not come into their houses, but shut them out of doors; if they will needs be near us, let them be at the gate. "And he was laid at the gate full of sores." 2. Observe, that the world are not at all touched with the afflictions of God's children, for all they are full of sores; a despised, afflicted, tempted, persecuted people, the world doth not pity; no, but rather labour to aggravate their trouble, by shutting them out of doors; sink or swim, what cares the world? they are resolved to disown them; they will give them no entertainment; if the lying in the streets will do them any good, if hard usage will do them any good, if to be disowned, rejected, and shut out of doors by the world will do them any good, they shall have enough of that; but otherwise no refreshment, no comfort from the world. "And he was laid at his gate full of sores."

Ver. 21. *And desiring to be fed with the crumbs which fell from the rich man's table: Moreover, the dogs came, and licked his sores.*

BY these words our Lord Jesus doth shew us the frame of a Christian's heart, and also the heart and carriage of worldly men towards the saints of the Lord. The Christian's heart is held forth by this, that any thing will content him while he is on this side glory. "And he desired to be fed with the crumbs;" the dogs meat, any thing. I say, a Christian will be content with any thing, if he have but to keep life and soul together, (as we use to say,) he is content, he is satisfied; he hath learned (if he hath learned to be a Christian) to be content with any thing; as Paul saith, "I have learned in whatsoever state I am, therewith to be content." He learns in all conditions to study to love God, to walk with God, to give up himself to God; and if the crumbs that fall from the rich man's table will but satisfy nature, and give him bodily strength, that thereby he may be the more able to walk in the way of God, he is contented. "And he desired to be fed with the crumbs that fell from the rich man's table." But mark, he had them not; you do not find that he had so much as a crumb, or a scrap, allowed unto him. No, then the dogs will be beguiled; that must be preserved for the dogs. From whence observe, That the ungodly world do love their dogs better than the children of God. You will say, that is strange. It is so indeed, yet it is true, as will be clearly manifested. As for instance; how many pounds do some men spend on their dogs, when in the mean while the poor saints of God may starve for hunger? They will build houses for their dogs, when the saints must be glad to wander and lodge in dens, and caves of the earth, Heb. xi. 38. And if they be in any of their houses for the hire thereof, they will warn them out or eject them, or pull down the house over their heads, rather than not rid themselves of such tenants. Again, some men cannot go half a mile from home but they must have dogs at their heels; but they can very willingly go half a score miles without the society of a Christian. Nay, if when they are busy with their dogs, they should chance to meet a Christian, they would willingly shift him if they could. They will go on the other side the hedge or the way, rather than they will have any society with him. And if at any time a child of God should come into a house where there are but two or three ungodly wretches, they do commonly wish either themselves or the saint out of doors: And why so? Because they cannot down with the society of a Christian; though if there come in at the same time a dog, or a drunken swearing wretch, (which is worse than a dog,) they will make him welcome; he shall sit down with them, and partake of their dainties. And now tell me, you that love your sins and your pleasures, had you not rather keep

company with a drunkard, a swearer, a strumpet, a thief, nay, a dog, than with an honest-hearted Christian? If you say, No, what means your four carriage to the people of God? Why do you look on them as if you would eat them up? yet at the very same time, if you can but meet your dog, or a drunken companion, you can fawn upon them, take acquaintance with them, to the tavern or alehouse with them, if it be two or three times in a week: But if the saints of God meet together, pray together, and labour to edify one another, you will stay till doomsday before you will look into the house where they are. Ah! friends, when all comes to all, you will be found to love drunkards, strumpets, dogs, any thing, nay, to serve the devil, rather than to have loving and friendly society with the saints of God.

“Moreover, the dogs came, and licked his sores.” Here again you may see, not only the afflicted state of saints of God in this world, but also, that even dogs themselves, according to their kind, are more favourable to the saints than the sinful world: Though the ungodly will have no mercy on the saints, yet it is ordered so, that these creatures, dogs, lions, &c. will. Though the rich man would not entertain him in his house, yet his dogs will come, and do him the best good they can, even to lick his running sores. It was thus with Daniel, when the world was mad against him, and would have him thrown to the lions to be devoured, the lions shut their mouths at him, (or rather the Lord did shut them up,) so that there was not that hurt beset to him, as was desired by the adversaries, Dan. vi. And this I am persuaded of, that would the creatures do as some men would have them, the saints of God should not walk so quietly up and down the streets, and other places, as they do. And as I said before, so I say again, I am persuaded, that at the day of judgement many mens conditions and carriages will be so laid open, that it will evidently appear they have been very merciless; and mad against the children of God; insomuch that when the providence of God did fall out so as to cross their expectation, they have been very much offended thereat, as is very evidently seen in them who set themselves to study (Psal. xxxi. 13.) how to bring the saints into bondage, and to thrust them into corners, as in these late years: And because God hath in his goodness ordered things otherwise, they have gnashed their teeth thereat. Hence then let the saints learn not to commit themselves to their enemies: Beware of men, Matth. x. 17. They are very merciless men, and will not so much favour you (if they can help it) as you may suppose they may. Nay, unless the over-ruling hand of God in goodness do order things contrary to their natural inclination, they will not favour you so much as a dog.

Ver. 22. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried.

THE former verses do briefly hold forth the carriage of the ungodly in this life, toward the saints. Now this verse doth hold forth the departure both of the godly and ungodly, out of this life.

Where he said, “And it came to pass that the beggar died, and was carried into Abraham's bosom; and the rich man died also.” This beggar died; that represents the godly: and the rich man died; that represents the ungodly. From whence observe, Neither godly nor ungodly must live always without a change, either by death or judgement. The good man died, and the bad man died. That scripture doth also back this truth, That good and bad must die, marvellous well, where it is said, “And it is appointed for men once to die, and after that the judgement.” Heb. ix. 27.

Mark, He doth not say it is so, that men by chance may die; which might beget in the hearts of the ungodly especially, some hope to escape the bitterness of it: But he saith, It is a thing most certain, it is appointed. Mark, “It is appointed for men once to die, and after that the judgement.” God hath decreed it, that since men have fallen from that happy estate that God at the first did set them in, “they shall die,” Rom. vi. 23. Now when it is said, the beggar died, and the rich man died, part of the meaning is, they ceased to be any more in this world;

I say,

I say, partly the meaning is, but not altogether. Though it be altogether the meaning, when some of the creatures die, and yet it is but in part the meaning, when it is said that men, women, or children die; for there is to them something else to be said, more than a barely going out of the world: For if, when unregenerate men and women die, there were an end of them, not only in this world, but also in the world to come, they would be happy over they will be now; for when ungodly men and women die, there is that to come after death that will be very terrible to them, namely, to be carried by the angels of darkness from their deathbeds to hell, there to be reserved to the judgement of the great day, when both body and soul shall meet and be united together again, and made capable to undergo the uttermost vengeance of the Almighty to all eternity. This is that, I say, which doth follow a man (that is not born again) after death; as is clear from that in 1 Pet. iii. 18, 19. where, before speaking of Christ being raised again by the power of his eternal Spirit, he saith, "By which," that is, by that Spirit, "he went and preached to the spirits in prison." But what is the meaning of this? Why, thus much, That those souls who were once alive in the world, in the time or days in which Noah lived, being disobedient in their times to the calls of God, by his Spirit in Noah, for so I understand it, was, according to that which was foretold by that preacher, deprived of life, and overcome by the flood, and are now in prison. Mark, he preached to the spirits in prison: He doth not say, who were in prison, under chains of darkness, reserved, or kept there in that prison, in which now they are, (ready like villains in the gaol, to be brought before the judgement-seat of Christ at the great day.) But of this I shall speak further by and by. Now if this one truth, that men must die and depart this world, and either enter into joy, or else into prison, to be reserved to the day of judgement, were believed, we should not have so many wanton walks up and down the streets as there do; at least it would put a mighty check to their filthy carriages, so that they would not, could not walk so basely and sinfully as they do. Belshazzar, notwithstanding he was so far from the fear of God as he was, yet when he did but see God was offended, and threatened him for his wickedness, it made him hang down his head, and knock his knees together, Dan. v. 5, 6. If you read the verses before, you will find he was careless; and satisfying his lusts in drinking, and playing the wanton with his concubines; but so soon as he did perceive the finger of an hand-writing, "then" saith the scripture "the king's countenance was changed, and his thoughts troubled him; so that the joints of his loins were loosed, and his knees smote one against another." And when Paul told Felix of righteousness, temperance, and judgement, to come, it made him tremble. And let me tell thee, (soul,) whoever thou art, that if thou didst but verily believe that thou must die, and come to judgement, it would make thee turn over a new leaf. But this is the misery, the devil doth labour by all means, as to keep out other things that are good, so to keep out of the heart, as much as in him lies, the thoughts of passing from this life into another world; for he knows, if he can but keep them from the serious thoughts of death, he shall the more easily keep them in their sins, and so from closing with Jesus Christ: as Job saith, "Their houses are safe from fear, neither is the rod of God upon them." Which makes them say to God, "Depart from us, for we desire not the knowledge of thy ways, ver. 14. Because there is no fear of death and judgement to come, therefore they do put off God and his ways, and spend their days in their sins, and in a moment, that is before they are aware, go down to the grave, ver. 17. And thus it fared also with the man spoken of in Luke xii. 20. The man instead of thinking on death, he thought how he might make his barns bigger; but in the midst of his business in the world, he lost his soul before he was aware, supposing that death had been many years off: But God said unto him, Thou fool, thou troublest thyself about things of this life; thou puttest off the thoughts of departing this world, when this night thy soul shall be taken from thee; or, this night, they, that is, devils will fetch away thy soul from thee. And here it comes to pass, mens not being exercised with the thoughts of departing this life, that they are so unexpectedly

pestedly to themselves and their neighbours, taken away from the pleasures and profits, yea, and all the enjoyments they busy themselves withal while they live in this world. And hence it is again, that you have some in your towns and cities that are so suddenly taken away, some from haunting the ale-houses, others from haunting the whore-houses, others from playing and gaming, others from the cares and covetous desires, after this world, unlooked for as by themselves, or their companions. Hence it is also, that men do so wonder at such tidings as these, That there is such a one dead, such a one departed; it is because they do so little consider both the transitoriness of themselves and their neighbours; for had they but their thoughts well exercised about the shortness of this life, and the danger that will befall such as do miss of the Lord Jesus Christ, it would make them more wary and sober, and spend more time in the service of God, and be more delighted and diligent in inquiring after the Lord Jesus Christ, "who is the deliverer from the wrath to come," 1 Thess. i. 10. For, as I said before, it is evident, that they who live after the flesh in the lusts thereof, do not really and seriously think on death, and the judgement that doth follow after; neither do they indeed endeavour so to do; for did they, it would make them say with holy Job, "All the days of my appointed time will I wait till my change come," Job xiv. 14. And, as I said before, that not only the wicked, but also the godly, have their time to depart this life. And the beggar died. The saints of the Lord, they must be deprived of this life also; they must yield up the ghost into the hands of the Lord their God; they must also be separated from their wives, children, husbands, friends, goods, and all that they have in the world. For God hath decreed it; it is appointed, namely, by the Lord, "for men once to die, and we must appear before the judgement-seat of Christ," as it is, 2 Cor. v. 10, 11. But it may be objected, If the godly die as well as the wicked, and if the saints must appear before the judgement-seat, as well as the sinners; then what advantage have the godly more than the ungodly? and how can the saints be in a better condition than the wicked?

Ans. Read the 22d verse over again, and you will find a marvellous difference between them; as much as is between heaven and hell, everlasting joy and everlasting torments; for you find, that when the beggar died, which represents the godly, he was carried by the angels into Abraham's bosom, or into everlasting joy, Psal. i. But the ungodly are not so, but are hurried by the devils into the bottomless pit, drawn away in their wickedness, Prov. xiv. 32. for he saith, "And in hell he lift up his eyes." When the ungodly do die, their misery beginneth, for then appear the devils, like so many lions; waiting every moment till the soul depart from the body. Sometimes they are visible to the dying party, but sometimes more invisible; but always this is certain, they never miss of the soul, if it do die out of the Lord Jesus Christ, but do haul it away to the prison, as I said before, there to be tormented and reserved until the great and dreadful day of judgment, at which day they must, body and soul, receive a final sentence from the righteous Judge, and from that time be shut out from the presence of God into everlasting woe and distress. But the godly, when the time of their departure is at hand, then also are the angels of the Lord at hand; yea, they are ready waiting upon the soul to conduct it safe into Abraham's bosom. I do not say but the devils are oftentimes very busy doubtless, and attending the saints in their sickness; ay, and no question but they would willingly deprive the soul of glory. But here is the comfort, as the devils come from hell to devour the soul, (if it be possible at its departure;) so the angels of the Lord come from heaven, to watch over and conduct the soul (in spite of the devils) safe into Abraham's bosom.

David had the comfort of this, and speaks it forth for the comfort of his brethren, Psal. xxxiv. 7. saying, "The angel of the Lord encampeth round about them that fear him, and delivereth them." Mark, the angel of the Lord encampeth round about his children, to deliver them: From what? From their enemies; of which the devil is not the least. This is an excellent comfort at any time, to have the holy angels of God to attend a poor man or woman; but especially it is comfortable in the time of distress, at the time of death, when the devils

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devils beset the soul with all the power that hell can afford them. But now it may be, that the glorious angels of God do not appear at the first to the view of the soul; nay, rather, hell stands before it, and the devils ready, as if they would carry it thither; but this is the comfort, the angels do always appear at the last, and will not fail the soul, but will carry it safe into Abraham's bosom. Ah friends! consider here is an ungodly man upon his death-bed, and he hath none to speak for him, none to speak comfort unto him; but it is not so with the children of God, for they have the Spirit to comfort them. Here are the ungodly, and they have no Christ to pray for their safe conduct to glory; but the saints have an intercessor, Job xvii. 9. Here is the world; when they die, they have none of the angels of God to attend upon them; but the saints have their company. In a word, the unconverted person when he died, he sinks into the bottomless pit; but the saints, when they die, do ascend with, and by the angels, into Abraham's bosom, or into unspeakable glory, Luke xxiii. 43.

Again it is said, that the rich man when he died, was buried, or put into the earth; but when the beggar died he was carried by the angels into Abraham's bosom. The one is a very excellent style, where he saith, he was carried by angels into Abraham's bosom; it denotes the excellent condition of the saints of God, as I said before; and not only so, "but also the preciousness of the death of the saints in the eyes of the Lord," Psal. cxvi. 15. that after-generations may see how precious in the sight of the Lord the death of his saints is, when he saith, they are carried by the angels into Abraham's bosom.

Thus many times the Lord adorneth the death and departure of his saints, to hold forth to after-generations how excellent they are in his eyes. It is said of Enoch, that God took him; of Abraham that he died in a good old age; of Moses, that the Lord buried him; of Elijah, that he was taken up into heaven; that the saints sleep in Jesus; that they die in the Lord; that they rest from their labours; that their works follow them; that they are under the altar; that they are with Christ; that they are in light; that they are to come with the Lord Jesus to judge the world. All which sayings signify thus much, That to die as a saint, is a very great honour and dignity. But the ungodly are not so. The rich or ungodly die and are buried, he is carried from his dwelling to his grave, and there he is buried, hid in the dust, and his body doth not so fast moulder and come to nought there, but his name doth stink as fast in the world. As saith the holy scripture, "The name of the wicked shall rot." And indeed, the names of the godly are not in so much honour after their departure, but the wicked and their names do as much rot. What a dishonour to posterity was the death of Balaam, Agag, Ahithophel, Haman, Judas, Herod, with the rest of their companions?

Thus the wicked have their names written in the earth, and they do perish and rot, and the name of the saints casts forth a dainty savour to following generations; and that the Lord Jesus doth signify where he saith, "The godly are carried by the angels into Abraham's bosom." And the wicked are nothing worth, where he saith, "The ungodly die and are buried."

Ver. 23. *And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.*

THE former verse speaks only of the departure of the ungodly out of this life, together with the glorious conduct that the godly have into the kingdom of their Father. Now, our Lord doth shew in this verse, partly what doth and shall befall to the reprobate, after this life is ended, where he saith, "And in hell he lift up his eyes." That is, the ungodly, after they depart this life, do lift up their eyes in hell. From these words may be observed these things,

1. That there is an hell for souls to be tormented in, when this life is ended. Mark, after he was dead and buried, "In hell he lift up his eyes."

2. That all that are ungodly, and do live and die in their sins, so soon as ever they die, they go into hell: He died and was buried, "and in hell he lift up his eyes."

3. That

3. That some are so fast asleep, and secure in their sins, that they scarce know well where they are till they come into hell, and that I gather from these words, "In hell he lift up his eyes." He was asleep before, but hell makes him lift up his eyes.

As I said before, it is evident there is an hell for souls, yea, and bodies too, to be tormented in after they depart this life, as is clear; first, because the Lord Jesus Christ, that cannot lye, did say, that after the sinner was dead and buried, "In hell he lift up his eyes."

Now if it be objected, that by hell is here meant the grave, that I plainly deny:

1. Because there the body is not sensible of torment or ease; but in that hell into which the spirits of the damned depart, they are sensible of torment, and would very willingly be free from it, to enjoy ease, which they are sensible of the want of; as is clearly discovered in this parable, "Send Lazarus, that he may dip the tip of his finger in water, to cool my tongue."

2. It is not meant the grave, but some other place; because the bodies, so long as they lie there, are not capable of lifting up their eyes to see the glorious condition of the children of God, as the souls of the damned do. "In hell he lift up his eyes."

3. It cannot be the grave; for then it must follow, that the soul was buried there with the body, which cannot stand with such a dead state as is here mentioned; for he saith, "The rich man died;" that is, his soul was separated from his body; "and in hell he lift up his eyes."

If it be again objected, That there is no hell but in this life, that I do also deny, as I said before: After he was dead and buried, "In hell he lift up his eyes." And let me tell thee, O soul, whoever thou art, that if thou close not in savingly with the Lord Jesus Christ, and lay hold on what he hath done, and is doing in his own person for sinners, thou wilt find such an hell after this life is ended, that thou wilt not get out of again for ever and ever. And thou that art wanton, and dost make but a mock at the servants of the Lord, when they tell thee of the torments of hell, thou wilt find, that when thou departest out of this life, that hell, even the hell which is after this life, will meet thee in thy journey thither, and will, with its hellish crew, give thee such a sad salutation, that thou wilt not forget it to all eternity; when that scripture comes to be fulfilled on thy soul in Isa. xiv. 9. "Hell from beneath is moved for thee to meet thee at thy coming: It stirreth up the dead for thee, even all the chief ones of the earth: It hath raised from their thrones all the kings of the nations. All they," that is, that are in hell, "shall say, Art thou become weak as we? Art thou become like unto us?" O! sometimes when I have had but thoughts of going to hell, and consider the everlastingness of their ruin that fall in thither, it hath stirred me up, rather to seek to the Lord Jesus Christ to deliver me from thence, than to slight it, and make a mock at it.

"And in hell he lift up his eyes." The second thing I told you was this, That all the ungodly that live and die in their sins, so soon as ever they depart this life, do descend into hell. This is also verified by the words in this parable, where Christ saith, "He died and was buried, and in hell he lift up his eyes. As the tree falls, so it shall lie, whether it be to heaven or hell," Eccles. xi. 3. And as Christ said to the thief on the cross, "This day shalt thou be with me in paradise;" even so the devil, in the like manner, may say unto the soul, To-morrow shalt thou be with me in hell. See then what a miserable case he that dies in an unregenerate state is in; he departs from a long sickness to a longer hell; from the gripings of death to the everlasting torments of hell. "And in hell he lift up his eyes." Ah, friends! If you were but yourselves, you would have a care of your souls; if you did but regard, you would see how mad they are that slight the salvation of their souls. "O what will it profit thy soul to have pleasure in this life, and torment in hell!" Mark viii. 36. Thou hadst better part with all thy sins, and pleasures, and companions, or whatsoever thou delightest in, than to have soul and body cast into hell.

"O then do not neglect our Lord Jesus Christ, lest thou drop down to hell!" Heb. ii. 3. Consider, would it not wound thee to thine heart, to come upon thy death-bed, and instead of having the comfort of a well-spent life, and the merits of the Lord Jesus Christ, together with the comfort of his glorious Spirit, to have, first, the sight of an ill-spent life, thy sins flying in thy face, thy conscience uttering of itself with thunder-claps against thee, the thoughts of God terrifying of thee, death, with his merciless paw, seizing upon thee, the devils standing ready to scramble for thy soul, and hell enlarging herself, and ready to swallow thee up; and an eternity of misery and torment attending upon thee, from which there will be no release. For, mark, death doth not come alone to an unconverted soul, but with such company, as wast thou but sensible of, it would make thee tremble. I pray consider that scripture, Rev. vi. 8. "And I looked and behold a pale horse, and his name that sat upon him was death, and hell followed with him." Mark, death doth not come alone to the ungodly, no, but hell goeth with him. O miserable comforters! O miserable society! Here comes death and hell unto thee. Death goeth into thy body, and separates body and soul asunder; hell stands without (as I may say) to embrace, or rather, to crush thy soul between its everlasting grinders. Then thy mirth, thy joy, thy sinful delights, will be ended when this comes to pass. Lo it will come. Blessed are all those, that through Jesus Christ's mercies, by faith, do escape these soul-murdering companions. "And in hell he lift up his eyes."

The third thing, you know, that we did observe from these words, was this, That some are so fast asleep, and secure in their sins, that they scarce know where they are, until they come into hell. And that, I told you, I gather by these words, "In hell he lift up his eyes;" mark, it was in hell that he lift up his eyes. Now some do understand by these words, that he came to himself, or began to consider with himself, or to think with himself, in what an estate he was, and what he was deprived of; which is still a confirmation of the thing laid down by me. There it is that they come to themselves, that is, there they are sensible where they are indeed. Thus it fares with some men, that they scarce know where they are, till they lift up their eyes in hell. It is with those people as with those that fall down in a swoon; you know if a man do fall down in a swoon in one room, though you take him up and carry him into another, yet he is not sensible where he is till he cometh unto himself, and lifts up his eyes.

Truly, thus, as it is to be feared, it is with many poor souls, they are so senseless, so hard "so seared in their consciences," 1 Tim. iv. 2. that they are very ignorant of their state; and when death comes, it strikes them as it were into a swoon, (especially if they die suddenly), and so they are hurried away, and scarce know where they are, till in hell they lift up their eyes: this is he who dieth in his full strength, fully at ease and quiet, Job xxi. 23.

Of this sort are they spoken of in Ps. xxxvii. where he saith, "There are no bonds in their death, but their strength is firm: They are not troubled as other folk, neither are they plagued like other men." And again, "they spend their days in wealth, and in a moment," mark, "in a moment," before they are aware, they go "down into the grave," Job xxi. 17.

Indeed this is too much known by woful and daily experience: sometimes when we go to visit them that are sick in the towns and places where we live, O how senseless, how seared in their consciences are they! They are neither sensible of heaven nor of hell; of sin nor of a Saviour; speak to them of their condition and the state of their souls, and you shall find them as ignorant as if they had no souls to regard. Others, though they lie ready to die, yet they are busying themselves about their outward affairs, as though they should certainly live here, even to live and enjoy the same for ever. Again, come to others, speak to them about the state of their souls, though they have no more experience of the new birth than a beast, yet will they speak as confidently of their eternal estate, and the welfare of their souls, as if they had the most excellent experience of any man or woman in

the world, saying, "I shall have peace," Deut. xxix. 19. when, as I said even now, the Lord knows they are as ignorant of the new birth, of the nature and operation of faith, of the witness of the Spirit, as if there were no new birth, no faith, no witness of the Spirit of Christ in any of the saints in the world. Nay, thus many of them are, even an hour or less before their departure. Ah, poor souls! though they may go away here like a lamb, as the world says, yet if you could but follow them a little, to stand and listen, soon after their departure; it is to be feared, you shall hear them roar like a lion, at their first entrance into hell, far worse than ever did Korah, &c. when they went down quick into the ground, Numb. xvi. 31—36.

Now by this one thing doth the devil take great advantage on the hearts of the ignorant, suggesting unto them, that because the party deceased departed so quietly, without all doubt they are gone to rest and joy; when, alas! it is to be feared, the reason why they went away so quietly, was rather because they were senseless and hardened in their consciences; yea, dead before in sins and trespasses. For had they had but some awakenings on their death-beds, as some have had, they would have made all the town ring of their doleful condition; but because they are feared and ignorant, and so depart quietly, therefore the world takes heart at grass, (as we use to say) and make no great matter of living and dying they cannot tell how: "Therefore pride compasseth them as a chain," Ps. lxxiii. 5, 6. But let them look to themselves, for if they have not an interest in the Lord Jesus now while they live in the world, they will, whether they die raging or still, go unto the same place, and lift up their eyes in hell.

O my friends, did you but know what a miserable condition they are in, that go out of this world without an interest in the Son of God, it would make you smite upon your thigh, and in the bitterness of your souls cry out, Acts xvi. 29—31. "Men and brethren, what shall we do to be saved?" And not only so, but thou wouldst not be comforted until thou didst find a rest for thy soul in the Lord Jesus Christ.

Ver. 23. "And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."

Something in brief I have observed from the first part of this verse, namely, from these words, "And in hell he lift up his eyes." And indeed I have observed but some things, for they are very full of matter, and many things might be taken notice of in them. There is one thing more that I might touch upon, as couched in this saying, and that is this. Methinks the Lord Jesus Christ doth hereby signify, that men are naturally unwilling to see or to take notice of their sad state, I say by nature; but, though now they are willingly ignorant, yet in hell they shall lift up their eyes. That is, in hell they shall see and understand their miserable condition; and therefore to these words, "In hell he lifted up his eyes," he adds, "being in torment." As if he had said, though once they shut their eyes, though once they were (2 Pet. iii. 5.) willingly ignorant, yet when they depart into hell, they shall be so miserably handled and tormented, that they shall be forced to lift up their eyes. While men live in this world, and are in a natural state, they will have a good conceit of themselves, and of their condition; they will conclude that they are Christians, that Abraham is their father, Matth. iii. 7, 8. and their state to be as good as the best; they will conclude they have faith, the Spirit, good hope, and an interest in the Lord Jesus Christ: but when they drop into hell, and lift up their eyes there, and behold, first their souls to be in extreme torments; their dwelling to be the bottomless pit; their company thousands of damned souls; also the innumerable company of devils; and the hot scalding vengeance of God, not only to drop, but to fall very violently upon them; then they will be awakened, who all their lifetime were in a dead sleep; I say, when this comes to pass, for so it will, then in hell they shall lift up their eyes, in the midst of torment they shall lift up their eyes.

Again, you may observe in these words, "And in hell he lift up his eyes, being in torments," that ungodly men will smart for their sins, in the torments of hell.

Now

Now here I am put to a stand, when I consider the torments of hell into which the damned do fall: O unspeakable torments! O endless torments! Now that thy soul might be made to flee from those intolerable torments into which the damned do go, I shall shew you briefly what are the torments of hell. First, by the names of it. Secondly, by the sad state thou wilt be in, if thou comest there. First, the names; it is called a never-dying worm, Mark ix. it is called an oven fire, hot, Mal. iv. 1. it is called a furnace, a fiery furnace, Matth. xiii. it is called the bottomless pit, the unquenchable fire, fire and brimstone, hell-fire, the lake of fire, devouring fire, everlasting fire, eternal fire, a stream of fire, Rev. xxi.

1. One part of thy torments will be this, thou shalt have a full sight of all thy ill-spent life from first to last; though here thou canst sin to-day, and forget it by to-morrow; yet there thou shalt be made to remember how thou didst sin against God at such a time, and in such a place, for such a thing, and with such a one, which will be an hell unto thee, Ps. l. 21. "God will set them in order before thine eyes."

2. Thou shalt have the guilt of them all lie heavy on thy soul, not only the guilt of one or two, but the guilt of them all together, and there they shall lie in thy soul, as if thy belly were full of pitch, and set on a light fire. Here men can sometimes think on their sins with delight, but there with unspeakable torment; for that I understand to be the fire that Christ speaketh of, which shall never be quenched, Mark viii. 43—47. While men live here, O how doth the guilt of one sin sometimes crush the soul! It makes a man in such plight, that he is weary of his life, so that he can neither rest at home nor abroad, neither up nor in bed. Nay, I do know, that they have been so tormented with the guilt of one sinful thought, that they have been even at their wits ends, and have hanged themselves. But now when thou comest into hell, and hast not only one or two, or an hundred sins, with the guilt of them all on thy soul and body, but all the sins that ever thou didst commit since thou camest into the world, all together clapped on thy conscience at one time, as one should clap a red hot iron to thy breast, and there to continue to all eternity; this is miserable.

3. Again, then thou shalt have brought into thy remembrance, the slighting of the gospel of Christ; here thou shalt consider how willing Christ was to come into the world to save sinners, and for what a trifle thou didst reject him. This is plainly held forth in Isa. xxviii. where, speaking of the Lord Jesus Christ, the foundation of salvation, v. 16. he saith of them that reject the gospel, that when the overflowing scourge doth pass through the earth, (which I understand to be at the end of the world) then saith he, "It shall take you morning by morning, by day and by night shall it pass over you;" that is, continually without any intermission. "And it shall be a vexation only to hear the report." A vexation, that is a torment, or a great part of hell only to understand the report, to understand the good tidings that came into the world by Christ's death for poor sinners. And you will find this verily to be the mind of the Spirit, if you compare it with Isa. liii. 1. where he speaks of mens turning their backs upon the tenders of God's grace in the gospel, he saith, "Who hath believed our report," or the gospel declared by us? Now this will be a mighty torment to the ungodly, when they shall understand the goodness of God was so great, that he even sent his Son out of his bosom to die for sinners, and yet that they should be so foolish, as to put him off from one time to another; that they should be so foolish, as to lose heaven and Christ, and eternal life in glory, for the society of a company of drunkards; that they should lose their souls for a little sport, for this world, for a strumpet, for that which is lighter than vanity and nothing; I say this will be a very great torment unto thee.

Another part of thy torment will be this: Thou shalt see thy friends, thy acquaintance, thy neighbours; nay, it may be thy father, thy mother, thy wife, thy husband, thy children, thy brother, thy sister, with others, in the kingdom of heaven, and thyself thrust out, Luke xiii. 28. There shall be weeping, &c. when you shall see Abraham (your father) and Isaac, and Jacob (together with your

brethren) the prophets, in the kingdom of heaven, and you yourselves thrust out. Nay, saith he, "They shall come from the east, and from the west," that is, those that thou didst never see in all thy life before, and they shall sit down with thy friends, and thy neighbours, thy wife and children, in the kingdom of heaven; and thou, for thy sins and disobedience, shalt be shut, nay, thrust out. O wonderful torment!

5. Again, thou shalt have none but a company of damned souls, with an innumerable company of devils, to keep company with thee. While thou art in this world, the very thoughts of the devils appearing to thee makes thy flesh to tremble, and thine hair ready to stand upright on thy head. But O! What wilt thou do, when not only the supposition of the devil's appearing, but the real society of all the devils of hell will be with thee howling and roaring, screeching and roaring in such a hideous manner, that thou wilt be even at thy wits end, and be ready to run stark mad again for anguish and torment!

6. Again, that thou mightest be tormented to purpose, the mighty God of heaven will lay as great wrath and vengeance upon thee as ever he can, by the might of his glorious power. As I said before, thou shalt have his wrath, not by drops, but by whole showers shall it come, thunder, thunder, upon thy body and soul so fast and so thick, that thou shalt be tormented out of measure. And so saith the scripture, 2 Thess. i. 9, speaking of the wicked, "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when the saints shall be admiring his goodness and glory."

Again, this thou shalt have, as I said before, without any intermission; thou shalt not have any ease so long as while a man may turn himself round; thou shalt have it always, every hour, day and night; for their worm never dies, but always gnaws, and their fire is never quenched, as it is written in Mark ix.

Again, in this condition thou must be for ever, and that is as sad as all the rest. For if a man were to have all his sins laid to his charge, and communion with the devils, and as much wrath as the great God of heaven can inflict upon him, I say, if it were but for a time, even ten thousand years, and so end, there would be ground of comfort, and hopes of deliverance; but here is thy misery, this is thy state for ever, here thou must be for ever; when thou lookest about thee, and seest what an innumerable company of howling devils thou art amongst, thou shalt think this again, this is my portion for ever. When thou hast been in hell so many thousand years as there are stars in the firmament, or drops in the sea, or sands on the sea-shore, yet thou hast to lie there for ever. O this one word ever, how will it torment thy soul!

Friends, I have only given a very short touch of the torments of hell. O! I am set, I am set, and am not able to utter what my mind conceives of the torments of hell. Yet this let me say to thee, Accept of God's mercy through our Lord Jesus Christ, lest thou feel that with thy conscience which I cannot express with my tongue, and say, I am sorely tormented in this flame.

"And seeth Abraham afar off, and Lazarus in his bosom."

When the damned are in this pitiful state, surrounded with fears, with terrors, with torment and vengeance, one thing they shall have, which is this, they shall see the happy and blessed state of God's children: He seeth Abraham afar off, and Lazarus in his bosom; which, as I said before, is the happy state of the saints when this life is ended. This now shall be so far from being an ease unto them, that it shall most wonderfully aggravate or heighten their torment, as I said before. There shall be weeping, or cause of lamentation, when they shall see Abraham, and Isaac, and Jacob, in the kingdom of heaven, and themselves thrust out.

2. Observe, Those that die in their sins are far from going to heaven: He seeth Abraham afar off, and Lazarus in his bosom. And indeed, it is just with God to deal with them that die in their sins according to what they have done, and to make them who are far from righteousness now, to stand far from heaven to all eternity. Hearken to this, ye stout-hearted, that are far from righteousness, and

and that are resolved to go on in your sins, when you die you will be far from heaven; you will see Lazarus, but it will be afar off.

Again, "He seeth Abraham afar off, and Lazarus in his bosom."

These are some of the things the damned do behold, so soon as they come into torment. Mark, "And he seeth Lazarus in Abraham's bosom." Lazarus, who was he? Why, even he that was so slighted, so disregarded, so undervalued, by this ungodly one while he was in the world: He seeth Lazarus in his bosom.

From whence observe, That those who live and die the enemies of the saints of God, let them be never so great and stout, let them bear never so much sway while they are in the world, let them brag and boast never so much while they are here, they shall in spite of their teeth see the saints, yea, the poor saints, even the Lazaruses, or the ragged ones that belong to Jesus, to be in a better condition than themselves. O! who do you think was in the best condition? who do you think saw themselves in the best condition, he that was in hell, or he that was in heaven? he that was in darkness, or he that was in light? he that was in everlasting joy, or he that was in everlasting torments? The one with God, Christ, saints, angels, the other in tormenting flames, under the curse of God's eternal wrath, with the devils and their angels, together with an innumerable company of howling, roaring, cursing, ever-burning reprobates? Certainly this observation will be easily proved to be true here in this world, by him that looks upon it with an understanding heart, and will clear itself to be true in the world to come, by such as shall go either to heaven or to hell.

2. The second observation from these words, "And seeth Abraham afar off, and Lazarus in his bosom," is this, They that are the persecutors of the saints of the Lord now in this world, shall see the Lord's persecuted ones to be they that are so highly esteemed by the Lord, as to sit or to be in Abraham's bosom, (in everlasting glory), though the enemies to the children of God did so lightly esteem them, that they scorned to let them gather up the dogs meat that fell under their table. This is also verified, and held forth plainly by this parable. And therefore be not grieved, O you that are tempted, persecuted, afflicted, sighing, praying saints of the Lord, though your adversaries look upon you now with a disdainful, surly, rugged, proud and haughty countenance, yet the time shall come when they shall spy you in Abraham's bosom!

I might enlarge upon these things, but shall leave them to the Spirit of the Lord, which can better by ten thousand degrees enlarge them on thy heart and conscience, than I can upon a piece of paper. Therefore, leaving these to the blessing of the Lord, I shall come to the next verse, and shall be brief in speaking to that also, and so pass to the rest.

Ver. 24. *And he cried, and said, Father Abraham, have mercy upon me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.*

YOU know I told you, that v. 22. is a discovery of the departure of the godly and the ungodly out of this life; where he saith, "The beggar died, and the rich man also died." The 23d verse is a discovery of the proper places, both of the godly and the ungodly after death; one being in Abraham's bosom, or in glory, the other in hell. Now, v. 24. is a discovery of part of the too late repentance of the ungodly, when they are dropped down into hell. "And he cried, and said, Father Abraham, have mercy on me."

From the words, "And he cried," we may observe, first, What a change the ungodly will have when they come into hell. "He cried:" It is like he was laughing, jesting, jeering, drinking, mocking, swearing, cursing, prating, persecuting of the godly, in his prosperity, among his filthy companions. But now the case is otherwise; now he is in another frame, now his proud, stout, curish carriage is come down. "And he cried." The laughter of the ungodly will not last always, but will be sure to end in a cry. "The triumphing of the wicked is short," Job. xx. 5. Consider, you must have a change either here or in hell.

If you be not new creatures, regenerate persons, new-born babes, in this world, before you go hence, your note will be changed, your conditions will be changed; for if you come into hell, you must cry. O, did but the singing drunkards, when they are making merry on the alehouse-bench, think on this, it would make them change their note. and cry, What shall I do? Whither shall I go when I die? But as I said before, the devil, as he labours to get poor souls to follow their sins, so he labours also to keep the thoughts of eternal damnation out of their minds: And indeed these two things are so nearly linked together, that the devil cannot well get the soul to go on in sin with delight, unless he can keep the thoughts of that terrible after clap out of their minds.

But let them know, that it shall not always be thus with them; for if when they depart, they drop down into eternal destruction, they shall have such a sense of their sins, and the punishment due to the same, that it shall make them to cry, "And he cried." O what an alteration will there be among the ungodly when they go out of this world! It may be a fortnight, or a month, before their departure; they were light, stout, furly, drinking themselves drunk, slighting God's people, mocking at goodness, and delighting in sin, following the world, seeking after riches, saring deliciously, keeping company with the bravest; but now they are dropped down into hell, they cry. A little while ago they were painting their faces, feeding their lusts, following their whores, robbing their neighbours, telling of lyes, following of plays and sports to pass away the time; but now they are in hell, they do cry. It may be last year they heard some good sermons, were invited to receive heaven, were told their sins should be pardoned if they closed in with Jesus; but refusing his proffers, and slighting the grace that was once tendered, they are now in hell, and do cry.

Before they had so much time, they thought that they could not tell how to spend it, unless it were in hunting, and whoring, in dancing, and playing, and spending whole hours, yea, days, nay, weeks, in the lusts of the flesh: but when they depart into another place, and begin to lift up their eyes in hell, and consider their miserable, and irrecoverable condition, they will cry.

O what a condition wilt thou fall into, when thou dost depart this world! If thou depart unconverted, and not born again, thou hadst better have been smothered the first hour thou wast born; thou hadst better have been plucked one limb from another; thou hadst better have been made a dog, a toad, a serpent, nay, any other creature in the visible world, than to die unconverted; and this thou wilt find to be true, when in hell thou dost lift thine eyes, and dost cry.

Here then, before we go any further, you may see that it is not without good ground that these words are here spoken by our Lord, that when any of the ungodly do depart into hell, they will cry. Cry; why so?

1. They will cry to think that they should be cut off from the land of the living, never more to have any footing therein.
2. They will cry to think that the gospel of Christ should be so often proffered to them, and yet they are not profited by it.
3. They will cry to think that now, though they would never so willingly repent and be saved, yet they are past all recovery.
4. They will cry to think that they should be so foolish as to follow their pleasures, when others were following of Christ, Luke xiii. 28.
5. They will cry to think that they must be separated from God, Christ, and the kingdom of heaven, and that for ever.
6. To think that their crying will now do them no good.
7. To think that at the day of judgement they must stand at the left hand of Christ, among an innumerable company of damned ones.
8. They will cry to think, that Lazarus, whom once they slighted, must be of them that must sit down with Christ to judge, or together with Christ, to pass a sentence of condemnation on their souls for ever, 1 Cor. vi. 2, 3.
9. Cry to think, that when the judgement is over, and others are taken into the everlasting kingdom of glory, then they must depart back again into that dungeon of darkness from whence they came out, (to appear before the terrible tribunal),

tribunal), where they shall be tormented so long as eternity lasts, without the least intermission or ease.

How sayest thou, O thou wanton, proud, swearing, lying, ungodly wretch! whether this be to be slighted and made a mock at: And again, tell me, now if it be not better to leave sin, and to close in with Christ Jesus, notwithstanding that reproach thou shalt meet with for so doing, than to live a little while in this world in pleasures, and feeding thy lusts, in neglecting the welfare of thy soul, and refusing to be justified by Jesus; and in a moment to drop down to hell, and to cry? O consider, I say, consider betimes, and put not off the tenders of the grace of our Lord Jesus Christ, lest you lift up your eyes in hell, and cry for anguish of spirit.

"And he cried, and said, Father Abraham, have mercy upon me, and send Lazarus," &c.

These words do not only hold forth the lamentable condition of the damned, and their lamentable howling and crying out under their anguish of spirit, but also they do signify to us (as I said before) their too late repentance; and also that they would very willingly, if they might, be set at liberty from that everlasting misery, that by their sins they have plunged themselves into. I say, these words do hold forth a desire that the damned have, to be delivered from those torments that they now are in: "O father Abraham (saith he) have mercy upon me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame." These words, "Father Abraham," may have some difficulty in them. It is possible that some may think them to be meant of Abraham; and those, or him that crieth out here, to be the Jews. Or it may be, some may understand it to be God, or Jesus Christ his Son, which I rather suppose it may be, that is here cried unto; because you find the same cry to him as it were uttered by the ungodly in other places of scripture; as in Luke xiii. 25, 26. "Then shall they say, Lord, Lord, we have eat and drank in thy presence, and thou hast taught in our streets." Nay more, "In thy name have we cast out devils, and in thy name done many wonderful works." This was just at their rejection. And again, in Matth. xxv. 11. They cry again to him, even to Jesus, "Lord, Lord, open to us." And he there again gives them a repulse, as also in this parable. But however, or whosoever Abraham is, yet these truths may be observed from the words.

1. That the damned, when in an irrecoverable estate, will seek for, or desire deliverance from the wrath that they are and shall be in for eternity. "Surely in the floods of great waters they shall not come nigh unto him."

2. That they will pray (if I may so call it) earnestly for deliverance from their miserable estate. These two things are clear from the words. For mark, he not only said, "Father Abraham, have mercy upon me;" but he cried, and said, "Father Abraham, have mercy on me." From whence take a third observation, and that is, There is a time coming, wherein though men shall both cry and pray, yet they are like to have no mercy at the hand of God; for so was this man served, as I shall further shew by and by, when I come to it.

Some people are so deluded by the devil, as to think, that God is so merciful, as to own and regard any thing for prayer; they think any thing will go for current and good satisfaction, while they are here in this world, through ignorance of the true nature of the mercy of God, and the knowledge in what way God is satisfied for sinners. Now, I say, through ignorance they think, that if they do but mutter over some form of prayers, though they know not what they say, nor what they request, yet God is satisfied, yea, very well satisfied with their doings, when alas! there is nothing less. O friends, I beseech you to look about you, and seek in good earnest for the Spirit of Christ so to help you now, to live and pray, and to enable you to lay hold on Christ, that your souls may be saved, lest the time come, that though you cry and pray, and wish also that you had laid hold on the Lord Jesus, yet you must and shall be damned.

Then again, you may see that though God be willing to save sinners at some time,

time, yet this time doth not always last. No, he that can find in his heart to turn his back upon Jesus Christ now, shall have the back turned upon him hereafter, when he may cry and pray for mercy, and yet go without it. God will have a time to meet with them, that now do not seek after him: They shall have a time, yea time enough hereafter to repent their folly, and to beseech themselves, for turning their backs upon the Lord Jesus Christ. "I will laugh at their calamities," saith he, "and mock when their fear cometh," Prov. i. 26, 27.

Again, this should admonish us to take time while it is proffered, lest we repent us of our unbelief and rebellion when we are deprived of it. Ah friends! time is precious, an hour's time to hear a sermon is precious: I have sometimes thought thus with myself, Set the case, the Lord should send two or three of his servants, the ministers of the gospel, to hell among the damned, with this commission, Go ye to hell, and preach my grace to those that are there: Let your sermon be an hour long, and hold forth the merits of my Son's birth, righteousness, death, resurrection, ascension and intercession, with all my love in him, and proffer it to them, telling them, that now once, do I proffer the means of reconciliation to them. They who are now roaring, being past hope, would then leap at the least proffer of mercy: Oh they that could spend whole days, weeks, nay years, in rejecting the Son of God, would now be glad of one tender of that mercy, "Father," saith he, "have mercy on me."

Again, from these words you may observe, that mercy would be welcome, when souls are under judgement: Now this soul is in the fire, now he is under the wrath of God, now he is in hell, there to be tormented, now he is with the devils and damned spirits; now he feels the vengeance of God, now, oh now, have mercy upon me! Here you may see, that mercy is prized by them that are in hell; they would be glad if they could have it. Father, have mercy on me; for my poor soul's sake, send me a little mercy.

"And send Lazarus, that he may dip the tip of his finger in water, and cool my tongue."

These words do not only hold forth that the ungodly have a desire of mercy, but what those mercies are, what these poor creatures would be glad of.

As, 1. To have the company of a Lazarus granted to them: "Father Abraham, have mercy upon me, and send Lazarus." Now Lazarus was he that was beloved of God, and also he that was hated of them. Therefore,

2. Observe, that those saints that the world in their lifetime could not endure, now they are departed, they would be glad to have society with them. O now send Lazarus! Though the time was when I cared not for him, yet now let me have some society with him.

Though the world disregard the society of God's children now, yet there is a time coming, in which they would be glad to have the least company with them. Nay, do but observe, those of the saints that are now most rejected by them, even from them shall they be glad of comfort, if it might be. Send Lazarus; he that I slighted more than my dogs, he that I could not endure should come into my house, but must lie at my gate, send him: Now Lazarus shall be welcome to me, now I desire some comfort from him; but he shall go without it.

From whence again observe, That there is a time coming, O ye surly dogged persecutors of the saints, that they shall slight you as much as ever you slighted them. You have given them many an hard word, told many a lye of them, given them many a blow: And now in your greatest need and extremity they shall not pity you; the righteous shall rather rejoice when he seeth the vengeance of God upon thee, Psal. lviii. 10.

Again, "Send Lazarus." From whence observe, That any of the saints shall then be owned by you to be saints. Now you look upon them to be the sect with Hymeneus and Philetus; but then you shall see them to be the Lazaruses of God, even God's dear children. Though now the saints of the Lord will not be owned by you, because they are beggarly, low, poor, contemptible among you; yet the

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day is coming that you shall own them, desire their company, and wish for the least courtesy from them.

"Send Lazaraus, that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame."

Thus shall the souls that abide in their sins, cry out in the bitterness of their spirits, with wonderful anguish and torment of conscience, without intermission; "That he may dip the tip of his finger in water and cool my tongue." That he, namely the man who before I scorned should eat with the dogs of my flock, that before I slighted and had no regard of, that I shut out of door send him, "that he may dip the tip of his finger in water and cool my tongue."

Now these words, "That he may dip the tip of his finger in water," &c. do hold forth the least friendship or favour; as if he should have said, Now I would be glad of the least mercy, now I would be glad of the least comfort, though it be but one drop of cold water on the tip of his finger. One would have thought that this had been a small request, a small courtesy, one drop of cold water, what is that? Take a pail full of it, if that will do thee any good. But mark, he is not permitted to have so much as one drop, not so much as a man may hold on the tip of his finger; this signifies, That they that fall short of Christ, shall be tormented even as long as eternity lasteth, and shall not have so much as the least ease, no not so long as while a man may turn himself round, not so much leave as to swallow his spittle, not one drop of cold water.

O that these things did take place in your hearts, how would it make you to seek after rest for your souls, before it be too late, before the sun of the gospel be set upon you!

Consider, I say, the misery of the ungodly that they shall be in, and avoid their vices, by closing in with the tenders of mercy; lest you partake of the same portion with them, and cry out in the bitterness of your souls, "One drop of cold water to cool my tongue."

"For I am tormented in this flame."

Indeed, the reason why the poor world do not so earnestly desire mercy, is partly because they do not so seriously consider the torment that they must certainly fall into if they die out of Christ. For, let me tell you, did but poor souls indeed consider that wrath that doth by right fall to their shares, because of their sins against God, they would make more haste to God through Christ for mercy than they do; then we should have them say, It is good closing with Christ to-day, before we fall into such distress.

But why is it said, "Let him dip the tip of his finger in water, and cool my tongue?" Because, that as the several members in the body have their share in sin, and committing of that; so the several members of the body shall at that time be punished for the same. Therefore, when Christ is admonishing his disciples, that they should not turn aside from him, and that they should rather fear and dread the power of their God, than another power, he saith, "Fear him therefore, that can cast both body and soul into hell," Luke xii. 4. And again, "Fear him that can destroy both body and soul in hell." Here is not one member only, but all the body, the whole body, of which the hands, feet, eyes, ears, and tongue, are members. And I am persuaded, that though this may be judged carnal by some now, yet it will appear to be a truth then, to the greater misery of those who shall be forced to undergo that which God in his just judgement shall inflict upon them. O then they will cry, one dram of ease for my cursing, swearing, lying, jeering tongue! Some ease for my bragging, braving, flattering, threatening, dissembling tongue! Now men can let their tongues run at random, as we use to say; now they will be apt to say, "Our tongues are our own, who shall controul them?" Psal. xii. 4. But then they will be in another mind. Then, O that I might have a little ease for my deceitful tongue! Methinks sometimes to consider, how some men do let their tongues run at random, it makes me marvel. Surely they do not think they shall be made to give an account for their offending with their tongue. Did they but think they shall be made to give

an account to him who is ready "to judge the quick and the dead;" surely they would be more wary of, and have more regard unto their tongue. "The tongue," saith James, "is an unruly member full of deadly poison, it setteth on fire the whole frame of nature, and is set on fire of hell," James ii. The tongue, how much mischief will it stir up in a very little time? How many blows and wounds doth it cause? How many times doth it (as James saith) curse man? How oft is the tongue made the conveyer of that hellish poison that is in the heart, both to the dishonour of God, the hurt of its neighbours, and the utter ruin of its own soul? and do you think the Lord will sit still (as I may say) and let thy tongue run as it lists, and yet never bring you to an account for the same? No, say; The Lord will not always keep silence, but will reprove thee, and set thy sins in order before thine eyes, O sinner: Yea, and thy tongue, together with the rest of thy members, shall be tormented for sinning. And I say, I am very confident, that though this be made light of now, yet the time is coming, when many poor souls will rue the day that ever they did speak with a tongue. O will one say, that I should so disregard my tongue! O that I, when I said so and so, had before bitten off my tongue! that I had been born without a tongue! My tongue, my tongue, a little water, to cool my tongue, for I am tormented in this flame! even in that flame which my tongue, together with the rest of my members, by sinning, have brought me to. Poor souls will now let their tongues say any thing for a little profit, for two-pence or three-pence gain. But O what a grief will this be at that day, when they together with their tongue, must smart for that which they by their tongues have done while they were in this world. Then you that love your souls, look to your tongues, lest you bind yourselves down so fast to hell with the sins of your tongues, that you will never be able to get loose again to all eternity. For by thy words thou shalt be condemned, if thou have not a care of thy tongue. "For I say unto you, that for every idle word that man shall speak, he shall give an account thereof in the day of judgement," Matth. xii. 36.

Ver. 25. But Abraham said, Son, remember that thou in thy life time receivest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

THESE words are the answer to the request of the damned. The verse before (as I told you) is a discovery of the desires they have after they depart this world. Here is the answer, "Son, remember," &c.

The answer signifies thus much, That instead of having any relief or ease, they are hereby the more tormented, and that by fresh recollections, or by bringing afresh their former ill-spent life, while in the world, into their remembrance: Son, remember thou hadst good things in thy life-time; as much as if he had said, Thou art now sensible what it is to lose thy soul; thou art now sensible what it is to put off repentance; thou art now sensible that thou hast befooled thyself, in that thou didst spend that time in seeking after outward, momentary, earthly things, which thou shouldst have spent in seeking to make Jesus Christ sure to thy soul; and now, through thy anguish of spirit, in the pains of hell thou wouldst enjoy that which in former time thou didst make slight of; but alas! thou art here beguiled and altogether disappointed; thy crying will now avail thee nothing at all. "This is not the acceptable time," 2 Cor. vi. 2. This is not a time to answer the desires of damned reprobates; if thou hadst cried out in good earnest while grace was offered, much might have been; but then thou wast careless, and didst turn the forbearance and goodness of God into wantonness. Wast thou not told, that those who would not hear the Lord when he did call, should not be heard (if they turned away from him) when they did call? Prov. i. 24-28. "But contrariwise, he would laugh at their calamity, and mock when their fear did come."

Now, therefore, instead of expecting the least drop of mercy and favour, call into thy mind how thou didst spend those days which God did permit thee to live; I say remember, that in thy life-time thou didst behave thyself rebelliously against the

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the Lord, in that thou wert careless of his word and ordinances, yea, and of the welfare of thine own soul also: Therefore, now, I say, instead of expecting or hoping for any relief, thou must be forced to call to remembrance thy filthy ways, and feed upon them, to thine everlasting astonishment and confusion.

From these words, therefore, which say, "Remember that thou in thy life-time receivedst thy good things," there are these things to be taken notice of.

1. They that by putting off repentance, and living in their sins, lose their souls, shall, instead of having the least measure of comfort when they come into hell, have their ill-spent life always very fresh in their remembrance. While they live here, they can sin and forget it; but when they depart, they shall have it before them; they shall have a remembrance, or their memory notably enlightened, and a clearer, and a continual sight of all their wicked practices that they wrought and did while they were in the world. "Son, remember," saith he; then you will be made to remember,

1. How you were born in sin, and brought up in the same.
2. Remember how thou hadst many a time the gospel preached to thee for taking away of the same, by him whom the gospel doth hold forth.

3. Remember, that out of love to thy sins and lusts, thou didst turn thy back on the tenders of the same gospel of good tidings and peace.

4. Remember that the reason why thou didst lose thy soul, was because thou didst not close in with free grace, and the tenders of a loving and free-hearted Jesus Christ.

5. Remember how near thou wast to turning at such and such a time, only thou wast willing to give way to thy lusts when they wrought, to drunkards when they called, to pleasures when they proffered themselves, to the cares and incumbrances of the world, which, like so many thorns, did choak that or those convictions that were set on thy heart.

6. Remember how willing thou wast to satisfy thyself with an hypocrite's hope, and with a notion of the things of God, without the real power and life of the same.

7. Remember how thou, when thou wast admonished to turn, didst put off turning and repenting till another time.

8. Remember how thou didst dissemble at such a time, lye at such a time, cheat thy neighbour at such a time, mock, flout, scoff, taunt, hate, persecute the people of God at such a time, in such a place, among such company.

9. Remember, that while others were met together in the fear of the Lord to seek him, thou wast met with a company of vain companions to sin against him; while the saints were a praying, thou wast a cursing; while they were speaking good of the name of God, thou wast speaking evil of the saints of God. O then thou shalt have a scalding hot remembrance of all thy sinful thoughts, words, and actions, from the very first to the last of them that ever thou didst commit in all thy life-time. Then thou wilt find that scripture to be a truth, Deut. xxviii. 65, 66, 67. "The Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind. And thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have none assurance of thy life. In the morning thou shalt say, would to God it were evening; for the fear of thine heart where-with thou shalt fear, and for the sight of thine eyes which thou shalt see." Nay, thou shalt find worse things to thy woe than this scripture doth manifest. For indeed there is no tongue able to express the horror, terror, torment, and eternal misery, that those poor souls shall undergo, without the least mitigation of ease; a very great part of it shall come from that quick, full, and continual remembrance of their sins that they shall have. And therefore there is much weight in these words, "Son, remember that thou in thy life time hadst thy good things."

From these words you see this is to be observed, That the ungodly shall remember, or have in remembrance the mispending their lives: "Remember that in thy life-time thou hadst thy good things." You may take these words, good things,

either simply for the things of this world, which in themselves are called and may be called good things; or else with these words, namely, the things of this life, all the pleasures, delights, profits, and vanities, which the ignorant people of the world do count their good things, and do very much cheer themselves therewith. "Soul, soul, eat, drink, and be merry; for thou hast much goods laid up for many years," Luke xii. 20. Now, I say God, according to his glorious power and wisdom, will make poor creatures have always in their minds a fresh and clear remembrance of their ill-spent life: He will say unto them, Remember, remember, that in thy life-time it was thus and thus with thee, and in thy life-time thy carriage was so and so.

If sinners might have their choice, they would not have their sins and transgressions so much in the remembrance, as it is evident by their carriages here in this world; for they will not endure to entertain a serious thought of their filthy life; they put far away the evil day, Amos vi. 3. Ezek. xii. 27. and labour by all means to put the thoughts of it out of their mind; but there they shall be made to remember to purpose, and to think continually of their ungodly deeds. And therefore it is said, that when our Lord Jesus Christ comes to judgement, it will be to convince the ungodly world of their wicked and ungodly deeds; mark, to convince them, Jude xiv. 15. They will not willingly take notice of them now; but then they shall, hereafter, in spite of their teeth; for those that die out of Christ, shall be made to see, acknowledge and confess their guilt; do what they can, when they lift up their eyes in hell, and remember their transgressions. God will be a swift witness against them, Mal. iii. 5. and will say, Remember what thou didst in thy life-time, how thou didst live in thy life-time. Ha, friend! If thou dost not in these days of light remember the days of darkness, Eccles. xi. 8. (the days of death, hell, and judgement,) thou shalt be made in the days of darkness, death, hell, and at the judgement too, to remember the days of the gospel, and how thou didst disregard them too, to thy own destruction and everlasting misery. This is intimated in that 25th of St. Matthew.

"Remember that in thy life-time thou receivedst thy good things."

The great God, instead of giving the ungodly any ease, will even aggravate their torments; first, by slighting their perplexities, and by telling of them what they must be thinking of: Remember, saith he, O ye lost souls, that you had your joy in your life-time, your peace in your life-time, your comforts, delights, ease, wealth, health; your heaven, your happiness, and your portion in your life-time.

O miserable state! Thou wilt then be in a sad condition indeed, when thou shalt see that thou hast had thy good things, thy best things, thy pleasant things; for that is clearly signified by these words, "Remember that thou in thy life-time hadst thy good things," or all the good things thou art like to have. From whence take notice of another truth, (though it be a dreadful one,) which is this: There are many poor creatures who have all their good, sweet, and comfortable things, in this life, or while they are alive in this world: "Remember," saith he, "that in thy life-time thou hadst thy good things," Psal. xvii. 14.

The wicked's good things will shortly have an end; they will last no longer with them than this life, or their life-time. That scripture was not written in vain: It is like the crackling of thorns under a pot, makes a little blaze for a sudden, a little heat for a while; but come and consider them by and by, and instead of a comfortable heat, you will find nothing but a few dead ashes; and instead of a flaming fire, nothing but a smell of smোক.

There is a time coming, that the ungodly would be glad of a better portion, when they shall see the vanity of this, that is, when they shall see what a poor thing it is, for a man to have his portion in this world. It is true, while they are here on this side hell, they think there is nothing to be compared with riches, honours, and pleasures in this world; which makes them cry out, "Who will shew us any good," Psal. iv. 7. that is comparable to the pleasures, profits, and glory of this world? But then they will see there is another thing that is better and of more value than ten thousand worlds. And seriously, friends, will

it not grieve you, trouble, perplex, and torment you, when you shall see that you lost heaven for a little pleasure and profit in your life-time? Certainly it will grieve you and perplex you exceedingly, to see what a blessed heaven you left for a dunghill-world. Oh! that you did but believe this! that you did but consider this, and say within yourselves, What! shall I be contented with my portion in this world! What! shall I lose heaven for this world! I say, consider it while you have day-light, and gospel light, while the Son of God doth hold out terms of reconciliation to you, lest you be made to hear such a voice as this is, "Son, Remember that in thy life-time thou receivedst thy good things;" thy comforts, thy joys, thy ease, thy peace, and all the heaven thou art like to have. O poor heaven! O short pleasures! What a pitiful thing it is to be left in such a case! Soul, consider, Is it not miserable to lose heaven, for twenty, thirty, or forty years sinning against God? When thy life is done, thy heaven is also done? when death comes to separate thy soul and body, in that day also thou must have thy heaven and happiness separated from thee, and thou from that. Consider these things betimes, lest thou have thy portion in thy life-time. "For if in this life only we have our portion, we are of all people the most miserable;" 1 Cor. xv. 19. Again, consider that when other men (the saints) are to receive their good things, then thou hast had thine: When others are to enter into joy, then thou art to leave and depart from thy joy: when others are to go to God, thou must go to the devil. O miserable! Thou hadst better thou hadst never been born, than to be an heir of such a portion; therefore, I say, have a care it be not thy condition.

"Remember that thou receivedst thy good things, and Lazarus evil things."

These words do not only hold forth the misery of the wicked in this life, but also great consolation to the saints; where he saith, "And Lazarus evil things;" that is, Lazarus had his evil things in his lifetime, or when he was in the world:

From whence observe, 1. That the life of the saints, so long as they are in this world, is attended with many evils or afflictions; which may be discovered to be of divers natures; as saith the scripture, "Many are the troubles of the righteous, but the Lord delivered him out of them all."

2. Take notice, that the afflictions or evils that accompany the saints, may continue with them their lifetime, so long as they live in this vale of tears; yea, and they may be divers, that is, of several sorts; some outward, some inward, and that as long as they shall continue here below, as hath been the experience of all saints in all ages; and this might be proved at large, but I only hint in these things, though I might enlarge much upon them.

3. The evils that do accompany the saints will continue no longer with them than their lifetime; and here indeed lies the comfort of believers, the Lazaruses; the saints, they must have all their bitter cup wrung up to them in their lifetime: Here must be all their trouble, here must be all their grief. "Behold," saith Christ, "the world shall rejoice, but ye shall lament; but your mourning shall," mark, "it shall be turned into joy," John xvi. 2. You shall lament, you shall be sorrowful, you shall weep in your lifetime, but your sorrow shall be turned into joy, and your joy no man (let him be what he will, no man) shall take away from you. Now if you think, when I say the saints have all their evil things in their lifetime, that I mean, they have nothing else but trouble in this their lifetime, this is your mistake; for let me tell you, That though the saints have all their evil things in their lifetime, yet even in their lifetime they have also joy unspeakable, and full of glory, while they look not at the things that are seen, but at the things which are not seen. The joy that the saints have sometimes in their heart, by a believing consideration of the good things to come, when this life is ended, doth fill them fuller of joy, than all the crosses, troubles, temptations, and evils, that accompany them in this life, can fill them with grief, 2 Cor. iv.

But some saints may say, My troubles are such as are ready to overcome me.

Ans. Yet be of good comfort, they shall last no longer than thy lifetime.

But my trouble is, I am perplexed with an heart full of corruption and sin, so

that I am much hindered in walking with God. *Ans.* It is like so, but thou shalt have these troubles no longer than thy lifetime.

But I have a cross husband, and that is a great grief to me.

Well, but thou shalt be troubled with him no longer than thy lifetime, and therefore be not dismayed, be not discomfited, thou shalt have no trouble longer than this lifetime.

Art thou troubled with cross children, cross relations, cross neighbours? They shall trouble thee no longer than this lifetime.

Art thou troubled with a cunning devil, with unbelief? yea, let it be what it will, thou shalt take thy farewell of them all (if thou be a believer) after thy lifetime is ended. O excellent! Then God shall wipe away all tears from your eyes; there shall be no more death nor sorrow, nor crying, nor any more pain; for the former things are passed away.

But now, on the contrary, if thou be not a right and sound believer, then, though thou shouldst live a thousand years in this world, and meet with sore afflictions every day; yet these afflictions, be they never so great and grievous, they are nothing to that torment that will come upon thee, both in soul and body, after this life is ended.

I say, be what thou wilt, if thou be found in unbelief, or under the first covenant, thou art sure to smart for it at the time when thou dost depart this world. But the thing to be lamented is, for all this is so sad a condition to be fallen into, yet poor souls are for the most part senseless of it; yea, so senseless, (at some times), as though there was no such misery to come hereafter: because the Lord doth not immediately strike with his sword, but doth bear long with his creature, waiting that he might be gracious: therefore, I say, the hearts of some of the sons of men, are wholly set upon it to do mischief, Eccles. viii. 11. And that forbearance and goodness of God, that one would think should lead them to repentance, the devil hardening of them, by their continuing in sin, and by blinding their eyes, as to the end of God's forbearance towards them, they are led away with a very hardened and senseless heart, even until they drop into eternal destruction.

But, poor hearts, they must have a time in which they must be made sensible of their former behaviours, when the just judgements of the Lord shall flame about their ears, inasmuch that they shall be made to cry out again with anguish, I am sorely tormented in this flame.

"But now he is comforted, and thou art tormented."

As if he should say, Now hath God recompensed both Lazarus and you, according to what you sought after, while you were in this world: As for your part, you did neglect the precious mercy and goodness of God; you did turn your back on the Son of God, that came into the world to save sinners; you made a mock of preaching the gospel; you was admonished over and over, to close in with the loving-kindness of the Lord, in his Son Jesus Christ. The Lord let you live twenty, thirty, forty, fifty, sixty years; all which time, you, instead of spending it, "to make your calling and election sure," 2 Pet. i. 10. did spend it in making of eternal damnation sure to thy soul. And also Lazarus, he in his lifetime did make it his business to accept of my grace and salvation in the Lord Jesus Christ. When thou wast in the ale-house, he frequented the word preached; when thou wert jeering at goodness, "he was fighting for the sins of the times," Eccles. ix. 4. While thou wert swearing, he was praying: In a word, while thou wert making sure of eternal ruin, he by faith in the blood of the Lord Jesus Christ, was making sure of eternal salvation. Therefore, "now he is comforted, and thou art tormented."

Here then you may see, that as the righteous shall not be always void of comfort and blessedness; so neither shall the ungodly go always without their punishment. As sure as God is in heaven, it will be thus: they must have their several portions. And therefore, you that are the saints of the Lord, follow on, be not dismayed, "Forasmuch as you know, that your labour is not in vain in the Lord," 1 Cor.

xy. last verse. Your portion is eternal glory. And you that are so loth now to close in with Jesus Christ, and to leave your sins to follow him, your day is coming, Psal. xxxvii. 13. in which you shall know, that your sweet morsels of sin that you so easily take down, Job xx. 12—14. and it scarce troubles you, will have a time so to work within you to your eternal ruin, that you will be in a worse condition than if you had ten thousand devils tormenting you: nay, you had better have been plucked limb from limb a thousand times, (if it could be), than to be partakers of this torment, which will assuredly without mercy lie upon you.

Ver. 26. *And besides all this, between us and you there is a great gulf fixed: so that they which would go from hence to you, cannot, neither can they come to us, that would come from thence.*

THESE words are still part of that answer that the souls in hell shall have for all the sobbings, sighings, grievous cries, tears, and desires, that they have, to be released out of those intolerable pains they feel, and are perplexed with. And, O! methinks the words at the first view, if rightly considered, are enough to make any hard-hearted sinner in the world to fall down dead. The verse I last spoke to was, and is a very terrible one, and aggravates the torments of poor sinners wonderfully. Where he saith, "Remember that thou in thy lifetime hadst thy good things, and Lazarus his evil things," &c. I say, these words are very terrible to those poor souls that die out of Christ. But these latter words do much more hold out their sorrow. They were spoken, as to the present condition of the sinner. These do not only back the former, but do yet further aggravate their misery, holding forth that which will be more intolerable: The former verse is enough to smite any sinner into a swoon, but this is to make them fall down dead; where he saith, "And besides all this;" there is still something to aggravate thy misery yet far more abundantly. I shall briefly speak to the words, as they have relation to the terror spoken of in the verses before. As if he had said, Thou thinkest the present state unsupportable, it makes thee sob and sigh, it makes thee to rue the time that ever thou wert born: now thou findest the want of mercy; now thou wouldst leap at the least dram of it; now thou feelest what it is to slight the tenders of the grace of God; now it makes thee to sob, sigh, and roar exceedingly; for the anguish that thou art in. "But besides all this," I have other things to tell thee of, that will break thine heart indeed. Thou art now deprived of a being in the world; thou art deprived of hearing the gospel; the devil hath been too hard for thee, and hath made thee miss of heaven: thou art now in hell among an innumerable company of devils, and all thy sins beset thee round; thou art all overwrapped in flames, and canst not have one drop of water to give thee any ease; thou criest in vain, for nothing will be granted; thou seest the saints in heaven, which is no small trouble to thy damned soul; thou seest that neither God nor Christ takes any care to ease thee, or speak any comfort unto thee. "But besides all this," there thou art like to lie; never think of any ease, never look for any comfort; repentance now will do thee no good, the time is past, and can never be called again; look what thou hast now, thou must have for ever.

It is true, I spoke enough before to break thine heart asunder; "But besides all this," there lie and swim in flames for ever: These words, "Besides all this," are terrible words indeed. I will give you the scope of them in a similitude. Set the case, You should take a man and tie him to a stake, and with red-hot pinchers, pinch off his flesh by little pieces for two or three years together, and at last, when the poor man cries out for ease and help, the tormentors answer, Nay, "but besides all this," you must be handled worse.

We will serve you thus these twenty years together, and after that we will fill your mangled body full of scalding lead, or run you through with a red hot spit; would not this be lamentable? Yet this is but a flea-biting to the sorrow of those that go to hell; for if a man were served so, there would, ere it were long, be an end

end of him. But he that goes to hell shall suffer ten thousand times worse torments than these, and yet shall never be quite dead under them. There they shall be ever whining, pining, weeping, mourning, ever tormented without ease, and yet never dissolved into nothing: if the biggest devil in hell might pull thee all to pieces, and rend thee small as dust, and dissolve thee into nothing, thou wouldst count this a mercy. But here thou mayest lie and fry, scorch, and broil, and burn for ever: for ever, that is a long while, and yet it must be so long. "Depart from me," saith Christ, "into everlasting fire," into the fire that burns for ever, "prepared for the devil and his angels," Matth. xxv. 41. Oh, thou that wast loth to foul thy foot if it were but dirty, or did but rain; thou that wast loth to come out of the chimney-corner, if the wind did but blow a little cold; and was loth to go half a mile, yea, half a furlong, to hear the word of God, if it were but a little dark; thou that wast loth to leave a few vain companions, to edify thy soul, thou shalt have fire enough, thou shalt have night enough, and evil company enough, thy belly-full, if thou misest of Jesus Christ; and "besides all this," thou shalt have them for ever, and for ever.

O thou that dost spend whole nights in carding and dicing, in rioting and wantonness; thou that countest it a brave thing to swear as fast as the bravest, to spend with the greatest spendthrift in the country; thou that lovest to sin in a corner when no body sees thee! O thou that for by-ends dost carry on the hypocrite's profession, because thou wouldst be counted someboby among the children of God, but art an enemy to the things of Christ in thine heart; thou that dost satisfy thyself, either with sins, or a bare profession of godliness, thy soul will fall into extreme torment and anguish, so soon as ever thou dost depart this world, and there thou shalt be weeping and gnashing thy teeth, Matth. viii. 11, 22. And besides all this, thou art like never to have any ease or remedy; never look for any deliverance; thou shalt die in thy sins, and be tormented as many years as there are stars in the firmament, or sands on the sea-shore; and besides all this, thou must abide it for ever.

"And besides all this, between us and you there is a great gulf fixed, so that they which would pass from hence to you, cannot; neither can they come to us that would come from thence. There is a great gulf fixed." You will say, What is that? *Ans.* It is a nice question; therefore first seek thou rather to enter in at the strait gate, than curiously to inquire what this gulf is.

But, 2dly, If thou wouldst needs know, if thou do fall short of heaven, thou wilt find it this, namely, The everlasting decree of God; that is, there is a decree gone forth from God, that those who fall short of heaven in this world, God is resolved they shall never enjoy it in the world to come. And thou wilt find this gulf so deep, that thou shalt never be able to wade through it as long as eternity lasts. As Christ saith, "Agree with thine adversary quickly, while thou art in the way with him, lest he hale thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison: I tell thee thou shalt in no wise come out thence." (there is the gulf, the decree:) Thou shalt not depart thence till thou hast paid the utmost farthing, or very last mite," Luke xii. 58, 59. These words, therefore, "There is a great gulf fixed," I do understand to be the everlasting decree of God. God hath decreed, that those who go to heaven shall never go from thence again into a worse place; and also those that go to hell, and would come out, they shall not come out from thence again. And, friend, this is such a gulf, so fixed by him that cannot lye, that thou wilt find it so which way soever thou goest, whether it be to heaven or hell. Here therefore thou seest how secure God will make those who die in the faith: God will keep them in heaven; but those that die in their sins, God will throw them into hell, and keep them there; so that they that would go from heaven to hell, cannot, neither can they come from hell that would go to heaven. Mark, he doth not say, they would not: for O how fain would these who have lost their souls for a lust, for two-pence, for a jug of ale, for a strumpet, for this world, come out of that hot scalding fiery furnace of God's eternal vengeance, if they might; but here is their misery, they that would

would come from you to us, that is, from hell to heaven, cannot, they must not, they shall not; they cannot; God hath decreed it, and is resolved the contrary: Here therefore lies the misery, not so much as they are in hell, but there they must lie for ever and ever. Therefore if thy heart would at any time tempt thee to sin against God, cry out, No, for then I must go to hell, and lie there for ever. If the drunkards, swearers, lyars, and hypocrites, did but take this doctrine soundly down, it would make them tremble when they think of sinning. But poor souls, now they will make a mock of sin, Prov. xiv. 9. and play with it as a child doth play with a rattle; but the time is coming, that these rattles that now they play with, will make such a noise in their ears and consciences, that they shall find, that if all the devils in hell were yelling at their heels, the noise would not be comparable to it, Numb. xxxii. 23. Friend, thy sins, as so many blood-hounds, will first hunt thee out, and then take thee and bind thee, and hold thee down for ever, Prov. v. 22. They will gripe thee and gnaw thee as if thou had a nest of poisonous serpents in thy bowels, Job xx. 14. and this will not be for a time, but, as I have said, for ever, for ever, for ever.

Ver. 27. *Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house:*

THE verses before, I told you, were spoken partly to hold forth a desire that the damned have to be freed of their endless misery. Now this verse still holds forth the cries of those poor souls very vehement; they would very fain have something granted to them, but it will not be; as will more clearly appear afterward.

"Then he said, I pray thee therefore, father," &c. As if he should say, Seeing I have brought myself into such a miserable condition, that God will not regard me, that my exceeding loud and bitter cries will not be heard for myself; seeing I must not be admitted to have so much as one drop of cold water, nor the least help from the poorest saints:

And seeing, besides all this, here my soul must lie to all eternity, broiling and frying; seeing I must, whether I will or no, undergo the hand of eternal vengeance, and the rebukes of devouring fire; seeing my state is such, that I would not wish a dog in my condition; "Send him to my father's house." It is worthy to be taken notice of (again) who it is he desired to be sent, namely, Lazarus. O friend, see here now the stout hearts and stomachs of poor creatures will be humbled, (as I said before,) they will be so brought down, that those things that they disdained and made light of in this world, they would be glad of in the life to come. He who by this man was so slighted, as that he thought it a dishonour that he should eat with the dogs of his flock; what, shall I regard Lazarus, scrubbed, beggarly Lazarus? what, shall I so far dishonour my fair, sumptuous, and gay house, with such a scabbed creep-hedge as he? No, I scorn he should be entertained under my roof. Thus in his lifetime, while he was in his bravery; but now he is come into another world, now he is parted from his pleasures, now he sees his fine house, his dainty dishes, his rich neighbours and companions and he are parted asunder; now he finds, instead of pleasures, torments; instead of joys, heaviness; instead of heaven, hell; instead of the pleasures of sin, the horror and guilt of sin: O now send Lazarus!

Lazarus, it may be, might have done him some good, if he might have been entertained in time past, and might have persuaded him at least not to have gone on so grievously wicked; but he slights him, will not regard him, he is resolved to disown him, though he lose his own soul for so doing. Ay, but now send Lazarus, if not to me, to my father's house, and let him tell them, from me, That if they run on in sin, as I have done, they must and shall receive the same wages that I have received.

Take notice of this, you that are despisers of the least of the Lazaruses of our Lord Jesus Christ; it may be now you are loth to receive these little ones of his, because they are not gentlemen; because they cannot, with Pontius Pilate, speak Hebrew,

Hebrew, Greek, and Latin. Nay, they must not, shall not shall speak to them, to admonish them; and all because of this.

Though now the gospel of the Lord Jesus Christ may be preached to them freely, and for nothing; nay, they are now desired to hear and receive it; though now they will not own, regard, and embrace these Christian professors of the glorious truth of Jesus, because they come out of some of the basest earthen vessels, 1 Cor. i. 26. yet the time is coming, when they will both sing and cry, Send him to my father's house. I say, remember this, ye that despise the day of small things; the time is coming when you would be glad if you might enjoy from God, from Christ, or his saints, one small drop of cold water, though now you are unwilling to receive the glorious distilling drops of the gospel of our Lord Jesus.

Again, see here the lamentable state they are in, that go to hell from their fathers, mothers, sisters, brothers, &c. While they are in this world, men delight to set their children ill examples; and also children love to follow the wicked steps of their ungodly parents. But when they depart this life, and drop down into hell, and find themselves in irrecoverable misery, then they cry, Send some body to my father's house, to my brother's house. Tell them my state is miserable, tell them I am undone for ever; and tell them also, that if they will be walking in these ungodly steps wherein I left them, they will assuredly fall into this place of torments.

"I pray thee send him to my father's house." Ah friends and neighbours, it is like you little think of this, that some of your friends and relations are crying out in hell, Lord, send some body to my father's house, to preach the gospel to them, lest they also come into these torments.

Here, men while they live, can willingly walk together in the way of sin; and when they are parted by death, they that are living seldom or never consider of the sad condition that they that are dead are descended into. But ye ungodly fathers, how are your ungodly children roaring now in hell? and your ungodly parents that lived and died ungodly, now in the pains of hell also? And one drunkard is singing on the alehouse bench, and another roaring under the wrath of God, saying, O that I was with him, how would I rebuke him, and persuade him by all means to leave off these evil courses. O! that they did but consider what I now suffer for pride, covetousness, drunkenness, lying, swearing, stealing, whoring, and the like. O! did they but feel the thousandth part thereof, it would make them look about them, and not buy sin at so dear a rate as I have done; even with the loss of my precious soul.

"Send him to my father's house." Not to my father, but to my father's house. It may be there are ungodly children, there are ungodly servants, wallowing in their ungodliness; send him therefore to my father's house. It is like, they are still the same that I left them; I left them wicked, and they are wicked still; I left them slights of the gospel, saints, and ways of God, and they do it still: "Send him to my father's house;" it is like there is but a little between them and the place where I am; send him to-day, before to-morrow, "lest they come into the same place of torment. I pray thee thou wouldst send him." I beg it on my bended knee, with crying and with tears, in the agony of my soul. It may be, they will not consider, if thou do not send him. I left them sottish enough, hardened as well as I; they have the same devil to tempt them, the same lusts and world to overcome them: "I pray thee therefore that thou wouldst send him to my father's house;" make no delay, lest they lose their souls, lest they come hither: if they do, they are like never to return again. O! little do they think, how easily they may lose their souls; they are apt to think their condition to be as good as the best, as I once through ignorance did; but send him, send him without delay, "lest they come into this place of torment." O! that thou wouldst give him commission; do thou send him thyself; the time was, when I, together with them, slighted those that were sent of God: though we could not deny but that he spake the word of God, and was sent of him, as our conscience told us; yet we preferred the calls of men before the calls of God; for though they had the

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one, yet because they had not the other in that antichristian way which we thought meet, we could not, would not, either hear him ourselves, nor yet give consent that others should. But now a call from God is worth all. Do “(thou) therefore send him to my father’s house.”

The time was when we did not like it, except it might be preached in the synagogue; we thought it a low thing to preach and pray together in houses; we were too high-spirited, too superstitious; the gospel would not down with us, unless we had it in such a place, by such a man; no, nor then neither effectually. But now, Oh! that I was to live in the world again, and might have that privilege, to have some acquaintance with blessed Lazarus, some familiarity with that holy man, what attendance would I give unto his wholesome words? How would I affect his doctrine, and close in with it? How would I square my life thereby? Now, therefore, as it is better to hear the gospel under a hedge, than to sit roaring in a tavern, it is better to welcome God’s begging Lazarus, than the wicked companions of this world. It is better to receive a saint in the name of a saint, “a disciple in the name of a disciple,” Luke x. 16. than to do as I have done. O! it is better to receive a child of God, that can by experience deliver the things of God, his free love, his tender grace, his rich forbearance, and also the misery of man, if without it, than to be “daubed up with untempered mortar,” Ezek. xiii. O! I may curse the day that ever I gave way to the flatteries and fawning of a company of carnal men; but this my repentance is too late: I should have looked about me sooner, if I would have been saved from this woful place. Therefore send him, not only to the town I lived in, and unto some of my acquaintance, but to my father’s house.

In my life-time, I did not care to hear that word that cut me most, and shewed me mine estate aright.

I was vexed to hear my sins mentioned, and laid to my charge; I loved him best that deceived me most, that said, “Peace, peace, when there was no such thing,” Jer. v. 30, 31. But now, O that I had been soundly told of it! O that it had pierced both mine ears and heart, and had stuck so fast, that nothing could have cured me, saving the blood of Christ! It is better to be dealt plainly with, than that we should be deceived; they had better see their lost condition in the world, than stay while they be damned, as I have done: Therefore send Lazarus, send him to my father’s house. Let him go and say, I saw your son, your brother, in hell, weeping and wailing, and gnashing his teeth: Let him bear them down in it, and tell them plainly, it is so, and that they shall see their everlasting misery, if they have not a special care. Send him to my father’s house.

Ver. 28. *For I have five brethren; that he may testify unto them, lest they also come into this place of torment.*

THESE words are (if I may so say) a reason given by those in hell, why they are restless and do cry so loud, it is that their companions might be delivered from those intolerable torments, which they must and shall undergo, if they fall short of everlasting life by Jesus Christ. “Send him to my father’s house; for I have five brethren,” &c. Though while they lived among them in the world, they were not so sensible of their ruin, yet now they are passed out of the world, and do partake of that which before they were warned of; they can, I say, then cry out, now I find that to be true indeed, which was once and again told, and declared to me, that it would certainly come to pass.

“For I have five brethren.” Here you may see, that there may be, and are whole households in a damnable state and condition, as our Lord Jesus doth by this signify. Send him to my father’s house, for they are all in one state; I left all my brethren in a pitiful case. People while they live here, cannot endure to hear that they should be all in a miserable condition; but when they are under the wrath of God, they see it, they know it, and are very sure of it; for they themselves, when they were in the world, lived as they do, but they fell short of heaven; and therefore if they go on, so shall they. Oh therefore send quickly to

my father's house, for all the house is in an undone condition, and must be damned if they continue so.

The thing observable is this, namely, That those that are in hell, do not desire that their companions should come thither; nay, rather, saith he, Send him to my father's house, and let him testify to them that are therein, lest they also come, &c.

Quest. But some may say, What should be the reason that the damned should desire not to have their companions come into the same condition that they are fallen into, but rather that they might be kept from it, and escape that dreadful state?

Ans. I do believe there is scarce so much love in any of the damned in hell, as really to desire the salvation of any. But in that there is any desire in them that are damned, that their friends and relations should not come into that place of torment, it appears to me to be rather for their own ease, than for their neighbours good; for let me tell you, this I do believe, that it will aggravate the grief and horror of them, to see their ungodly neighbours in the like destruction with them. For where the ungodly do live and die, and descend into the pit together, the one is rather a vexation to the other, than any thing else. And it must needs be so, because there are no ungodly people that do live ungodly together, but they do learn ill examples one of another, as thus; if there live one in the town that is very expert and cunning for the world, why now the rest that are of the same mind with him, they will labour to imitate and follow his steps; this is commonly seen.

Again, If there be one given to drunkenness, others of the town, through his means, run the more into that sin with him, and do accustom themselves the more unto it, because of his enticing them, and also by setting such an ill example before them. And so, if there be any addicted to pride, and must needs be in all the newest fashions, how do their example provoke others to love and follow the same vanity! Spending that upon their lusts, which should relieve their own and others wants. Also, if there be any given to jesting, scoffing, lying, whoring, backbiting, junketing, wantonness, or any other sin; they that are most expert in these things, do oft-times intangle others, that peradventure would not have been so vile as now they are, had they not had such an example; and hence they are called corrupters, Isa. i. 4.

Now these will by their doings exceedingly aggravate the condemnation of one another. He that did set his neighbour an ill example, and thereby caused him to walk in sin, he will be found one cause of his friend's destruction, inasmuch that he will have to answer for his own sin, and for a great part of his neighbour's too, which will add to his destruction; as the scripture in Ezekiel sheweth, where, speaking of the watchman that should give the people warning, if he do not, though the man did die in his sins, "yet his blood shall be required at the watchman's hand," Ezek. xxxiii.

So here let me tell thee that if thou shouldst be such an one, as by thy conversation and practices shall be a trap and a stumbling-block to cause thy neighbour to fall into eternal ruin; though he be damned for his own sin; yet God may, nay he will charge thee as being guilty of his blood, in that thou didst not content thyself to keep from heaven thyself, but didst also by thy filthy conversation keep away others, and cause them to fall with thee. O! therefore, will not this aggravate thy torment? Yea, if thou shouldst die and go to hell before thy neighbours or companions, besides the guilt of thine own sins, thou wouldst be so laden with the fear of the damnation of others to be laid to thy charge, that thou wouldst cry out, O send one from the dead to this companion, and that companion with whom I had society in my life-time, for I see my cursed carriage will be one cause of his condemnation, if he fall short of glory!

I left him living in foul and heinous offences; but I was one of the first instruments to bring him to them. Oh! I shall be guilty both of my own and his dam-

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nation too! O that he might be kept out hence, lest my torment be aggravated by his coming hither.

For where ungodly people do dwell together, they being a snare and stumbling-block one to another by their practice, they must be a torment one to another, and an aggravation of each other's damnation. "O cursed be thy face," saith one, "that ever I set mine eyes on thee; it was long of thee; I may thank thee; it was thee that did entice me, and insnare me; it was your filthy conversation that was a stumbling-block to me; it was your covetousness, it was your pride, your haunting the ale-house, your gaming and whoring: it was long of you that I fill short of life; if you had set me a good example as you set me an ill one, it may be I might have done better than now I do; but I learned of you, I followed your steps: I took counsel of you. O that I had never seen your face! O that thou hadst never been born to do my soul this wrong, as you have done! O! saith the other, and I may as much blame you, for do you not remember how at such a time, and at such a time, you drew me out; and drew me away, and asked me if I would go with you, when I was going about other business, about my calling; but you called me away, you sent for me, you are as much in the fault as I; though I were covetous, you were proud; and if you learned covetousness of me, I learned pride and drunkenness of you. Though I learned you to cheat, you learned me to whore, to lye, to scoff at goodness. Though I, base wretch, did stumble you in some things, you did as much stumble me in others. I can blame you as you blame me; and if I have to answer for some of your most filthy actions, you have to answer for some of mine. I would you had not come hither; the very looks of you do wound my soul, by bringing my sins afresh into my mind, the time when, the manner how, the place where, the persons with whom: It was with you, you! Grief to my soul! Since I could not shun thy company here, O that I had been without thy company there!

I say therefore, for those that have sinned together, to go to hell together, it will very much perplex and torment them both; therefore I judge this one reason, why they that are in hell do desire that their friends or companions do not come thither into the same place of torment that they are in. And therefore where Christ saith, that the damned souls cry out, Send to our companions, that they may be warned and commanded to look to themselves. O send to my five brethren! it is because they would not have their own torments heightened by their company; and a sense, yea, a continual sense of their sins, which they caused them to commit when they were in the world with them. For I do believe, that the very looks of those that have been beguiled of their fellows, I say, their very looks will be a torment to them; for thereby will the remembrance of their own sins be kept (if possible) the fresher on their consciences, which they committed with them; and also they will wonderfully have the guilt of the other sins upon them, in that they were partly the cause of his committing them, being instruments in the hands of the devil, to draw them in too. And therefore, lest this come to pass, "I pray thee, send him to my father's house." For if they might not come hither, peradventure my torment might have some mitigation; that is, if they might be saved, then their sins will be pardoned, and not so heavily charged on my soul. But if they do fall into the same place where I am, the sins that I have caused them to commit, will lie so heavy not only on their soul, but also on mine, that they sink me into eternal misery, deeper and deeper. "O therefore send him to my father's house, to my five brethren, and let him testify to them, lest they come into this place of torment."

These words being thus understood, what a condition doth it shew them to be in then, that now much delight in being the very ringleaders of their companions into sins of all sorts whatsoever!

While men live here, if they can be counted the cunningest in cheating, the boldest for lying, the archest for whoring, subtlest for coveting, and getting the world; if they can but cunningly defraud, undermine, cross, and anger their neighbours, yea, and hinder them from the means of grace, the gospel of Christ;

they glory in it take a pride in it, and think themselves pretty well at ease, and their minds are somewhat quiet, being beguiled with sin.

But, friend, when thou hast lost this life, and dost begin to lift up thine eyes in hell, and seest what thy sins have brought thee to; and not only so, but that thou by thy filthy sins didst cause others (devil-like) to fall into the same condemnation with thee; and that one of the reasons of their damnation was this, that thou didst lead them to the commission of those wicked practices of this world, and the lusts thereof; then, Oh that some body would stop them from coming, lest they also come into this place of torment, and be damned as I am! how will it torment me! Balaam could not be contented to be damned himself, but also he must by his wickedness cause others to tumble and fall. The Scribes and Pharisees could not be content to keep out of heaven themselves, but they must labour to keep out others too. Therefore theirs is the greater damnation.

The deceived cannot be content to be deceived himself; but he must labour to deceive others also. The drunkard cannot be content to go to hell for his sins, but he must labour to cause others to fall into the same furnace with him. But look to yourselves, for here will be damnation upon damnation, damned for thy own sins, and damned for thy being partaker with others in their sins; and damned for being guilty of the damnation of others. O how will the drunkards cry, for leading their neighbours into drunkenness! How will the covetous person howl for setting his neighbour, his friend, his brother, his children and relations, so wicked an example! by which he hath not only wronged his own soul, but also the souls of others. The liar, by lying, learned others to lye; the swearer learned others to swear; the whoremonger learned others to whore.

Now all these, with others of the like sort, will be guilty, not only of their own damnation, but of others. I tell you, that some men have so much been the authors of the damnation of others, that I am ready to think that the damnation of them will trouble them as much as their own damnation. Some men (it is to be feared) at the day of judgement, will be found to be the authors of destroying whole nations. How many souls, do you think, Balaam with his deceit, will have to answer for? How many Mahomet? How many the Pharisees, that hired the soldiers to say the disciples stole away Jesus? Matth. xxviii. 11—16. and by that means stumbled their brethren to this day; and was one means of binding them from believing the things of God and Jesus Christ, and so the cause of the damnation of their brethren to this very day.

How many poor souls hath Bonner to answer for, think you? and several filthy blind priests? How many souls have they been the means of destroying by their ignorance and corrupt doctrine? Preaching, that was no better for their souls than ratbane to the body, for filthy lucre's sake. They shall see that they, many of them, it is to be feared, will have whole towns to answer for, whole cities to answer for. Ah, friend, I tell thee, thou that hast taken in hand to preach to the people, it may be thou hast taken in hand thou canst not tell what. Will it not grieve thee, to see thy whole parish come bellowing after thee to hell, crying out, This we may thank thee for; this is long of thee; thou didst not teach us the truth; thou didst lead us away with fables; thou wast afraid to tell us of our sins, lest we should not put meat fast enough into thy mouth. O cursed wretch, that ever thou shouldst beguile us thus, deceive us thus, flatter us thus! We would have gone out to hear the word abroad, but that thou didst reprove us, and also tells us, that that which we see now is the way of God was hearsay, and a deceitful doctrine; and wast not contented (blind guide as thou wert) to fall into the ditch thyself, but hast also led us thither with thee.

I say, look to thyself, lest thou cry out when it is too late, Send Lazarus to my people, my friends, my children, my congregation to whom I preached, and beguiled through my folly. Send him to the town in which I did preach last, lest I be the cause of their damnation. Send him to my friends from whence I came, lest I be made to answer for their souls and mine own too, Ezek. xxxiii. 1—6.

O send him, therefore, and let him tell them, and testify unto them, lest they

also come into this place of torment. Consider ye that live thus in the world, while ye are in the land of the living, lest you fall into this condition. Set the case, thou shouldst by thy carriage destroy but a soul, but one poor soul, by one of thy carriages or actions, by thy sinful works; consider it now, I say, lest thou be forced to cry, "I pray thee therefore that thou wouldst send him to my father's house, for I have five brethren, that he may testify unto them, lest they also come into this place of torment."

If so, then I shall not only say to the blind guides, Look you to yourselves, and that not out others: No, but this doth reach unto all those that do not only keep souls from heaven by preaching, and the like, but speaks forth the doom of those that shall any ways be instrumental to hinder others from closing in with Jesus Christ. O what red lines will those be against all those rich ungodly landlords, that so kept under their poor tenants, that they dare not go out to hear the word, for fear their rent should be raised, or they turned out of their houses! What sayst thou, landlord? Will it not cut thy soul when thou shalt see that thou couldst not be content to miss of heaven thyself, but thou must labour to hinder others also? Will it not give thee an eternal wound in thy heart, both at death and judgement, to be accused of the ruin of thy neighbour's soul, thy servant's soul, thy wife's soul, together with the ruin of thy own? Think on this, you drunken, proud, rich, and scornful landlords, think on this, mad-brained, blasphemous husbands, that are against the godly and chaste conversation of your wives; also you that hold your servants so hard to it, that you will not spare them time to hear the word, unless it be where, and when your lusts will let you. If you love your own souls, your tenants souls, your wives souls, your servants souls, your childrens souls; if you would not cry, if you would not howl, if you would not bear the burden of the ruin of others forever; then I beseech you consider this doleful story, and labour to avoid the soul-killing torment that this poor wretch groaneth under, when he saith, "I pray thee therefore that thou wouldst send him to my father's house."

For I have five brethren, that he may testify," mark, that he may testify, "unto them, lest they come into this place of torment."

These words have still something more in them than I have yet observed from them; there are one or two things more that I shall briefly touch upon; and therefore mark, he saith, "That he may testify unto them," &c. Mark, I pray you, and take notice of the word testify. He doth not say, And let him go unto them, or speak with, or tell them such and such things: No, but let him testify, or affirm it constantly, in case any should oppose it. "Let him testify unto them." It is the same word the scripture uses to set forth the vehemency of Christ his telling of his disciples of him that should betray him. "And he testified, saying, One of you shall betray me." "And he testified;" that is, he spake it so as to dash or overcome any that should have said, It shall not be. It is a word that signifies, that in case any should oppose the thing spoken of, yet that the party speaking should still continue constant in his saying. "And he commanded them to preach, and to testify, that it is he that was ordained of God to be the judge of quick and dead." To testify, mark, that is, to be constant, irresistible, undaunted, in case it should be opposed and objected against. So here, let him testify to them, lest they come into this place of torment.

From whence observe, That it is not an easy matter to persuade them who are in their sins alive in this world, that they must and shall be damned, if they turn not, and be converted to God. "Let him testify to them;" let him speak confidently, though they frown upon him, or dislike his way of speaking. And how is this truth verified and cleared by the carriages of almost all men now in the world toward them that do preach the gospel; and shew their own miserable state plainly to them, if they close not with it! If a man do but indeed labour to convince sinners of their sins, and lost condition by nature, though they must be damned if they live and die in that condition, O how angry are they at it! Look how he judges, say they; Mark how he condemns us; he tells us we must be

be damned if we live and die in this state: We are offended at him, we cannot abide to hear him, or any such as he; we will believe none of them all, but go on in the way we are a-going. "Forbear, why shouldst thou be smitten?" said the ungodly king to the prophet, when he told him of his sins, 2 Chron. xxv. 15, 16.

I say, tell the drunkard he must be damned if he leaves not his drunkenness, the swearer, liar, cheater, thief, covetous, railer, or any ungodly persons, they must and shall lie in hell for it, if they die in this condition: they will not believe you, nor credit you.

Again, Tell others that there are many in hell that have lived and died in their conditions, and so are they like to be, if they convert not to Jesus Christ, and be found in him, or that there are others that are more civil and sober men, who (although we know that their civility will not save them) if we do but tell them plainly of the emptiness and unprofitableness of that, as to the saving of their souls, and that God will not accept them, nor love them, notwithstanding these things, and that if they intend to be saved, they must be better provided than with such righteousness as this; they will either sling away, and come to hear no more, or else if they do come, they will bring such prejudice with them in their hearts, "That the word preached shall not profit them, it being mixed not with faith, but with prejudice in them that hear it," Heb. iv. 1, 2. Nay, they will some of them be so full of anger, that they will break out, and call even those that speak the truth heretics; yea, and kill them, Luke iv. 25-29. And why so? Because they tell them, that if they live in their sins, that will damn them; yet if they turn and live a righteous life, according to the holy and just, and good law of God, that will not save them. Yea, because we tell them plainly, that unless they leave their sins and unrighteousness too, and clothe in with a naked Jesus Christ, his blood and merits, and what he hath done, and is now doing for sinners, they cannot be saved; and unless they do eat the flesh of the Son of man, and drink his blood, they have no life abiding in them, they grieve presently, and are offended at it, (as the Jews were with Christ for speaking the same thing to them, John vi. 53, 60.) and sling away themselves, their souls and all, by quarrelling against the doctrine of the Son of God, as indeed they do, though they will not believe they do; and therefore he that is a preacher of the word had need, not only tell them, but testify to them, again and again, that their sins, if they continue in them, will damn them, and damn them again. And tell them again, their living honestly according to the law, their paying every one their own, their living quietly with their neighbours, their giving to the poor, their notion of the gospel, and saying, they do believe in Christ, will do them no good at the general day of judgement. Ha friends! how many of you are there at this very day that have been told once and again of your lost undone condition, because you want the right, real, and saving work of God upon your souls? I say, hath not this been told you, yea, testified unto you from time to time, that your state is miserable, that yet you are never the better, but do still stand where you did; some in an open ungodly life, and some drowned in a self-conceited holiness of Christianity? Therefore, for God's sake, if you love your souls, consider, and beg of God for Jesus Christ's sake, that he would work such a work of grace in your hearts, and give you such a faith in his son Jesus Christ, that you may not only have rest here, as you think, not only think your state safe while you live here, as you may be safe indeed, not only here, but also when you are gone, lest you do cry in the anguish and perplexity of your souls, Send one to my companions that have been beguiled by Satan, as I have been, and so by going on, come into this place of torment, as I have done.

Again, one thing more is to be observed from these words, "Let him testify to them, lest they come into this place of torment."

Mark, lest they come in, as if he had said, or else they will come into this place of torment, as sure as I am here. From whence observe, That though some souls do for sin fall into the bottomless pit of hell before their fellows, because they de-

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part this world before them; yet the other abiding in the same course, are as sure to go to the same place, as if they were there already. How so? Because that all are condemned together, they have all fallen under the same law, and have all offended the same justice, and must for certain, if they die in that condition, drink as deep, if not deeper, of the same destruction. Mark I pray you what the scripture says, "He that believeth not, is condemned already," John iii. 18.

He is condemned as well as they, having broken the same law with them. If so, then what hinders, but they will partake of the same destruction with them? only the one hath not the law yet so executed upon them, because they are here; the other have had the law executed upon them, they are gone to drink that which they have been brewing, and thou art brewing that in this life, which thou must certainly drink. The same law, I say, is in force against you both, only he is executed, and thou art not. Just as if there were a company of prisoners at the bar, and all condemned to die: What, because they are not all executed in one day, therefore shall they not be executed at all? Yes, the same law that executed its severity upon the parties now deceased, will for certain be executed upon them that are alive, in its appointed time. Even so it is here, we are all condemned by nature, if we close not in with the grace of God by Jesus Christ, we must and shall be destroyed with the same destruction; "and therefore send him," saith he, "left," mark, "left they come into this place of torment."

And again, "Send him to my father's house, and let him testify to them, left they come into this place of torment." And as if he had said, It may be he may prevail with them, it may be he may win upon them, and so they may be kept from hence, from coming into this grievous place of torment. Observe again, That there is a possibility of obtaining mercy, if now, I say, now in this day of grace we turn from our sins to Jesus Christ; yea, it is more than possible. And therefore for thy encouragement, do thou know for certain, that if thou shalt in this thy day accept of mercy upon God's own terms, and close with him effectually, God hath promised, yea, made many promises, that thy soul shall be conducted safe to glory, and shall for certain escape all the evils that I have told thee of; ay, and many more than I can imagine. Do but search the scriptures, and see how full of consolation they are to a poor soul that is minded to close in with Jesus Christ. "He that cometh to me (saith Christ) I will in no wise cast out." Though he be an old sinner, "I will in no wise cast him out;" mark, "in no wise," though he be a great sinner, "I will in no wise cast him out," if he come unto me. Though he has slighted me never so many times, and not regarded the welfare of his own soul, yet let him now come to me, and notwithstanding this, "I will in no wise cast him out," nor throw away his soul, John vi. 37. Again, saith the apostle, "Now (mark now) is the accepted time, now is the day of their salvation." Now here is mercy in good store, now God's heart is open to sinners: Now he will make you welcome; now he will receive any body if they do but come to Christ. "He that comes to me (saith Christ) I will in no wise cast out." And why? Because "now is the accepted time, now is the day of salvation," 1 Cor. vi. 2, 3. As if the apostle had said, If you will have mercy, have it now, receive it now, close in with it now.

God hath a certain day to hold out his grace to sinners: now is the time, now is the day. It is true, there is a day of damnation, but this is a day of salvation. There is a day coming, wherein sinners "must cry to the mountains to fall on them, to the hills to cover them from the wrath of God;" but now, now is the day in which he doth hold out his grace. There is a day coming, in which you will not be admitted to have the privilege of one drop of water to cool your tongue, if now, I say, if now you slight his grace and goodness which he holds out to you. Ah, friends, consider there are now hopes of mercy, but then there will not; now Christ holds forth mercy unto you, but then he will not, Matth. vii. 23. Now there are his servants that do beseech you to accept of his grace, but if thou lose the opportunity that is put into thine hand, thou thyself mayst beseech hereafter, and no mercy be given thee. "And he cried and said,

Father

Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue;" and there was none given. Therefore let it never be said of thee, as it will be said of some, "Why is there a price put into the hand of a fool, seeing he hath no heart to it;" seeing he hath no heart to make a good use of it? Prov. xvii. 16. Consider therefore with thyself, and say, It is better going to heaven than hell; it is better to be saved than damned; it is better to be with saints than with damned souls; and to go to God is better than to go to the devil.

Therefore "seek the Lord while he may be found, and call upon him while he is near," Isa. lv. 6. lest in thy trouble he leave thee to thyself, and say unto thee plainly, "Where I am, thither ye cannot come," John viii. 20.

O! if they that are in hell might but now again have one such invitation as this, how would they leap for joy! I have thought sometimes, should God send but one of his ministers to the damned in hell, and give him commission to preach the free love of God in Christ extended to them, and held out to them, if now while it is proffered to them they will accept of his kindness; O how welcome would they make this news, and close in with it on any terms!

Certainly they would say, We will accept of grace on any terms in the world, and thank you too, though it cost life and limbs to boot; we will spare no cost nor charge, if mercy may be had. But poor souls, while they live here, they will not part from sin, with hell-bred devilish sin: no, they will rather lose their souls than lose their filthy sins.

But, friend, thou wilt change thy note before it be long, and cry, O simple wretch that I am, that I should damn my soul by sin!

It is true, I have had the gospel preached to me, and have been invited in: I have been preached to, and have been warned of this; but "how have I hated instruction, and mine heart despised reproof! I have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me," Prov. v. 10, 11. O therefore, I say, poor soul! is there hope? Then lay thine hand upon thy mouth, and kiss the dust, and close in with the Lord Jesus Christ, and make much of his glorious mercy; and invite also thy companions to close in with the same Lord Jesus Christ, lest one of you do go to hell before-hand, and expect with grief of heart your companions to come after; and, in the mean time, with anguish of heart, do sigh and say,

O send him to my companions, and let him testify to them, lest they also come into this place of torment.

Now then, from what hath been said, there might many things be spoken by way of use and application; but I shall be very brief, and but touch some things, and so wind up.

And, first, I shall begin with the sad condition of those that die out of Christ, and speak something to that.

Secondly, To the latter end of the parable, which more evidently concerns the scripture, and speak somewhat to that.

1. Therefore you see, that the first part of the parable contains a sad declaration of the state of one living and dying out of Christ; how that they lose heaven for hell, God for the devil, light for darkness, joy for sorrow.

2. How that they have not so much as the least comfort from God, who, in the time they live here below, neglect coming to him for mercy; not so much as one drop of cold water.

3. That such souls will repent of their folly, when repentance will do them no good, or when they shall be past recovery.

4. That all the comfort such souls are like to have, they have it in this world.

5. That all their groanings and sighs will not move God to mitigate in the least his heavy hand of vengeance that is upon them, for the transgressions they have committed against him.

6. That their sad state is irrecoverable, or they must never (mark) never come out of that condition.

7. Their desires will not be heard for their ungodly neighbours.

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From these things then, I pray, you consider the state of those that die out of Christ Jesus; yea, I say consider their miserable state; and think thus with thyself: Well, if I neglect coming to Christ, I must go to the devil, and he will not neglect to fetch me away into those intolerable torments.

Think thus with thyself: What! shall I lose a long heaven for short pleasure? shall I buy the pleasures of this world at so dear a rate, as to lose my soul for the obtaining of that? shall I content myself with a heaven that will last no longer than my life-time? What advantage will these be to me, when the Lord shall separate soul and body asunder, and send one to the grave, the other to hell, and at the judgement day the final sentence of eternal ruin must be passed upon me.

1. Consider, That the profits, pleasures, and vanities of this world, will not last for ever, but the time is coming, yea, just at the doors, when they will give thee the slip, and leave thee in the fuds, and in the brambles of all that thou hast done.

2. And therefore, to prevent this thy dismal state, think thus with thyself: It is true, I love my sins, my lusts and pleasures; but what good will they do me at the day of death, and of judgement? Will my sins do me good then? Will they be able to help me when I come to fetch my last breath? What good will my profits do me? And what good will my vanities do, when death says he will have no nay? What good will all my companions, fellow-jesters, jeerers, lyars, drunkards, and all my wantons do me? Will they help to ease the pains of hell? Will these help to turn the hand of God from inflicting his fierce anger upon me? Nay, will they not rather cause God to shew me no mercy, to give me no comfort, but rather to thrust me down in the hottest place of hell, where I may swim in fire and brimstone.

3. Consider thus with thyself; would I be glad to have all, every one of my sins, to come in against me, to inflame the justice of God against me? Would I be glad to be bound up in them, as the three children were bound in their cloaths, and to be as really thrown into the fiery furnace of the wrath of almighty God, as they were into Nebuchadnezzar's fiery furnace?

4. Consider thus; would I be glad to have all, and every one of the ten commandments, to discharge themselves against my soul? The first saying, Damn him, for he hath broken me; the second saying, damn him, for he hath broken me, &c.

Consider how terrible this will be, yea more terrible than if thou shouldest have ten of the biggest pieces of ordinance in England to be discharged against thy body, thunder, thunder, one after another! nay, this would not be comparable to the reports that the law (for the breach thereof) will give against thy soul; for those can but kill the body, but these will kill both body and soul; and that not for an hour, a day, a month, or a year, but they will condemn thee for ever.

Mark, it is for ever, for ever. It is into everlasting damnation, eternal destruction, eternal wrath and displeasure from God, eternal gnawings of conscience, eternal continuance with devils.

O consider, it may be the thought of seeing the devil doth now make thine hair to stand right up on thine head! O but this, to be damned, to be among all the devils, and that not only for a time, as I said before, but for ever, to all eternity!

This is wonderfully miserable, ever miserable; that no tongue of man, no not of angels is able to express it.

5. Consider much with thyself, not only my sins against the law will be laid to my charge, but also the sins I have committed in slighting the gospel, the glorious gospel: these also must come with a voice against me. As thus, Nay, he is worthy to be damned, for he rejected the gospel, he slighted the free grace of God tendered in the gospel. How many times wast thou (damned wretch) invited, intreated, beseeched, to come to Christ, to accept of mercy, that thou mightest have heaven, thy sins pardoned, thy soul saved, thy body and soul glorified, and all this for nothing but the acceptance, and through faith forsaking thoseimps of Satan,

which by their embracements have drawn thee down toward the gulf of God's eternal displeasure.

How often didst thou read the promises, yea, the free promises of the common salvation? How oft didst thou read the sweet counsels and admonitions of the gospel, to accept of the grace of God? But thou wouldest not, thou regardedst it not, thou didst slight all.

Secondly, As I would have thee to consider the sad and woeful state of those that die out of Christ, and are past all recovery, so would I have thee consider the many mercies and privileges thou enjoyest above some (peradventure) of thy companions that are departed to their proper place.

As, 1. Consider thou hast still the thread of thy life lengthened, which for thy sins might seven years ago, or more, have been cut afunder, and thou have dropped down amongst the flames.

2. Consider the terms of reconciliation by faith in Christ are still proffered unto thee, and thou invited, yea, intreated to accept of them.

3. Consider the terms of reconciliation are but (bear with me though I say but) only to believe in Jesus Christ, with faith that purifies the heart, and enables thy soul to feed on him effectually, and be saved from this sad state.

4. Consider the time of thy departure is at hand, and the time is uncertain, and also that for ought thou knowest, the day of grace may be past to thee before thou diest, not lasting so long as the uncertain life in this world. And if so, then know for certain, that thou art as sure to be damned, as if thou wast in hell already, if thou convert not in the mean while.

5. Consider it may be some of thy friends are giving all diligence to make their calling and election sure, being resolved for heaven, and thou thyself endeavourest as fast to make sure of hell, as if resolved to have it; and together with this, consider how it will grieve thee, that while thou wast making sure of hell, thy friends were making sure of heaven. But more of this by and by.

6. Consider what a sad reflection this will have on thy soul, to see thy friends in heaven, and thyself in hell; thy father in heaven, and thou in hell; thy mother in heaven, and thou in hell; thy brother, thy sister, thy children, in heaven, and thou in hell. As Christ said to the Jews of their relations according to the flesh, so may I say to thee concerning thy friends, "There shall be weeping and wailing and gnashing of teeth," when you shall see your fathers and mothers, brethren and sisters, husbands and wives, children and kinsfolk, with your friends and neighbours, in the kingdom of heaven, and thou thyself thrust out, Luke xiii. 27—29.

But again, because I would not only tell thee of the damnable state of those that die out of Christ, but also persuade thee to take hold of life, and go to heaven, take notice of these following things.

1. Consider, that whatever thou canst do, as to thy acceptance with God, is not worth the dirt of thy shoes, but is all as menstruous rags, Isa. lxiv. 6.

2. Consider, that all the conditions of the new covenant (as to salvation) are and have been completely fulfilled by the Lord Jesus Christ, and that for sinners.

3. Consider, that the Lord calls to thee for to receive whatsoever Christ hath done, and that on free cost, Rev. xxii. 17.

4. Consider that thou canst not honour God more, than to close in with his proffers of grace, mercy, and pardon of sin, Rom. iv.

Again, that which will add to all the rest, thou shalt have the very mercy of God, the blood of Christ, the preachers of the word, together with every sermon, all the promises, invitations, exhortations, and all the counsels and threatenings of the blessed word of God; thou shalt have all thy thoughts, words, and actions, together with all thy food, thy raiment, thy sleep, thy goods, and also all hours, days, weeks, months, and years, together with whatsoever else God hath given thee; I say thy abuse of all these shall come up in judgement against thy soul; for God will reckon with thee for every thing, whether it be good or bad, Eccl. xii. 14.

5. Nay, further, it is so unreasonable a thing for a sinner to refuse the gospel, that

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that the very devils themselves will come in against thee, as well as Sodom, that damned crew. May not they, I say, come in against thee, and say, O thou simple man! O vile wretch! that had not so much care of thy soul, thy precious soul, as the beast hath of its young, or the dog of the very bone that lieth before him? Was thy soul worth so much, and didst thou so little regard it? Were the thunder-claps of the law so terrible, and didst thou so slight them? Besides, was the gospel so freely, so frequently, so fully tendered to thee, and yet hast thou rejected all these things?

Hast thou valued sin at a higher rate than thy soul? than God, Christ, angels, saints, and communion with them in eternal blessedness and glory? Wait thou not told of hell-fire, those intolerable flames? Didst thou never hear of those intolerable roarings of the damned ones that are therein? Didst thou never hear or read that doleful saying in the 16th of Luke, how the sinful man cries out among the flames, "One drop of water to cool my tongue?" Thus, I say, may the very devils, being ready to go with thee into the burning furnace of fire and brimstone, though not for sins of so high a nature as thine, trembling say, O that Christ had died for devils, as he died for man! And, O that the gospel had been preached to us, as it hath been to thee! How would we have laboured to have closed in with it! But woe be to us, for we might never have it proffered; no, not in the least, though we would have been glad of it. But you, you have it proffered, preached, and proclaimed unto you, Prov. viii. 4. Besides, you have been intreated, and beseeched to accept of it, but you would not. O simple fools! that might have escaped wrath, vengeance, hell-fire, and that to all eternity, and had no heart at all to do it.

6. May not the messengers of Jesus Christ also come in with a shrill and terrible note against thy soul, when thou standest at the bar of God's justice, saying, Nay, thou ungodly one, how often hast thou been forewarned of this day? Did we not sound an alarm in thine ears, by the trumpet of God's word, day after day? How often didst thou hear us tell thee of these things! Did we not tell thee, sin would damn thy soul? Did we not tell thee, that without conversion there was no salvation? Did we not tell thee, that they who loved their sins, should be damned at this dark and gloomy day (as thou art like to be?) Yea, did we not tell thee, that God, out of his love to sinners, sent Christ to die for them, that they might (by coming to him) be saved? Did not we tell thee of these things? Did we not run, ride, labour, and strive abundantly (if it might have been) for the good of thy soul, (though now a damned soul?) Did we not venture our goods, our names, our lives? Yea, did we not even kill ourselves with our earnest intreaties of thee to consider of thine estate, and by Christ to escape this dreadful day? O sad doom! When thou shalt be forced, full sore against thy will, to fall under the truth of this judgement, saying, "O how have I hated instruction, and how hath my heart despised reproof! (for indeed) I have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me. Prov. v. 11—13.

7. May not thy father, thy mother, thy brother, thy sister, thy friend, &c. appear with gladness against thee at the terrible day? saying, O thou silly wretch, how rightly hath God met with thee! O how righteously doth his sentence pass upon thee! Remember thou wouldst not be ruled, nor persuaded in thy lifetime. As thou didst not care for us and our admonitions then, so neither do we care for thy ruin, terror, and damnation now. No, but we will stand on God's side, in sentencing of thee to that portion which the devils must be partakers of. "The righteous shall rejoice when he seeth the vengeance; he shall wash his foot in the blood of the wicked," Psal. v. 8, 10. O sad! It is enough to make mountains tremble, and the rocks rend in pieces, to hear this doleful sound. Consider these things; and if thou wouldest be loth to be in this condition, then have a care of living in sin now. How loth wilt thou be to be thrust away from the gates of heaven! and how loth wilt thou be to be deprived of the mercy of God!

How unwillingly wilt thou set foot forward towards the lake of fire! Never did malefactor so unwillingly turn off the ladder, when the halter was about his

neck, as thou wilt turn from God to the devil, from heaven to hell, when the sentence is passed upon thy soul.

O how wilt thou sigh and groan! How willingly wouldst thou hide thyself, and run away from justice! But alas! as it is with them that are on the ladder ready to be executed, so it will be with thee. They would fain run away; but there are many halbert-men to stay them; and so the angels of God will beset thee round, I say, round on every side; so that thou mayest indeed look, but run, thou canst not. Thou mayest with thyself under some rock or mountain, Rev. vi. 15, 16. but how to get under, thou knowest not.

O how unwilling wilt thou be to let thy father go to heaven without thee! thy mother or friends, &c. go to heaven without thee! How willingly wouldst thou hang on them, and not let them go! O father! cannot you help me? Mother, cannot you do me some good? O how loth am I to burn and fry in hell, while you are singing in heaven! But alas! the father, mother, or friends, reject them, slight them, and turn their backs upon them, saying, You would have none of heaven in your lifetime, therefore you shall have none of it now; you slighted our counsels then, and we slight your tears, cries, and condition, now. What sayst thou, sinner? will not this persuade thine heart, nor make thee bethink thyself? This is now before thou fall into that dreadful place, that fiery furnace. But O consider how dreadful the place itself, the devils themselves, the fire itself will be! And this at the end of all, here thou must lie for ever! here thou must fry for ever and for ever! This will be more to thee than any man with tongue can express, or with pen can write. There is none that can, I say, by the ten thousandth part, discover the state and condition of such a soul.

I shall conclude this then with a few considerations of encouragement.

1. Consider, (for I would fain have thee come in sinner), that there is a way made by Jesus Christ for them that are under the curse of God, to come to this comfortable and blessed state of Lazarus I was speaking of. See Ephes. ii.

2. Consider what pains Christ Jesus took for the ransoming of thy soul from all the curses, thunder-claps, and tempests of the law; from all the intolerable flames of hell; from that soul sinking appearance of thy person (on the left hand) before the judgement-seat of Christ Jesus, from everlasting fellowship, with innumerable companies of yelling, and soul-amazing devils; I say, consider what pains the Lord Jesus Christ took in bringing in redemption for sinners, from these things.

In that, "Though he were rich, yet he became poor, that thou, through his poverty, might be made rich," 2 Cor. viii. 9. He laid aside his glory, John xvii. "and became a servant," Phil. ii. He left the company of angels, and encountered with the devil, Luke iv. Matth. iv. He left heaven's ease for a time, to lie upon hard mountains, John viii. In a word, he became poorer than those that go with flail and rake; yea, than the very birds or foxes, and all to do thee good. Besides, consider a little of these unspeakable and intolerable slighings and rejections, and the manifold abuses that came from men upon him: How he was falsely accused, being a sweet, harmless, and undefiled lamb; how he was undervalued, so that a murderer was counted less worthy of condemnation than he. Besides, how they mock him, spit on him, beat him over the head with staves, had the hair plucked from his cheeks. "I gave my back to the smiters (saith he) and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting." His head crowned with thorns, his hands pierced with nails, and his side with a spear; together with how they used him, scourged him, and so miserably mistusing him, that they had even spent him in a great measure before they did crucify him; insomuch that there was another sinner to carry his cross.

Again, not only this, but lay to heart a little what he received from God his dear Father, though he were his dear and tender Son. First, in that he did deal with him as the greatest sinner and rebel in the world; for he laid the sins of thousands, and ten thousands, and thousands of thousands of sinners to his charge, Isa. liii. and caused him to drink the terrible cup that was due to them all; and not only so, but did delight in so doing: "For it pleased the Lord to bruise him." God dealt indeed with his Son, as Abraham would have dealt with Isaac;

ay,

ay, and more-terrible by ten thousand parts; for he did not only tear his body like a lion, but made his soul an offering for sin. And this was not done feignedly, but really, (for justice called for it, he standing in the room of sinners) witness that horrible and unspeakable agony that fell on him suddenly in the garden, as if all the vials of God's unspeakable scalding vengeance had been cast upon him all at once, and all the devils in hell had broken loose from thence at once to destroy him, and that for ever; insomuch that the very pangs of death seized upon him in the same hour. For, saith he, "My soul is exceeding sorrowful and amazed, even unto death," Mark xiv. 33, 34.

Witness also that strange kind of sweat that trickled down his most blessed face, where it is said, and he sweat, as it were great drops or clodders of blood, trickling down to the ground. O Lord Jesus! what a load didst thou carry! what a burden didst thou bear of the sins of the world, and the wrath of God! O thou that didst not only bleed at nose and mouth, with the pressure that lay upon thee, but thou wast so pressed, so loaden, that the pure blood gushed through the flesh and skin, and so ran trickling down to the ground! "And his sweat was as it were great drops of blood, trickling or falling down to the ground," Luke xxii. 44. Canst thou read this, O thou wicked sinner, and yet go on in sin? Canst thou think of this, and defer repentance one hour longer? O heart of flint, yea, harder! O miserable wretch! what place in hell will be hot enough for thee, to have thy soul put into, if thou shalt persist or go on still to add iniquity to iniquity?

Besides, his soul went down to hell, Ps. xvi. 10. Acts ii. 31. and his body to the bars of the grave; and had hell, death, or the grave been strong enough to hold him, then he had suffered the vengeance of eternal fire to all eternity. But, O Blessed Jesus! how didst thou discover thy love to man in thy thus suffering! and, O God the Father! how didst thou also declare the purity and exactness of thy justice, in that, though it was thine only, holy, innocent, harmless, and undefiled Son Jesus, that did take on him our nature, and represent our persons, answering for our sins, instead of ourselves, thou didst so wonderfully pour out thy wrath upon him, to the making of him cry out, "My God, my God, why hast thou forsaken me?" And, O Lord Jesus! what a glorious conquest hast thou made over the enemies of our souls, even wrath, sin, death, hell, and devils, in that thou didst wring thyself from under the power of them all! and not only so, but hast led them captive which would have led us captive; and also hast received for us that glorious and unspeakable inheritance, "that eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive;" and also hast given them some discovery thereof through thy Spirit.

And now, sinner, together with this, consider,

Fourthly, That though Jesus Christ hath done all these things for sinners, yet the devils make it their whole work, and continual study, how they may keep thee and others from enjoying of these blessed privileges that have been thus obtained for sinners by this sweet Jesus. He labours, I say,

1. To keep thee ignorant of thy state by nature. 2. To harden thy heart against the ways of God. 3. To inflame thy heart with love to sin and the ways of darkness. And, 4. To get thee to continue herein. For that is the way, he knows, to get thee to be a partaker with him of flaming hell-fire, even the same that he himself is fallen into, together with the rest of the wicked world, by reason of sin. Look to it therefore.

But now, in the next place, a word of encouragement to you that are the saints of the Lord.

1. Consider what an happy state thou art in, that hast gotten the faith of the Lord Jesus into thy soul. (But be sure thou have it.) I say, how safe, how sure, how happy art thou! For when others go to hell, thou must go to heaven; when others go to the devil, thou must go to God; when as others go to prison, thou must be set at liberty, at ease, and at freedom; when others must roar for sorrow of heart, then thou shalt also sing for the joy of heart.

2. Consider thou must have all thy well-spent life to follow thee, instead of all thy

thy sins, and the glorious blessings of the gospel, instead of the dreadful curses and condemnations of the law; the blessing of the Father, instead of a fiery sentence from the Judge.

3. Let dissolution come when it will, it can do thee no harm; for it will be but only a passage out of a prison into a palace; out of a sea of troubles into an haven of rest; out of a croud of enemies, to an innumerable company of true, loving, and faithful friends; out of shame, reproach, and contempt, into exceeding great and eternal glory. For death shall not hurt thee with his sting, nor bite thee with his soul murdering teeth, but shall be a welcome guest to thee, even to thy soul, in that it is sent to free thee from thy troubles which thou art in whilst here in this world, dwelling in the tabernacle of clay.

4. Consider, however it goes with friends and relations, yet it will go well with thee, Eccles. viii. 12.

However it goes with the wicked, yet I know; mark, Yet I know (saith he) that it shall go well with them that fear the Lord, that fear before him.

And therefore let this, in the first place, cause thee cheerfully to exercise thy patience under all the calamities, crosses, troubles and afflictions that may come upon thee; and by patient continuance in well-doing, to commit both thyself, and thine affairs and actions, into the hands of God, through Jesus Christ as to a faithful creator, who is true to his word, and loveth to give unto thee whatsoever he hath promised to thee.

And therefore to encourage thee, while thou art here, with comfort to hold on for all thy crosses in this thy journey, be much in considering the place that thou must go into, so soon as dissolution comes.

It must be into heaven, to God the judge of all, to an innumerable company of angels, to the spirits of just men made perfect, to the general assembly and church of the first-born, whose names are written in heaven, and to Jesus (to the redeemer) who is the mediator of the new covenant, and to the blood of sprinkling, that speaks better things for thee than Abel's did for Cain, Heb. xi. 22—24.

Consider, that when the time of the dead that they shall be raised is come, then shall thy body be raised out of the grave and be glorified, and be made like to Jesus Christ, Phil. iii. 21. O excellent condition!

When Jesus Christ shall sit on the throne of his glory, you shall also sit with him, even when he shall sit on the throne of his glory. O will not this be glorious, that when thousands, and thousands of thousands shall be arraigned before the judgement seat of Christ, then for them to sit with him upon the throne, together with him to pass the sentence upon the ungodly? 1 Cor. vi. 2, 3. Will it not be glorious to enjoy those things that eye hath not seen, nor ear heard, neither hath entered into the heart of man to conceive?

Will it not be glorious to have this sentence, "Come ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world?" Will it not be glorious to enter then with the angels and saints into that glorious kingdom? Will it not be glorious for thee to be in glory with them, while others are in unutterable torments? O then! how will it comfort thee to see thou hast not lost that glory; to think that the devil hath not got thy soul, that thy soul should be saved, and that not from a little, but a great exceeding danger; not with a little, but a great salvation. O therefore let the saints be joyful in glory; let them triumph over all their enemies. Let them begin to sing heaven upon earth, triumph before they come to glory, even when they are in the midst of their enemies, "For this honour shall all his saints have." Psal. cxlix. 6, 7, 8, 9.

Ver. 29. *Abraham saith unto him, they have Moses, and the prophets; let them hear them.*

IN the verses foregoing you see there is a discovery of the lamentable state of the poor soul that dies out of Christ, and the special favour of God; and also, how little the glorious God of heaven doth regard, and take notice of their most miserable condition.

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Now in this verse he doth magnify the words which were spoken to the people by the prophets and apostles, "They have Moses and the prophets; let them hear them." As if he should say, thou askest me, that I should send Lazarus back again into the world to preach to them that live there, that they might escape that doleful place that thou art in: What needs that? have they not Moses and the prophets? have they not had my ministers and servants sent unto them, and coming as from me? I sent Enoch and Noah, Moses and Samuel; I sent David, Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, and the rest of the prophets, together with Peter, Paul, John, Matthew, James, Jude, with the rest: "Let them hear them." What they have spoken by divine inspiration I will own, whether it be for the damnation of those that reject, or the saving of them that receive their doctrine. And therefore, what need have they that one should be sent unto them in another way? "They have Moses and the prophets, let them hear them;" let them receive their word, close in with the doctrine declared by them. I shall not at this time speak any thing to that word (Abraham), having touched upon it already; but shall tell you what is to be understood by these words, "They have Moses and the prophets, let them hear them." The things that I shall observe from hence, are these, 1. That the scriptures spoken by the holy men of God, are a sufficient rule to instruct to salvation them that do assuredly believe and close in with what they hold forth. "They have Moses and the prophets; let them hear them." That is, if they would escape that doleful place, and be saved indeed from the intolerable pains of hell fire, as they desire; they have that which is sufficient to counsel them, "They have Moses and the prophets;" let them be instructed by them, "Let them hear them," 2 Tim. iii. 16, 17. "For all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness;" Why? "That the man of God may be perfect, thoroughly furnished to every good work."

Do but mark these words, "All scripture is profitable: All;" take it where you will, and in what place you will: "All is profitable:" For what? "That the man of God," or he that is bound for heaven, would instruct others in their progress thither.

It is profitable to instruct him, in case he be ignorant; to reprove him, in case he transgress; to correct him, if he hath need of it; to confirm him, if he be wavering. It is profitable for doctrine; and all this in a very righteous way, that the poor soul may not only be helped, but thoroughly furnished, not only to some, but to all good works. And when Paul would counsel Timothy to stick close to the things that are sound and sure, presently he puts him upon the scriptures, saying, "Thou hast from a child known the scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus." The scripture holds forth God's mind and will, of his love and mercy towards man, and also the creature's carriage towards him from first to last; so, if thou wouldst know the love of God in Christ to sinners, "Then search the scriptures, for they are they that testify of him."

Wouldst thou know what thou art, and what is in thine heart? Then search the scriptures, and see what is written in them, Rom. iii. from 9—18. chap. i. 29, 30, 31. Jer. xvii. 9. Gen. vi. 5. chap. viii. 21. Eph. iv. 18. with many others. The scriptures, I say, they are able to give a man perfect instruction into any of the things of God, necessary to faith and godliness, if he hath but an honest heart, seriously to weigh and ponder the several things contained in them. As to instance in things more particular for the further clearing up of this: And first, if we come to the creation of the world:

Wouldst thou know somewhat concerning that? then read Gen. i. and ii. chapters, and compare them with Psalm xxxiii. at the 6th verse; also Isa. lxvi. 2. Prov. viii. towards the end.

Wouldst thou know whether he made them of something or nothing? read Heb. xi. 3.

Wouldst thou know whether he put forth any labour in making them, as we do in making things? read Psal. xxxiii. 2.

If thou wouldst know whether man was made by God corrupt or upright, read Eccles. vii. 26. Gen. i. 10, 18, 25, 31.

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Wouldst thou know where God did place man after he had made him? read Gen. ii. 15.

Wouldst thou know whether that man did live there all this time or not? then read Gen. iii. 23, 24.

If thou wouldst know whether man be still in that state by nature, that God did place him in; then read Eccles. vii. 26. and compare it with Rom. v. 16. and Eph. ii. 1—3. "God made man upright, but he hath sought out many inventions."

If thou wouldst know whether man was first beguiled, or the woman that God made an help mate for him; read Gen. iii. 6. and compare it with 1 Tim. ii. 14.

Wouldst thou know whether God looked upon Adam's eating the forbidden tree, to be sin or no? read Rom. v. 12—15. and compare it with Gen. iii. 17.

Wouldst thou know whether it were the devil who beguiled them, or whether it was a natural serpent such as do haunt the desolate places? read Gen. iii. 12. with Rev. ix. 1—3.

Wouldst thou know whether that sin be imputed to us? read Rom. v. 12—15. and compare it with Eph. ii. 2.

Wouldst thou know whether man was cursed for his sin? read Gal. iii. 10. Rom. v. 15.

Wouldst thou know whether the curse did fall on man, or on the whole creation with him? compare Gen. iii. 7. with Rom. viii. 20—22.

Wouldst thou know whether a man be defiled in every part of him by the sin he hath committed? then read Isa. i. 6.

Wouldst thou know man's inclination so soon as he is born? read Psal. lvi. 3.

"The wicked are estranged from the womb, they go astray so soon as they be born."

Wouldst thou know whether man once fallen from God by transgression, can recover himself, by all he can do? then read Rom. iii. 20, 23.

Wouldst thou know whether it be the desire of the heart of man by nature, to follow God in his own way or no? compare Gen. vi. 5. and Gen. viii. 21. with Hos. xi. 7.

Wouldst thou know how God's heart stood affected towards man before the world began? compare Eph. i. 4. with 2 Tim. i. 9.

Wouldst thou know whether sin were sufficient to draw God's love from his creatures? compare Jer. iii. 7. and Mic. vii. 18. with Rom. v. 6—8.

Wouldst thou know whether God's love did still abide towards his creatures for any thing they could do to make him amends? then read Deut. xi. 5—8.

Wouldst thou know how God could still love his creatures, and do his justice no wrong? read Rom. iii. 24—26. "Being justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath sent forth to be a propitiation for sin, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. To declare," I say, "at this time his righteousness, that he might be just, and the justifier of him that believeth in Jesus."

That is, God having his justice satisfied in the blood, and righteousness, and death of his own Son Jesus Christ for the sins of poor sinners, he can now save them that come to him, though never so great sinners, and do his justice no wrong, because it hath had a full and complete satisfaction given it by that blood, 1 John ii. 7, 8.

Wouldst thou know who he was, and what he was, that did out of his love die for sinners? then compare John iii. 16, 17. Rom. v. 8. with Isa. ix. 6.

Wouldst thou know whether this Saviour had a body of flesh and bones, before the world was, or took it from the Virgin Mary? then read Gal. iv. 4.

Wouldst thou know whether he did in that body bear all our sins, and where? then read 1 Pet. ii. 4. "Who bore our sins in his own body on the tree."

Wouldst thou know whether he did rise again after he was crucified, with the very same body? then read Luke xxiv. at ver. 38—41.

Wouldst thou know whether he did eat or drink with his disciples after he rose out of the grave? then read Luke xxiv. 42. and Acts x. 41.

If thou wouldst be persuaded of the truth of this, that that very body is now above the clouds and stars, read Acts i. 9—11. and Luke xxiv. to the end.

If thou wouldst know that the Quakers hold an error, that say the body of Christ is within them; consider the same scripture.

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Wouldst thou know what that Christ that died for sinners is doing in that place whither he is gone? then read Heb. vii. 24.

Wouldst thou know who shall have life by him, read 1 Tim. i. 14; 15. and Rom. v. 6—8. which say, Christ died for sinners, for the ungodly.

Wouldst thou know whether they that live and die in their sins, shall go to heaven or not? then read 1 Cor. vi. 10. Rev. xxi. 8, 27. which saith, "They shall have their part in the lake that burns with fire and brimstone."

Wouldst thou know whether man's obedience will obtain that Christ should die for them, or save them? then read Mark ii. 17. Rom. v. 7.

Wouldst thou know whether righteousness, justification, and sanctification do come through the virtue of Christ's blood, compare Rom. v. 9. with Heb. xii. 12.

Wouldst thou know whether a natural man abstain from the outward act of sin against the law, merely by a principle of nature? then compare well Rom. ii. 14. with Phil. iii. 6.

Wouldst thou know whether a man by nature may know something of the invisible things of God? compare seriously Rom. i. 20, 21. with Rom. ii. 14, 15.

Wouldst thou know how far a man may go in a profession of the gospel, and yet fall away? then read Heb. vi. 4—6. "they may taste the good word of God, and the powers of the world to come; they may taste the heavenly gift, and be partakers of the Holy Ghost," and yet so fall as never to be recovered, or renewed again unto repentance: See also Luke xiii.

Wouldst thou know how hard it is to go to heaven? read Matth. vii. 13, 14. Luke xiii. 24.

Wouldst thou know whether a man by nature be a friend to God, or an enemy? then read Rom. v. 11. Col. i. 21.

Wouldst thou know what, or who they are that shall go to heaven; then read John iii. 3, 5, 7. and 2 Cor. v. 7. Also wouldst thou know what a sad thing it is for any to turn their backs upon the gospel of Jesus Christ? then read Heb. x. 28, 29. and Mark xvi. 16.

Wouldst thou know what is the wages of sin? then read Rom. vi. 23.

Wouldst thou know whither those do go, that die unconverted to the faith of Christ? then read Psal. ix. 17. and Isa. xiv. 9.

Reader, here might I spend many sheets of paper, yea, I might upon this subject write a very great book; but I shall now forbear, desiring thee to be very conversant in the scriptures, "for they are they that will testify of Jesus Christ," John v. 39. The Bereans were counted noble upon this account: "These were nobler than those of Thessalonica, in that they received the word with all readiness of mind; and searched the scriptures daily," &c. Acts xvii. 11. But here let me give thee one caution, that is, have a care that thou do not satisfy thyself with a bare search of them, without a real application of him whom they testify of to thy soul, lest instead of faring better for thy doing this work, thou dost fare a great deal worse, and thy condemnation be very much heightened, in that though thou didst read so often the sad state of those that die in sin, and the glorious estate of them that close in with Christ, yet thou thyself shouldst be such a fool as to lose Jesus Christ, notwithstanding thy hearing and reading so plentifully of him.

"They have Moses and the prophets; let them hear them."

As if he should say, what need have they that one should be sent to them from the dead? Have they not Moses and the prophets? Hath not Moses told them the danger of living in sin? Deut. xxvii. 15—26. xxviii. 15—21. &c. in the end of the chapter; also xxix. 18—22. Hath he not there told them, what a sad state those persons are in, that deceive themselves with the deceit of their hearts, saying, They shall have peace though they follow their sins, in these words; "And when he heareth the words of this curse, he blesseth himself in his heart, saying, I shall have peace though I go on, or walk in the imagination of my heart, to add drunkenness to thirst. The Lord will not spare that man, but then the anger of the Lord, and his jealousy shall smoke against him, and all the curses that are written in this book shall lie upon him: and the Lord shall blot out his name from under heaven."

Again, did not Moses write of the Saviour that was to come afterwards into the world? Deut. xviii. 18. nay, have not all the prophets from Samuel, with all those that follow after, prophesied, and foretold these things? Therefore what need have they that I should work such a miracle, as to send one from the dead unto them? "They have Moses and the prophets; let them hear them."

From whence observe again, that God doth honour the writings of Moses and the prophets, as much, nay more, than if one should rise from the dead: "Should not a people seek unto their God? What! seek for the living among the dead? To the law, and to the testimonies," (saith God), "if they speak not according to this word, it is because there is no light in them," Isa. viii. 19, 20. And let me tell you plainly, I do believe that the devil knows this full well, which makes him labour to beget in the hearts of his disciples and followers, light thoughts of them; and doth persuade them, that even a motion from their own beguiled conscience, or from his own wicked spirit, is to be observed and obeyed before them. When the very apostle of Jesus Christ, though he heard a voice from the Excellent Glory, saying, "This is my beloved Son," &c. Yet writing to the churches, he commends the writing of the prophets, before it, saying, "We have also a more sure word of the prophets, unto which ye do well to take heed," 2 Pet. i. 17-19. Now if thou doubttest whether in that place be meant the scriptures, the words of the prophets or no; read but the next verse, where he addeth for a certain confirmation thereof these words: "Knowing this first, that there is no prophecy of the scriptures, of any private interpretation: For prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

And therefore what a sad thing is it for those that go about to disown the scriptures! I tell you however they may slight them now, yet when they come into hell, they will see their folly: "They have Moses and the prophets; let them hear them."

Further, Who are they that are so tossed to and fro, with the several winds of doctrine that have been broached in these days, but such for the most part, as have had a light esteem of the scriptures? for the ground of error (as Christ saith) is because they know not them, Mark xii. 24. And indeed, it is just with God to give them over to follow their own dark blinded consciences, to be led into errors, that they might be damned in hell, who did not believe that the things contained in the scripture were the truth, that they might be saved and go to heaven, I cannot well tell how to have done speaking for, and on the scriptures side; only this I consider, A word is enough to the wise; and therefore I shall commit these things into the hands of them that are of God: and as for the rest, I shall say to them, Rather than God will save them from hell with the breach of his holy word, it they had a thousand souls a-piece, God would destroy them all;" for the scriptures cannot be broken," John x. 35.

Ver. 30. *And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.*

THE verse before, you know, as I told you, it was part of an answer to such as lose their souls; so it is a vindication of the scriptures of Moses and the prophets, "They have Moses and the prophets; let them hear them."

Now, this verse is an answer to what was said in the former; and such an one as hath in it a rejection of the former answer. "Nay, Father Abraham, Nay, saith he, do not say so, do not put them off with this: "send one from the dead," and then there will be some hopes. It is true, thou speakest of the scripture, of Moses and the prophets, and sayest, "let them hear them;" but these things are not so well as I could wish; I had rather thou would send one from the dead. In these words therefore, "Nay, Father Abraham," there is a repulse given, nay, let it not be so. Nay, I do not like of that answer: Hear Moses and the prophets; nay. The same expression is used by Christ, Luke xiii. 4, 5. "Think you that they upon whom the tower of Siloam fell, were sinners above others? I tell you nay; for except ye repent, ye shall all likewise perish." So here, "Nay, Father Abraham,"

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Abraham," &c. By this word, Nay, therefore, is signified a rejecting the first answer.

Now observe, I pray you, the reason why he says Nay, is, because God doth put over all those that would be saved, to observe and receive the truth contained in scripture, and believe that. To have a high esteem of them, and to love and search them, as Christ saith, "Search the scriptures,—for they are they which testify of me," John v. 39. But the damned say, Nay; as if he had said, This is the thing: to be short, my brethren are unbelievers, and do not regard the word of God: I know it by myself; for when I was in the world, it was so with me; many a good sermon did I hear; many a time was I admonished, desired, intreated, beseeched, threatened, forewarned, of what I now suffer; but, alas! I was ignorant, self-conceited, surly, obstinate, and rebellious. Many a time the preachers told me, hell would be my portion, the devil would wreck his malice on me; God would pour on me his sore displeasure; but he had as good have preached to the stock, to the post, to the stones I trod on; his words rang in mine ears, but I kept them from mine heart. I remember he alledged many a scripture, but those I valued not: the scriptures, thought I, what are they? A dead letter, a little ink and paper, of three or four shillings price. Alas! What is the scripture? Give me a ballad, a news book, George on horseback, or Bevis of Southampton. Give me some book that teaches curious arts, that tells of old fables; but for the holy scriptures I cared not. And as it was with me then, so it is with my brethren now; we were all in one spirit, loved all the same sins, slighted all the same counsels; promises, encouragements, and threatenings, of the scripture; and they are still, as I left them, still in unbelief, still provoking God, and rejecting good counsel; so hardened in their ways, so bent to follow sin, that let the scriptures be shewed to them daily, let the messengers of Christ preach till their hearts ake, till they fall down dead with preaching, they will rather trample it under foot, and swine-like rend them, than close in with those gentle and blessed professors of the gospel.

"Nay, Father Abraham; but if one should rise from the dead, they would repent." Though they have Moses and the prophets, (the scriptures), they will not repent and close in with Jesus Christ, though the scriptures do witness against them. If therefore there be any good done to them, they must have it another way. I think, saith he, it would work much on them, "if one should rise from the dead." And this truth indeed is so evident, that ungodly ones have a light esteem of the scriptures, that it needs not many strong arguments to prove it, being so evidently manifested by their every day's practice, both in words and actions, almost in all things they say and do. Yet for the satisfaction of the reader, I shall shew you, by a scripture or two, (though I might shew many), that this was and is true, with the generality of the world. See the words of Nehemiah in his 9th chapter concerning the children of Israel, who, though the Lord offered them mercy upon mercy, as it is from ver. 19. to ver. 25. yet, ver. 26. saith he, "Nevertheless they were disobedient for all thy goodness towards them, and rebelled against thee, (but how?) and cast the law behind their back: Slew the prophets which testified against them, to turn them to thee, and they wrought great provocations." Observe, 1. They sinned against mercy. And then, 2. They slighted the law, or word of God. 3. They slew the prophets that declared it unto them. 4. The Lord counts it a great provocation. See Heb. iii. 10—19. And see Zach. vii. 11, 12. "But they refused to hearken, (saith he there of the wicked), and pulled away the shoulder, and stopped their ears, that they should not hear the law. Yea, they made their hearts hard as an adamant-stone, lest they should hear the law, and the words which the Lord of hosts sent unto them by his Spirit in the former prophets," &c. Mark I pray you, here is also,

1. A refusing to hearken to the words of the prophets. 2. That they might so do, they stopped their ears. 3. If any thing was to be done, they pulled away their shoulder. 4. To effect this, they labour to make their hearts as an adamant-stone.

5. And all this, lest they should hear and close in with Jesus, and live; and be delivered from the wrath to come. All which things do hold out an unwillingness to submit to, and embrace the words of God, and so Jesus Christ, which is testified of by them. Many other scriptures I might bring in for confirmation of the thing, as that of Amos vii. 12, 13. also 2 Sam. ii. 24, 25. 2 Chron. xxv. 15, 16. Jer. vii. 23—27. and xvi. 12. Read also seriously that saying in 2 Chron. xxxvi. 15. where he saith, "And the Lord God of their fathers sent unto them by his messengers rising up betimes, because he had compassion on his people, and on his dwelling-place." And did they make them welcome? No; "But mocked the messengers of God, and despised his words." And was that all? No; "they misused his prophets." How long? "Until the wrath of the Lord arose against them: Till there was no remedy." See also Jer. xxix. 19. xxv. 3—7. Luke xi. 49.

And besides, the conversion of almost all men doth bear witness to the same, both religious and profane persons, in that they daily neglect, reject, and turn their backs upon the plain testimony of the scriptures.

As, 1. Take the threatenings laid down in holy writ, and how are they disregarded! There are but a few places in the Bible but there are threatenings against one sinner or other; against drunkards, swearers, lyars, proud persons, flumpets, whoremongers, covetous, railers, extortioners, thieves, lazy persons; in a word, all manner of sins are reprov'd; and without faith in the Lord Jesus, there is a sore punishment to be executed on the committers of them; and all this made mention of in the scriptures.

But for all this, how thick, and by heaps, do these wretches walk up and down our streets? Do but go into the alehouse, and you shall see almost every room besprinkled with them, so foaming out their own shame, that it is enough to make the heart of a saint to tremble, insomuch that they would not be bound to have society with them any long while for all the world. For as the ways of the godly are not liked of by the wicked, even "so the ways of the wicked are an abomination to the just," Prov. xxix. 27. Psal. cxx. 5, 6.

The scriptures say, "Cursed is the man that trusteth in man, that maketh flesh his arm, and whose heart departeth from the Lord," Jer. xvii. 5.

And yet how many poor souls are there in the world, that stand in so much awe and dread of men, and do so highly esteem their favour, that they will rather venture their souls in the hands of the devil, with their favour, than they will fly to Jesus Christ for the salvation of their souls? Nay, though they be convinced in their souls that the way is the way of God, yet how do they labour to stifle conviction, and turn their ears away from the truth, and all because they will not lose the favour of an opposite neighbour! O! I dare not for my master, my brother, my landlord, I shall lose his favour, his house of work, and so decay my calling. O! saith another, I would willingly go in this way, but for my father, he chides, and tells me he will not stand my friend when I come to want; I shall never enjoy a pennyworth of his goods; he will disinherite me. And I dare not, saith another, for my husband; for he will be a railing, and tells me he will turn me out of doors, he will beat me, and cut off my legs. But I tell you, if any of these, or any other things be so prevalent with thee now, as to keep thee from seeking after Christ in his ways, they will also be so prevalent with God against thee, as to make him cast off thy soul, because thou didst rather trust man than God, and delight in the embracing of man rather than in the favour of the Lord.

2. Again, the scripture saith, "He that being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy," Prov. xxix. 1. Yet many are so far from turning, though they have been convinced of their wretched state an hundred times, that when convictions or trouble for sin comes on their consciences, they go on still in the same manner, resisting and choking the same, though remediless destruction be hard at their heels.

3. Again, thou hast heard say, "Unless a man be born again, he cannot enter into the kingdom of heaven," John iii. 3, 5, 7. And yet thou goest on in

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a natural state, an unregenerate condition; nay, thou dost resolve never to turn nor be changed, though hell be appointed on purpose to swallow up such. Isa. xiv. 9. Psal. ix. 17. "The wicked shall be turned into hell, and all the nations that forget God."

4. Again, the scripture saith plainly, That "he that loveth and maketh a lye, shall have his part in the lake that burneth with fire and brimstone," Rev. xxi. 8—27. And yet thou art so far from dreading it, that it is thy delight to jest and jeer, and lye for a penny, or twopence, or sixpence again. And also if thou make the rest of thy companions merry, by telling things that are false of them that are better than thyself, thou dost not care a straw: or if thou hearest a lye from, or of another, thou wilt tell it, and swear to the truth of it. O miserable!

5. Thou hast heard and read, That "he that believes not, shall be damned," Mark xvi. 16. "And that all men have not faith," 2 Thess. iii. 2. and yet thou dost so much disregard these things, that it is like thou didst scarce ever so much as examine seriously whether thou wast in the faith or no; but dost content thyself with the hypocrites hope, which at the last God will cut off, count it no better than the spider's web, Job viii. 13, 14. or the house that is built on the sands, Luke vi. 49. Nay, thou peradventure didst flatter thyself, and thinkest that thy faith is as good as the best of them all; when, alas! poor soul, thou mayst have no saving faith at all; which thou hast not, if thou beest not born again and made a new creature, 2 Cor. ii. 17.

6. Thou hast heard, That "he that neglects God's great salvation, shall never escape his great damnation," Heb. ii. 3. compared with Luke xiv. 24. and Rev. xiv. 19, 20. And yet when thou art invited, intreated, and beseeched to come in, Luke xiv. 17, 18. 2 Cor. v. 19, 20. Rom. xii. 1. thou wilt make any excuse to serve the turn. Nay, thou wilt be so wicked, as to put off Christ time after time, notwithstanding he is so freely proffered to thee; a little ground, a few oxen, a farm, a wife, a twopenny matter, a play; nay, the fear of a mock, a scoff, or a jeer, is of greater weight to draw thee back, than the salvation of thy soul to draw thee forward.

7. And thou hast heard, That "whosoever would be a friend of the world, is the enemy of God," James iv. 4. But thou regardest not these things, but contrariwise, rather than thou wilt be out of the friendship and favour of this world, thou wilt sin against thine own conscience, and get thyself into favour by fawning and flattering of the world: yea, rather than thou wilt go without it, thou wilt dissemble, lye, backbite thy neighbour, and an hundred other tricks thou wilt have.

8. You have heard, that the day of judgement is near, in which you and I, all of us must appear before the tribunal of Jesus Christ, and there be made to give an account to him that is ready to judge the quick and the dead; even of all that ever we did, yea, of all our sins in thought, word, and deed, and shall certainly be damned for them too, if we close not in with our Lord Jesus Christ, and what he hath done and suffered for eternal life; and that not notionally or traditionally, but really and savingly, in the power, and by the operation of the Spirit, through faith, Eccl. xi. 9, 12, 14. Heb. ix. 27. Acts x. xlii. xvii. 30, 31. 2 Cor. v. 10. Rev. xx. 12. "And I saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things that were written in the books." There is the book of the creatures, the book of conscience, the book of the Lord's remembrance, the book of the law, the book of the gospel, (Rom. i. 20. compare with Rom. ii. 12, 15. Rev. vi. 19. John xii. 48.) "Then shall he separate them from one another, as a shepherd divideth his sheep on the right hand, and the goats on his left. And shall say to them on his right hand, Come ye blessed; but to the other, Go, or Depart ye cursed," Matth. xxv. 30, 31, 32, 34, 41. Yet, notwithstanding the scriptures do so plainly and plentifully speak of these things, alas! who is there that is weaned from the world, and from their sins and pleasures, to fly the wrath to come? Matth. iii. 7. Notwithstanding the scripture saith also,

"That

"That heaven and earth shall pass away, rather than one jot, or one tittle of the word shall fail, till all be fulfilled," they are so certain, Luke xxii. 27.

But leaving the threatenings, let us come to the promises, and speak somewhat of them, and you may see how light men make of them, and how little they set by them, notwithstanding the mouth of the Lord hath spoken them.

As, 1. "Turn ye fools, ye scorers, ye simple ones, at my reproof, and behold I will pour out my Spirit unto you," Prov. i. 23. And yet persons had rather be in their foolishness and scorning still, and had rather embrace some filthy lust, than the holy, undefiled and blessed Spirit of Christ, through the promise, though by it as many as receive it "are sealed unto the day of redemption," Eph. iv. 10. And although he that lives and dies without it is none of Christ's, Rom. viii. 9.

2. God hath said, If you do but come to him in Christ, "though your sins be as red as scarlet, they shall be as white as snow; and he will by no means cast thee away," (compare Isa. i. 18. with John vi. 27.) yet poor souls "will not come to Christ that they might have life," (John v. 41.) but rather "after their hardness and impenitent heart treasure up unto themselves wrath against the day of wrath, and revelation of the righteous judgement of God," Rom. ii. 4, 5, 6.

3. Christ Jesus hath said, in the word of truth, That if any man will serve and follow him, "where he is, there shall also his servant be," John xii. 16. but yet poor souls chuse rather to follow sin, Satan, and the world, though their companions be devils and damned souls for ever, Matth. xxv. 41.

4. He hath also said, "Seek first the kingdom of God, and all other things shall be added." But let whoso will seek after the kingdom of heaven first for them; for they will take the first time, while time serves to get the things of this life. And if it be so, that they must needs seek after heaven, or else be damned, they must stay till they have more leisure, or till they can better attend to it; or till they have other things handsome about them, or till they are older; when they have little else to do, or when they come to be sick, and die. Then Lord have mercy upon them! Though it be ten thousand to one but they perish for ever.

For commonly the Lord hath this way to deal with sinners, who put him off when he is striving with them, either "to laugh at their calamity, and mock when their fear cometh," Prov. i. 26, 28. or else send them to the gods they have served, which are the devils, Judg. x. 13, 14. "Go to the gods ye have served, and let them deliver you," saith he. Compare this with John viii. 44.

5. He hath said, "There is no man that forsaketh father, or mother, wife, children, or lands for his sake and the gospel, but shall have a hundred-fold in this world, with persecutions, and in the world to come life everlasting," Mark x. 29, 30.

But men, for the most part, are so far off from believing the certainty of this, they will scarce lose the earning of a penny to hear the word of God, the gospel of salvation. Nay, they will neither go themselves, nor suffer others to go, (if they can help it,) without threatening to do them a mischief, if it lie in their way. Nay, further, many are so far from parting from any worldly gain for Christ's sake and the gospel's, that they are still striving, by hook and crook, as we say, by swearing, lying, cozening, stealing, covetousness, extortion, oppression, forgery, bribery, flattery, or any other way, to get more, though they get, together with these, death, wrath, damnation, hell, the devil, and all the plagues that God can pour upon them. And if any do not run with them on the same excess of riot, but rather for all their threats, will be so bold and careless (as they call it) as to follow the ways of God; if they can do no more; yet they will whet their tongues like a sword to wound them, and do them the greatest mischief they can, both in speaking against them to neighbours, to wives, to husbands, to landlords, and raising false reports of them. But let such take heed, lest they be in such a state and woeful condition as he was in, who said, in vexation and anguish of soul, "One drop of cold water to cool my tongue."

Thus might I add many things out of the holy writ, both threatenings and promises, besides those heavenly counsels, loving reproofs, free invitations to all sorts

of sinners, All which will be true in the

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of sinners, both old and young, rich and poor, bond and free, wife and unwise. All which have been, now are, and is to be feared, as long as this world lasts, will be trampled under the feet of those swine, (I call not men,) who will continue in the same. But take a review of some of them.

1. Counsel. What heavenly counsel is that where Christ saith, "Buy of me gold tried with fire, that thou mayst be rich, and white raiment, that thou mayst be clothed, that the shame of thy nakedness do not appear?" Rev. iii. 17, 18. Also that, "Ho, every one that thirsteth, come to the waters: Yea, come, buy wine and milk, without money, and without price," Isa. lv. 1. "Hear and your souls shall live," ver. 5. "Lay hold of my strength, that you may make peace with me, and you shall make peace with me," Isa. xxvii. 5.

2. Instruction. What instruction is here?

"Hear instruction and be wise, and refuse it not. Blessed is the man that heareth me (saith Christ) watching daily at my gates, waiting at the posts of my doors: For whoso findeth me, findeth life, and shall obtain favour of the Lord," Prov. viii. 32—36. "Take heed that no man deceive you by any means. Labour not for the meat that perisheth, but for that which endureth unto everlasting life," John ix. 31. "Strive to enter in to the strait gate, Luke xiii. 24." "Believe on the Lord Jesus, and thou shalt be saved," Acts xv. 31. "Believe not every spirit, but try the spirits. Quench not the Spirit. Lay hold on eternal life. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," Matth. v. 16. "Take heed and beware of hypocrisy; watch and be sober; learn of me (saith Christ). "Come unto me."

3. Forewarning. What forewarning is here?

"Because there is wrath, beware; lest he take away with his stroke, then a great ransom cannot deliver thee," Job xxxvi. 18. "Be ye nor mockers, lest your hands be made strong, for I have the heard from the Lord of hosts, a consumption even determined on whole earth," Isa. xxviii. 22. "Beware therefore, lest that come upon you that is written, Behold, ye despisers, and wonder and perish. For behold I work a work in your days, which ye shall in no wise believe, though a man declare it unto you," Acts xiii. 40, 41. "Let him that thinketh he standeth, take heed lest they fall," 1 Cor. xvi. 12. "Watch and pray, lest you enter into temptation," Luke xxii. 40, 41. "Let us fear, therefore, lest a promise being made, and left us of entering into his rest, any of you should seem to come short of it," Heb. iv. 1. "I will therefore put you in remembrance, though you once knew this, how that the Lord having saved the people out of Egypt, afterward destroyed them that believed not," Jude v. "Hold fast that thou hast, let no man take thy crown," Rev. iii. 11.

4. Comfort. What comfort is here?

"He that cometh unto me, I will in no wise cast out," John vi. 37. "Come unto me all ye that labour, and are heavy laden, and I will give you rest," Matth. xii. 28. Be of good cheer, thy sins are forgiven thee, I will never leave thee nor forsake thee; (for) I have loved thee with an everlasting love," Jer. xiii. 3. "I lay down my life for my sheep, I lay down my life that they may have life; I am come that they might have life, and that they may have it more abundantly. I have heard thee in a time accepted, and in the day of salvation have I succoured thee," 2 Cor. vi. 2. "Though their sins be as scarlet, they shall be as white as snow; though they are as crimson, they shall be as wool. For I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins; return unto me, for I have redeemed thee," Isa. xlv. 22.

5. Grief to those that fall short. O sad grief!

"How have I hated instruction, and my heart despised reproof, and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!" Prov. vii. 11, 12, 16. "They shall curse their king and their God, and look upward. And they shall look to the earth, and behold trouble and darkness, and dimness of anguish, and they shall be driven into darkness," Isa. viii. 21, 22. "He hath dispersed abroad, he hath given to the poor, his righteousnesses

ness endureth for ever — The wicked shall see it and be grieved, he shall gnash his teeth, and melt away; the desire of the wicked shall perish," Ps. cxii. 9, 10.

"There shall be weeping, when ye shall see Abraham, Isaac, and Jacob, and all the prophets in the kingdom of heaven, and yourselves thrust out," Luke xiii. 26—28, all which things are slighted by the world.

Thus much in short touching this, That ungodly men undervalue the scriptures, and give no credit to them, when the truth that is contained in them, is held forth in simplicity unto them, but rather cry out, "Nay, but if one should rise from the dead," then they think something might be done; when alas! though signs and wonders are wrought by the hands of those that preach the gospel, those poor creatures would never the sooner convert, though they suppose they should, as is evident by the carriages of their fore-runners, who, albeit the Lord Jesus Christ himself did confirm his doctrine, by miracles, as opening blind eyes, casting out of devils, and raising the dead, they were so far from receiving either him or his doctrine, that they put him to death for his pains! Though he had done so many miracles among them; yet they believed not in him, John xii. 27. But to pass this, I shall lay down some of the grounds of their rejecting and undervaluing the scriptures, and so pass on.

1. Because they do not believe that they are the word of God, but rather suppose them to be the inventions of men, written by some politicians, on purpose to make poor ignorant people to submit to some religion and government. Though they do not say this, yet their practices testify the same; as he that when he hears the words of the curse, yet blesteth himself in his heart, and saith he shall have peace, though God saith he shall have none, Deut. xxix. 18—20. And this must needs be, for did but men believe this, that it is the word of God, then they must believe, that he that spake it is true, therefore shall every word and tittle be fulfilled. And if they come once to this, unless they be stark-mad, they will have a care how they do throw themselves under the lash of eternal vengeance. For the reason why the Thessalonians received the word, was, because they believed it was the word of God, and not the word of man, which did effectually work in them by their thus believing, 1 Thess. ii. 13, 14. "When ye received the word which ye heard of us," saith he, "ye received it not as the word of man, but (as it is indeed) the word of God, which effectually worketh in you that believe." So that did a man but receive it in hearing, or reading, or meditating, as it is the word of God, they would be converted. "But the word preach doth not profit, not being mixed with faith in them that hear it," Heb. iv. 1, 2.

2. Because they do not indeed see themselves by nature heirs of that exceeding wrath and vengeance that the scriptures testify of. For did they but consider what God intends to do with those that live and die in a natural state, it would either sink them into despair, or make them fly for refuge to the hope that is set before them. But if there be never such sins committed, and never so great wrath denounced, and the time of execution be never so near; yet if the party that is guilty be senseless, and altogether ignorant thereof, he will be careless, and regards it nothing at all. And that man by nature is in this condition, it is evident. For take the same man that is senseless, and ignorant of that misery he is in by nature, I say, take him at another time, when he is a little awakened, and then you will hear him roar, and cry out so long as trouble is upon him; and a sense of the wrath of God hanging over his head, "Good sirs, what must I do to be saved?"

Though the same man at another time (when his conscience is fallen asleep, and grown hard) will lie like the smith's dog at the foot of the anvil, though the fire-sparks fly in his face. But as I said before, when any one is a little awakened, O what work will one verse, one line, nay, one word of the holy scriptures make in his heart! He cannot eat, sleep, work, keep company with his former companions; and all because he is afraid that the damnation spoken of in scripture, will fall to his share; like Balaam, who said, "I cannot go beyond the word of the Lord," Numb. xxii. 18. so long as he had something of the word of the Lord with authority, severity, and power on his heart; but at another time he could teach "Balak to cast a stumbling-block before the children of Israel," Rev. ii. 14.

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3. Because the carnal priests do tickle the ears of their hearers with vain philosophy and deceit, and thereby harden their hearts against the simplicity of the gospel and word of God, which things the apostle admonished those that have a mind to close in with Christ to avoid, Col. ii. 8. saying, "Beware lest any man (be he what he willy) spoil you, through philosophy and vain deceit, after the traditions of men, and rudiments of the world, and not after Christ." And you who muzzle up your people in ignorance, with Aristotle, Plato, and the rest of the Heathenish philosophers, and preach little, if any thing of Christ rightly; I say unto you, that you will find you have sinned against God, and beguiled your hearers, when God shall in the judgement day, lay the cause of the damnation of many thousands of souls to your charge, and say, "He will require their blood at your hands," Ezek. xxxiii. 6.

4. Another reason why the carnal unbelieving world do so slight the scriptures, the word of God, is because the judgement spoken of in the scripture, is not presently executed on the transgressors. "Because sentence against an evil act is not speedily executed, therefore the hearts of the sons of men are wholly set in them to do evil," Eccles. viii. 11. Because God doth not presently strike the poor wretch as soon as he sins, but waits, and forbears, and is patient, therefore the world judging God to be unfaithful, go to it again and again, and every time grow harder and harder, till at last God is forced either to stretch out his mighty power to turn them, or else send death with the devil and hell to fetch them. "Thou thoughtest (saith God) that I was altogether such an one as thyself, but I will reprove thee and set them in order before thy face. Now consider this, ye that forget God, lest I fear you in pieces, and there be none to deliver;" Pl. l. 20, 21.

5. Another reason why the blind world do slight the authority of scripture, is, because they give ear to the devil, who through his subtilty casteth false evasions, and corrupt interpretations on them, rendering them not so point-blank the mind of God, and a rule for direction to poor souls, persuading them that they must give ear and way to something else besides, and beyond that; or else he labours to render it idle and contemptible, by persuading them that it is a dead letter, which indeed they know not what they say, nor whereof they affirm. For the scripture is not so dead, but that the knowledge of it is able to make any man wise unto salvation through faith and love, which is in Christ Jesus, 2 Tim. iii. 15. and is profitable for instruction, reproof, and correction in righteousness, that the man of God may be thoroughly furnished to all good works, v. 17.

And where it is said the letter killeth, he meaneth the law, as it is the ministration of damnation, or a covenant of works; and so indeed it doth kill, and must do so, because it is just, forasmuch as the party that is under the same is not able to yield to it a complete and continual obedience. But yet I will call Peter and Paul to witness, that the scriptures are of a very glorious concernment, inasmuch as in them is held forth to us the way of life; and also, in that they do administer good ground of hope to us, Rom. xv. 4. "For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scripture might have hope." And again, Rom. xvi. 25, 26. "Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ; according to the revelation of the mystery which was kept hid since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." And therefore whosoever they be that slight the scriptures, they slight that which is no less than the word of God; and that they who slight that, slight him that spake it; and they that do so, let them look to themselves; for God will be revenged on such. Much more might be said to this thing, but I would not be tedious.

A word or two more, so I have done with this. Consider the danger of slighting the words of the prophets or apostles, whether they be correction, reproof,

admonition, forewarning, or the blessed invitations and promises contained in them.

1. Such souls do provoke God to anger, and to execute his vengeance on them. "They refused to hearken, they pulled away their shoulders, they stopped their ears, lest they should hear the law, and they made their hearts as an adamant-stone, that they might not hear the law, and the words that were spoken to them by his Spirit in the former prophets: Therefore came a great wrath upon them," Zech. vii. 11, 12.

2. God will not regard in their calamity. "Because I called, and ye refused, I stretched out my hand, and no man regarded; but set at nought all my counsels, and would have none of my reproof: I also will laugh at your calamities, and mock when your fear cometh. When their fear cometh as desolation, and their destruction like a whirlwind, then shall they call, but I will not answer; they shall seek me early, but they shall not find me," Prov. i. 24—28.

3. God doth commonly give up such men to delusions to believe lyes. "Because they received not the love of the truth, that they might be saved, therefore God shall send them strong delusions, that they should believe a lye, that they all might be damned," 2 Thess. ii. 11, 12.

4. In a word, they that do continue to reject and slight the word of God, they are such, for the most part, as are ordained to be damned. Old Eli, his sons not hearkening to the voice of their father, reproving them for their sins, but disobeying his voice, it is said, "It was because the Lord would slay them," 1 Sam. ii. 15. Again, see in 2 Chron. xxv. 15, 16. Amaziah having sinned against the Lord, he sends to him a prophet to reprove him; but Amaziah says, "Forbear, wherefore shouldst thou be smitten?" (He did not hearken to the word of God) "Then the prophet forebore, saying, I know that God hath determined to destroy thee, because thou hast not hearkened to my counsel." Read therefore, and the Lord give thee understanding. For a miserable end will those have that go on in sinning against God, rejecting his word.

Other things might have been observed from this verse, which at this time I shall pass by; partly, because the sum of them hath been touched already, and may be more clearly hinted at in the following verse; and therefore I shall speak a few words to the next verse, and so draw towards a conclusion.

Ver. 31. *And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.*

"AND he said," That is, and God made answer to the words spoken in the verse before; "And he said unto him, if they hear not Moses," &c. As if he had said, Moses was a man of great renown, a man of worthy note, a man that talketh with God face to face, as man speaketh to his friend: The words that Moses spake, were such as I commanded him to speak: Let who will question them, I will own them, credit them, bleis them that close in with them, and curse those that reject them.

I myself sent the prophets, they did not run of their own heads; I gave them commission; I thrust them out, and told them what they should say. In a word, they have told the world what my mind is to do, both to sinners and to saints; "They have Moses, and the prophets, let them hear them." Therefore, he that shall reject and turn his back either upon the threatenings, counsels, admonitions, invitations, promises, or whatsoever else I have commanded them to speak, as to salvation and life, and to directions therein, shall be sure to have a share in the many curses that they have spoken, and the doctrine that is pronounced by them. Again, "If they hear not Moses and the prophets," &c. As if he had said, Thou wouldst have me send one from the dead unto them; what needs that? they have my mind already, I have declared unto them what I intend to stand to, both for saving them that believe, and damning them that do not. That therefore which I have said, I will make good, whether they hear or forbear. And as for this desire of yours, you had as good desire me to make a new Bible, and so to re-

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voke my first sayings by the mouth of my prophets. But I am God and not man, and my word is immutable, unchangeable, and shall stand as fast as my decrees can make it; "heaven and earth shall pass away, but one jot or tittle of my word shall not pass." If thou hadst ten thousand brethren, and every one in danger of losing his soul, if they did not close in with what is contained and recorded in the scriptures of truth, they must even every one of them perish, and be for ever damned in hell; for the scriptures cannot be broken. I did not send them so unadvisedly to recal it again by another consideration. No; "For I speak in righteousness and in judgement," Isa. lxiii. 1—3. and in much wisdom and counsel. It being therefore gone out of my mouth in this manner, "It shall not return in vain, until it hath accomplished the thing whereto I have sent it."

But again, thou supposest that miracles and wonders will work on them, which makes thee say, "Send one from the dead." But herein thou art mistaken; for I have proved them with that once and again, by more than one, or two, or three of my servants. How many miracles did my servant Moses work by commandment from me in the land of Egypt, at the Red Sea, and in the wilderness? Yet they of that generation were never the sooner converted for that, but notwithstanding rebelled and lusted, and in their hearts turned back into Egypt, Acts vii. How many miracles did Samuel, David, Elias, Elisha, Daniel, and the prophets, together with my son, who raised the dead, cast out devils, made them to see that were born blind, gave and restored limbs? Yet for all this (as I said before) they hated him, they crucified him. He raised him again from the dead, and he appeared to his disciples, who were called, and chosen, and faithful, and he gave them commandment and commission to go and testify the truth of this to the world; and to confirm the same, he enabled them to speak with divers tongues, and to work miracles most plentifully, yet there was great persecution raised against them, insomuch that but a few of them died in their beds; and therefore, though thou thinkest that a miracle will do so much with the world, yet I say, No: "For if they will not believe Moses and the prophets, neither will they be persuaded though one should rise from the dead."

From these words, therefore, take notice of this truth; namely: That those who reject and believe not Moses and the prophets, are a very hard-hearted people, that will not be persuaded though one rise from the dead.

They that regard not the holy scriptures, to turn to God, finding them to testify of his goodness and mercy, there is but little hopes of their salvation: "For they will not," mark, "they will not be persuaded though one should rise from the dead." This truth is confirmed by Jesus himself: If you read John v. where the Lord is speaking of himself, that he is the very Christ, he brings in four or five witnesses to back what he said; 1. John Baptist; 2. The works that his Father gave him to do; 3. His Father speaking from heaven; 4. The testimony of the scriptures. When all this was done, seeing yet they would not believe, he lays the fault upon one of these two things.

1. Their regarding an esteem among men,
2. Their not believing of the prophets writings, even Moses and the rest.

"For had ye believed Moses (saith he) ye would have believed me; for he wrote of me. But if ye believe not his writings, how can ye believe my words?" Now, I say, he that shall slight the scriptures, and the testimony of the prophets in them concerning Jesus Christ, must needs be in great danger of losing his soul, if he abide in this condition; because he that slight the testimony, doth also slight the thing testified of, let him say the contrary never so often. For as Jesus Christ hath here laid down the reason of mens not receiving him, so the apostle in another place lays down the reason again with an high and mighty aggravation, 1 John v. 10. saying, "He that believeth on the Son of God, hath the witness in himself: he that believeth not on God, hath made him a liar, because he believeth not the record;" mark, "the record that God gave of his Son." The record, you will say, what is that? Why, even the testimony that God gave of him by the mouth of all the holy prophets since the world began, Acts iii. 20.

That is, God sending his Holy Spirit into the hearts of his servants, the prophets and apostles, he, by his Spirit in them, did bear witness or record to the truth of salvation by his Son Jesus, both before and after his coming. And thus is that place also to be understood, which saith, "There are three that bear record in earth, the Spirit, the water, and the blood;" that is, the Spirit in the apostles, which preached him to the world, as is clear, if you read seriously, 1 Thess. iv. 8. The apostle speaking of Jesus Christ, and obedience through him, saith thus, "Now he that despiseth, despiseth not us, but God." But it is you that speak: true; but it is by and through the Spirit: "He therefore that despiseth, despiseth not man, but God, who also hath given us of his Holy Spirit." This is therefore a mighty confirmation of this truth, that he that slight the record or testimony that God by his Spirit in his prophets and apostles, hath testified unto us, slight the testimony of the Spirit, who moved them to speak these things; and if so, then I would fain know, how any man can be saved by Jesus Christ, that slight the testimony concerning Christ; yea, the testimony of his own Spirit, concerning his own self? It is true, men may pretend to have the testimony of the Spirit, and from that conceit set a low esteem on the holy scriptures; but that Spirit that dwelleth in them, and teacheth them so to do, it is no better than the spirit of Satan, though it calls itself by the name of the Spirit of Christ. "To the law therefore, and to the testimony," try them by that: "if they speak not according to the word, it is because there is no light in them."

The apostle Peter, when he speaks of the glorious voice that he had from his excellent Majesty, saying of Christ, "This is my beloved Son, hear him," saith thus to them whom he wrote unto: "You have also a more sure word of prophecy," (or of the prophets, for so you may read it,) "unto which you do well that you take heed." That is, though we tell you that we had this excellent testimony from his own mouth, evidently, yet you have the prophets. We tell you this, and ye need not doubt of the truth of it; but if you should, yet you may not, must not, ought not to question them. Search therefore unto them, until the day dawn, and the day star arise in your hearts; that is, until, by the same Spirit that gave forth the scriptures, you find the truth confirmed to your souls, which you have recorded in the scriptures. That this word of prophecy, or of the prophets, is the scriptures, read on: "For, (saith he,) knowing this first, that no prophecy of the scriptures is of any private interpretation," &c. 2 Pet. i. 18, 19, 20.

But you will say, What needs all this ado, and why is all this time and pains spent in speaking to this, that is surely believed already? This is a thing received by all, that they believe the scriptures to be the word of God, that sure word of prophecy; and therefore you need not spend your time in proving these things, and the truth of them, seeing we grant and confess the truth of it before you begin to speak your judgement of them.

Ans. 1. The truths of God cannot be borne witness unto too often. You may as well say, You need not preach Jesus Christ so much, seeing he hath been, and is received for the true Messiah already.

2. Though many may suppose that they do believe the scriptures, yet if they were but well examined, you will find them either by word of mouth, or else by conversation, to deny, reject, and slight the holy scriptures. It is true, there is a notional, and historical assent in the head, I say in the head of many, or most, to the truth contained in scripture: But try them, I say, and you shall find but a little, if any, of the faith of the operation of God in the hearts of poor men to believe the scriptures, and things contained in them. Many, yea, most men, believe the scriptures, as they believe a fable, a story, a tale, of which there is no certainty. But alas! there are but few do in deed and in truth believe the scriptures to be the very word of God.

Object. But you will say, This seems strange to me.

Ans. And it seems as true to me: and I doubt not but to make it manifest, that there are but few, yea, very few, that do effectually (for that I aim at) believe the scriptures.

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scriptures, and the truths contained in, and spoken of by them. But to make this appear, and that to purpose, (if God will,) I shall lay you down the several operations that the scriptures have on them who do effectually believe the things contained in them.

1. He that doth effectually believe the scriptures, hath, in the first place, been killed, I say, killed by the authority of the holy scriptures; struck stark-dead in a spiritual sense, by the holy scriptures, being set home by that Spirit which gave them forth upon the soul. "The letter killeth," the letter strikes men dead, 2 Cor. ii. 6. And this Paul witnessed, and found, before he could say, "I believe all that the prophets have spoken;" where he saith, "I was alive without the law once;" that is, in my natural state, before the law was set on my heart with power. "But when the commandment came, sin revived and I died," Rom. vii. 9. "And that law that was ordained to life, I found to be unto death;" for sin taking occasion by the commandment, deceived me, and thereby slew me," ver. 10. Now that which is called the letter, in 2 Cor. is called the law in Rom. vii. which by its power and operation, as it is wielded by the Spirit of God, doth in the first place kill and slay all those that are enabled to believe the scriptures. I kill, saith God; that is, with my law I pierce, I wound, I prick men into the very heart, by shewing them their sins against the law, Deut. xxxii. 6. Acts ii. 26, 27. and he that is ignorant of this, is also ignorant of, and doth not really and effectually believe the scripture.

But you will say, How doth the law kill and strike dead the poor creatures?

Ans. First. The letter or law doth kill thus: It is set home upon the soul, and discovers to the soul its transgressions against the law; and shews the soul also, that it cannot completely satisfy the justice of God for the breach of his law, therefore it is condemned, John iii. 19. Mark, "He that believeth not, is condemned already;" to wit, by the law; that is, the law doth condemn him; yea, it hath condemned him already for his sins against it; as it is written, "Curled is every one that continueth not in all things that are written in the book of the law to do them," Gal. iii. 10. Now all men, as they come into the world, are in this condition; that is, condemned by the law: yet not believing their condemnation by the law really, they do not also believe really and effectually the law that doth condemn them. For as men have but a notion of the one, that is, their condemnation, because of sins against the law, so they have but a notion of the condemning, killing, and destroying power of the law: For, as the one is, so in these things always is the other. There is no man that doth really believe the law or gospel, further than they do feel the power and authority of them in their hearts. "Ye err, not knowing the scriptures, nor the power of God." Now this letter, or law, is not to be taken in the largest sense, but is strictly to be tied to the ten commandments, whose proper work is only by shewing the soul its sin against the law, to kill, and there leaves him stark-dead, not giving him the least life, or support, or comfort, but leaves the soul in an helpless and hopeless condition, as from itself, or any other mere creature.

It is true, the law hath laid all men for dead as they come into the world; but all men do not see themselves dead, until they see the law that struck them dead striking in their souls, and having struck them that fatal blow. As a man that is fast asleep in a house, and that on fire about his ears, and he not knowing of it, because he is asleep; even so, because poor souls are asleep in sin, though the wrath of God, the curse of his law, and the flames of hell have beset them round about, yet they do not believe it, because they are asleep in sin. Now, as he that is awakened and sees this, sees that through this he is a dead man: Even so they that do see their state by nature, being such a sad condition, do also see themselves by that law to be dead men naturally.

But now, when didst thou feel the power of this first part of the scripture, the law, so mighty as to strike thee dead? If not, thou dost not so much as verily believe that part of the scripture, that doth contain the law in it, to be the truth of God. Yet if thou shouldst have felt something, I say, something of the killing power

power of the law of God in thine heart, this is not an argument to prove, that thou believest all the things contained in scripture, for there is gospel as well as law; and therefore I shall speak to that also; that is, whether thou hast felt the power of the gospel, as well as something of the power of the law.

2. Then thou hast found the power of the gospel, and so believed it, thou hast found it thus with thy soul.

1. Thou hast been shewed by the word or truth of the gospel, in the light of the Spirit of Christ, that by nature thou wert without the true faith of the Son of God in thy soul; for when "he, the Spirit is come, he shall shew men that they believe not in me," saith Christ, John xvi. 9. Mark, though thou hast, as I said before, felt somewhat of the power of the law, letter, or ten commandments, yet, as thou hast not been brought to this, to see by the Spirit in the gospel, that thou art without faith by nature, thou hast not yet tasted, much less believed any part of the gospel; for the gospel and the law are two distinct covenants; and they that are under the law may be convinced by it, and so believe the law or first covenant, and yet in the mean time to be a stranger to the covenant of promise, that is the gospel, and so have no hope in them, Ephes. ii. 12. There is not any promise that can be savingly believed, until the soul be by the gospel converted to Jesus Christ. For though men do think never so much that they believe the things or the word of the gospel of our salvation; yet unless they have the work of grace in their souls, they do not, cannot, rightly believe the things contained in the scriptures.

2. Again, As the law killeth those that believe it, even so the promises contained in the gospel, do through faith administer comfort to those that believe it aright. "My words," (saith Christ,) "My words, they are Spirit, and they are life," John vi. 63. As if he had said, The words contained in the law as a covenant of works, they wound, they kill, they strike dead those that are under them. But as for me, "The words that I speak unto you, they are Spirit, and they are life." That is, whosoever doth receive them believingly, shall find them full of operation; to comfort, quicken, and revive the soul. For as I did not come into the world to destroy mens lives, so the words that I speak, (as I am sent to preach the gospel;) they have no such tendency unto those that believe them. The promises that are in the gospel, oh! how do they comfort them! Such a promise, and such a promise, O how sweet is it! How comfortable to those that believe them! Alas! there are many poor souls that think they believe the scriptures to be the word of God, and yet they never enjoyed any thing of the life and promises; they come in upon the heart to quicken, to revive thee, to raise thee from the sentence of death that is passed on thee by the law. And through the faith that is wrought in thy soul, by the operation of God's Holy Spirit, (though once killed by the law or letter,) thou art made alive in the Lord Jesus Christ, who is presented to thy soul in the promises.

3. Dost thou in deed and in truth believe the scriptures to be the word of God? Then the things contained in them; especially the things of the gospel, are very excellent to thy soul; as the birth of Christ, the death, resurrection, intercession and second coming. O how precious and excellent are they to thy soul! Inasmuch, that thou regardest nothing in comparison of them! O, it is Christ's birth, death, blood, resurrection, &c., according to the scriptures, that thou dost rejoice in exceedingly, and abundantly desire after! Whom having not seen, ye love; in whom, though now you see him not, yet believing ye rejoice, with joy unspeakable, and full of glory, 1 Cor. xv. 1-6, compared with Phil. iii. 6, 7, 8. 1 Per. i. 8.

4. Dost thou believe the scriptures to be the word of God? Then thou standest in awe of, and dost much reverence them. Why, they are the word of God, the true sayings of God; they are the counsel of God; they are his promises and his threatenings. Poor souls are apt to think, if I could hear God speak to me from heaven with an audible voice, then sure I should be serious and believe it. But truly, if God should speak to thee from heaven, except thou wert converted, thou

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wouldst not regard, nor really believe him. But if thou dost believe the scriptures, thou seest that they are the truth, as really as if God should speak to thee from heaven through the clouds, and therefore never flatter thyself; foolishly thinking, that if it were so and so, then thou couldst believe. I tell thee, saith Christ, "If they believe not Moses and the prophets, neither will they believe though one should rise from the dead." But,

5. Dost thou believe the scriptures to be the word of God? Then through faith in Christ, thou endeavourest to have thy life squared according to the scriptures, both in word and practice. Nay, I say, thou mayest have, though thou do not believe them all. My meaning is, that if thou believe none but the ten commandments, thy life may be according to them, a legal holy life; and if thou do believe the gospel too, then thy life will be the faith of our Lord Jesus Christ; that is, either thou wilt live in the blessed and holy enjoyment of what is testified in the scripture concerning the glorious things of the Lord Jesus Christ, or else thou wilt be exceedingly panting after them. For the scriptures carry such a blessed beauty in them to that soul that hath faith in the things contained in them, that they do take the heart, and captivate the soul of him that believeth them, into the love and liking of them, believing all things that are written in the law and the prophets, and have hope towards God, that there shall be a resurrection of the dead, both of the just and unjust; and herein do I exercise myself, to have always a conscience void of offence, both towards God and towards man, Acts xxiv. 14—16.

6. He that believes the scriptures to be the word of God, if he do but suppose that any one place of scripture doth exclude him, and shut him out of, and from a share in the promises contained in them, O it will trouble him, grieve him, perplex him; yea, he will not be satisfied until he be resolved, and the contrary sealed to his soul, for he knows that the scriptures are the word of God, all truth; and therefore he knows, that if any one sentence doth exclude or bar him out for want of this, or the other qualification; he knows also, that not the word alone shuts him out, but he that speaks it, even God himself; and therefore he cannot, will not, dare not be contented until he find his soul and scripture together, (with the things contained therein,) to embrace each other, and a sweet correspondency and agreement between them. For you must know, that to him that believes the scripture aright, the promises, or threatenings, are of more power to comfort or cast down, than all the promises or threatenings of all the men in the world. And this was the cause why the martyrs of Jesus did so slight both the promises of their adversaries, when they would have overcome them with proffering the great things of this world unto them; and also their threatenings, when they told them they would rack them, hang them, burn them, Acts xx. 24. None of these things could prevail upon them, or against them; because they did most really believe the scriptures, and the things contained in them, as is clearly found, and to be seen, in Heb. xi. and also in Mr. Fox's records of their brethren.

7. He that believeth the scriptures to be the word of God, believeth that men must be born again, and also be partakers of that faith which is of the operation of God, (according as he hath read and believed), or else he must and shall be damned. And he that believeth this aright, will not be contented until (according as it is written) he do partake of, and enjoy the new birth, and until he do find through grace, that faith that is wrought by the operation of God in his soul. For this is the cause why men do satisfy themselves with so slender a conceited hope that their state is good, (when it is nothing so), namely, because they do not credit the scripture; for did they, they would look into their own hearts, and examine seriously whether that faith, that hope, that grace, which they think they have, be of that nature, and wrought by that spirit and power which the scripture speaketh of. I speak this of an effectual believing, without which all other is nothing unto salvation. Now then, because I would not be tedious, I shall at this time lay down no more discoveries of such an one as doth savingly believe the scriptures, and the things contained in them, but shall speak a few words of examination concerning the things already mentioned. As

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1. Thou sayest thou dost in deed and in truth effectually believe the scriptures: I ask therefore, Wast thou ever killed stark-dead by the law of works contained in the scriptures? Killed by the law or letter, and made to see thy sins against it, and left in an helpless condition by the law? For, as I said, the proper work of the law is to slay the soul, and to leave it dead in a helpless state. For it doth neither give the soul any comfort itself when it comes, nor doth it shew the soul where comfort is to be had; and therefore it is called the ministration of condemnation, as in 2 Cor. iii. 9. the ministration of death; 2 Cor. iii. 7. For though men may have a notion of the blessed word of God, as the children had, yet before they be converted it may truly be said of them, "Ye err, not knowing the scriptures, nor the power of God," Mark xii. 24.

2. You say you do believe the scriptures to be the word of God. I say again, Examine, wert thou ever quickened from a dead state by the power of the Spirit of Christ through the other part of the scriptures; that is to say, by the power of God in his Son Jesus Christ, through the covenant of promise? I tell thee from the Lord, if thou hast, thou hast felt such a quickening power in the words of Christ, (John vi.) that thou hast been lifted out of that dead condition that thou before wert in; and that when thou wast under the guilt of sin, the curse of the law, and the power of the devil, and the justice of the great God, thou hast been enabled by the power of God in Christ revealed to thee by the Spirit, through and by the scripture, to look sin, death, hell, the devil, and the law, and all things that are at enmity with thee, with boldness and comfort in the face, through the blood, death, righteousness, resurrection, and intercession of Christ, made mention of in the scriptures.

And, 3. On this account, O how excellent are the scriptures to thy soul! O how much virtue dost thou see in such a promise, in such an invitation! They are so large as to say, Christ will in no wise cast me out! My crimson sins shall be white as snow! I tell thee, friend, there are some promises that the Lord hath helped me to lay hold of Jesus Christ through and by, that I would not have out of the Bible, for as much gold and silver as can lie between York and London piled up to the stars; because through them Christ is pleased by his Spirit to convey comfort to my soul! I say, when the law curses, when the devil tempts, when hell-fire flames in my conscience, my sins, with the guilt of them, tearing of me, then is Christ revealed so sweetly to my poor soul through the promises, that all is forced to fly and leave off to accuse my soul. So also, when the world frowns, when the enemies rage and threaten to kill me, then also the precious, the exceeding great and precious promises do weigh down all, and comfort the soul against all. This is the effect of believing the scriptures savingly; for they that do so, have by and through the scriptures good comfort, "and also ground of hope," Rom. xvi. 4. believing those things to be its own which the scriptures hold forth.

4. Examine, Dost thou stand in awe of sinning against God, because he hath in the scriptures commanded thee to abstain from it? Dost thou give diligence to make thy calling and election sure, because God commanded it in scripture? Dost thou examine thyself whether thou be in the faith or no, having a command in scripture so to do? Or dost thou (notwithstanding what thou readest in the scripture) follow the world, delight in sin, neglect coming to Jesus Christ, speak evil of the saints, slight and make a mock at the ordinance of God, delight in wicked company, and the like? Then know, that it is because thou dost not in deed and in truth believe the scriptures effectually. For as I said before, if a man do believe them, and that savingly, then he stands in awe, he looks to his steps, he turns his feet from evil, and endeavours to follow that which is good, which God hath commanded in the scriptures of truth, yet not from a legal or natural principle; that is, to seek for life by doing that good thing, but knowing that salvation is already obtained for him by the blood of that man Christ Jesus on the cross, because he believes the scriptures; therefore, (mark I pray,) therefore I say, he labours to walk with his God in all well-pleasing and godliness, because the

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sweet power of the love of Christ, which he feels in his soul by the Spirit, according to the scriptures, constrains him so to do, 2 Cor. v. 14.

5. Examine again, Dost thou labour after those qualifications that the scriptures do describe a child of God by? that is, faith, yea the right faith, the most holy faith, the faith of the operation of God? And also dost thou examine whether there is a real growth of grace in thy soul, as love, zeal, self-denial, and a seeking by all means to attain (if possible) to the resurrection of the dead? that is, not to satisfy thyself until thou be dissolved and rid of this body of death, and be transformed into that glory that the saints should be in after the resurrection day? And in the mean time dost labour and take all opportunities to walk as near as may be to the pitch, though thou know thou canst not attain it perfectly? Yet I say, thou dost aim at it, seek after it, press toward it, and to hold on in thy race; thou shunnest that which may any way hinder thee, and also closest in with what may any way further the same, knowing that that must be, or desiring that it should be thine eternal frame, and therefore out of love and liking to it thou dost desire and long after it, as being the thing that doth most please thy soul.

Or how is it with thy soul? Art thou such an one as regards not these things; but rather busy thy thoughts about the things here below, following those things that have no scent of divine glory upon them? If so, look to thyself, thou art an unbeliever, and so under the wrath of God, and wilt for certain fall into the same place of torment that thy fellows have fallen into before thee, to the grief of thy own soul, and thy everlasting destruction.

Consider and regard these things, and lay them to thy heart before it be too late to recover thyself, by repenting of the one, and desiring to close in with the other. Oh! I say, regard, regard, for hell is hot. God's hand is up, the law is resolved to discharge against thy soul! The judgement day is at hand! the graves are ready to fly open! the trumpet is near the sounding! the sentence will ere long be past, and then you and I cannot call time again!

But again, seeing they are so certain, so sure, so irrecoverable and firm, and seeing the saving faith of the things contained therein is to reform the soul, and bring it over to the things of God, really conforming to the things contained therein, both to the point of justification, and also an impartial walking, and giving up thy soul and body to a conformity to all the commands, counsels, instructions, and exhortations contained therein; this then will learn us how to judge of those who give up themselves to walk in the imaginations of their own hearts, who slight and lay aside the scriptures, counting them but empty and uncertain things, and will live every day in open contradiction to what is contained, commanded, and forbidden therein.

As, first, This will shew us that all your drunkards, whoremasters, lyars, thieves, swearers, backbiters, slanderers, scoffers at goodness, &c. I say we may see by this, that they that live in such things, have not the faith of these things contained in their hearts, seeing they delight to practise those things that are forbidden by and in them: And so they continuing, living, and dying, in this state, we may conclude without fear, that these portions of holy scripture belong unto them, and shall for certain be fulfilled upon them; "He that believeth not shall be damned," Mark xvi. 16. "The unrighteous shall not inherit the kingdom of God," 1 Cor. vi. 9, 10. "But the abominable, the unbelieving, the whoremongers, and all lyars, shall have their part in the lake that burneth with fire and brimstone," Rev. xxi. 8. "Depart ye cursed into everlasting fire, prepared for the devil and his angels," Matth. xxv. 41. Depart, depart from me, for I will not save you. Depart, for my blood shall not at all wash you. Depart, for you shall not set one foot into the kingdom of heaven.

Depart, ye cursed, ye are cursed of God, cursed of his law, cursed of me, cursed by the saints, and cursed by the angels, cursed all over, nothing but cursed, and therefore depart from me; and whither? Into everlasting fire; fire that will scald, scorch, burn, and flame to purpose: "Fire that shall never be quenched," Mark

ix. Fire that will last to all eternity. And must we be all alone? No, you shall have company, store of company with you; namely, all the raging, roaring devils, together with an innumerable company of fellow-damned sinners, men, women, and children. And if the scriptures be true, (as they will one day wonderfully appear to be,) then this must and shall be thy portion, if thou live and die in this state, and of all them who continue in sinning against the truth contained in the scriptures.

As, 1. Dost thou delight to sin against plain commands? "Thou art gone."

2. Dost thou slight and scorn the counsels contained in the scriptures, and continue in so doing? "Then thou art gone."

3. Dost thou continually neglect to come to Christ, and usest arguments in thine own heart to satisfy thy soul with so doing? "Then thou art gone," Luke xiv. 17, 18. compared with ver. 24. and Heb. ii. 3. "How shall we escape if we neglect so great salvation?" How shall we escape, that is, there is no way to escape,

1. Because God hath said we shall not, Heb. xii. 25. "See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, (that was Moses,) much more shall not we escape, if we turn away from him that speaketh from heaven."

2. Because he hath not only said, they shall not, but also hath bound it with an oath, saying, "So I swear in my wrath, they shall not enter into my rest," Heb. iii. 11. To whom did he swear that they should not enter into his rest? Answer, To them that believed not: "So we see they could not enter in, because unbelief," ver. 18, 19.

Secondly, This will teach us what to think and conclude of such, who though they do not so openly discover their folly by open and gross sins against the law, yet will give more heed to their own spirits and the movings thereof, though they be neither commanded, nor commended for the same in scripture; nay, though the scripture command and commend the contrary, Isa. viii. 20. than they will to the holy and revealed will of God. I say, such men are in as bad a state as the other to the full, being disobedient to God's will revealed in his word as well as they, though in a different manner; the one openly transgressing against the plain and well known truths revealed in it; the other, though more close and hidden, yet secretly rejecting and slighting them, giving more heed to their own spirits, and the motions thereof, although not warranted by the scriptures.

A few words more, and so I shall conclude.

And, 1. Take heed that you content not yourselves with a bare notion of the scriptures in your heads, by which you may go far, even so far as to be able to dispute for the truth, to preach the gospel, and labour to vindicate it in opposition to gain-sayers, and yet be found at the left hand of Christ at the judgement day, for as much as thou didst content thyself with a notion or traditional knowledge of them.

2. Have a care that thou own the whole scripture, and not own one part and neglect another, or slight it, as thus; to own the law, and slight the gospel, or to think that thou must be saved by thy good doings and works; for that is all one as if thou didst thrust Christ away from thee; or else so to own the gospel, as if by it thou wert exempted from all obedience to the ten commandments, and conformity to the law in life and conversation; for in so doing, thou wilt for certain make sure of eternal vengeance.

3. Have a care that thou put not wrong names on the things contained in the scriptures, as to call the law Christ, and Christ the law, for some having done so (in my knowledge) have so darkened to themselves the glorious truths of the gospel, that in a very little time they have been resolved to thwart and oppose them, and so have made room in their own souls for the devil to inhabit, and obtained a place in hell for their own souls to be tormented for ever and ever.

Against this danger therefore, in reading and receiving the testimony of scripture, learn to distinguish between the law and the gospel, and to keep them clear asunder, as to the salvation of thy soul. And that thou mayest so do, in the 1st place,

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place, beg of God that he would shew thee the nature of the gospel, and set it home effectually with life and power upon thy soul by faith; which is this, That God would shew thee, that as thou being man, hast sinned against God; so Christ being God-man, hath bought thee again, and with his most precious blood set thee free from the bondage thou hast fallen into by thy sins, and that not upon condition that thou wilt do thus and thus, this and the other good work; but rather, that thou being justified freely by mere grace through the blood of Jesus, shouldst also receive thy strength from him who hath bought thee, to walk before him in all well-pleasing, being enabled thereto by virtue of his Spirit, which hath revealed to thy soul that thou art delivered ahead from wrath to come, by the obedience, not of thee, but of another man, viz. Jesus Christ.

2. Then, if the law thou readest of, tell thee in thy conscience, thou must do this and the other good work of the law, if ever thou wilt be saved; answer plainly, That for thy part thou art resolved now not to work for life, but to believe in the virtue of that blood shed upon the cross, upon Mount Calvary, for the remission of sins; and yet because Christ hath justified thee freely by his grace, thou wilt serve him in holiness and righteousness all the days of thy life, yet not in a legal spirit, or in a covenant of works; but mine obedience (say thou) I will endeavour to have it free, and cheerful, out of love to my Lord Jesus.

3. Have a care thou receive not this doctrine in the notion only, lest thou bring a just damnation upon thy soul, by professing thyself to be freed by Christ's blood from the guilt of sin, while thou remainest still a servant to the filth of sin. For I must tell you, that unless you have the true and saving work of the faith and grace of the gospel in your hearts, you will either go on in a legal holiness, according to the tenor of the law; or else, through a notion of the gospel (the devil bewitching and beguiling thy understanding, will, and affections) thou wilt, ranter-like, turn the grace of God into wantonness, and bring upon thy soul double, if not treble damnation, in that thou couldest not be contented to be damned for thy sins against the law, but also to make ruin sure to thy soul, thou wouldst dishonour the gospel, and turn the grace of God held forth and discovered to men by that, into licentiousness.

But, that thou mightest be sure to escape these dangerous rocks on the right hand and on the left, see that thy faith be such as is spoken of in scripture; and that thou be not satisfied without that, which is a faith wrought by the mighty operation of God, revealing Christ to, and in thee, as having wholly freed thee from thy sins by his most precious blood: Which faith, if thou attain unto, will so work in thy heart, that first thou wilt see the nature of the law, and also the nature of the gospel, and delight in the glory of it; and also thou wilt find an engaging of thy heart and soul to Jesus Christ, even to the giving up of thy whole man unto him, to be ruled and governed by him to his glory, and thy comfort, by the faith of the Lord Jesus.

CHRISTIAN BEHAVIOUR: Being the Fruits of True Christianity. Teaching Husbands, Wives, Parents, Children, Masters, Servants, &c. how to walk so as to please God.

With a Word of Direction to all BACKSLIDERS.

The Epistle to the READER.

Courteous Reader,

HAVING formerly writ some small matter, teaching the doctrine of faith, as justification by grace, through the faith of Christ's blood, &c. I do here, as the second to that doctrine, present thee with a few lines, touching good works, that

that I might, as at first I shewed thee the good and glory of the one, so now shew thee the beauty and excellency of the other: "For though we are justified (Rom. iii. 24, &c.) freely by grace through Christ before God; yet we are justified before men (Jam. ii. 18.) by our works:" Nay, a life of holiness flowing from faith in us that are saved by grace, it doth justify that grace before the world, that justifies us before God," 2 Cor. vi. 1, 3. ix. 12, 13. 1 Pet. ii. 11, 12.

I have not here only in general treated of this doctrine of good works, but particularly (after some discourse about works flowing from faith, and what makes it truly and gospelly good) I discourse of them as we stand under our several relations, in this world among men.

As first, The duty of the master of a family: Of the husband to his wife; and of hers to him: Of the duty of parents to their children; and of children to their parents: Of masters also to their servants; and of the servant again to his master: with a brief touch upon good neighbourhood; and a discovery of covetousness, pride, and uncleanness, which are great obstructions to a truly gospel-conversation.

I know there are many that have treated of good works in large and learned discourses; but I doubt all have not so gospelised their discourses as becomes them, and as the doctrine of the grace of God calleth for.

However, I thought it my duty to add this discourse to all that are past; and that for these reasons.

1. To take away those aspersions that the adversaries cast upon our doctrine, (Rom. iii. 8. as also in the days of Paul), that because we preach justification without the works of the law; therefore they pretend we plead for looseness of life, whose damnation is just.

2. Because, though there be much discourse about works in general, yet a particular discourse of them, as before is touched, is too much neglected; and by this means every one too much left at uncertainties (as from them) of their several works under their particular relations; which I think is one reason of that disorder in families and places where God's people live, to their shame, and the dishonour of God.

3. Because these few books that do particularly treat thus of good works, are, I think, now so scarce, or so big, that but few have them, and few buy them, if they may be had, especially our new converts, for whose sakes principally this short discourse is intended: and indeed, this is one reason of my brevity, that the price might neither be burthensome, nor the reading long and tedious: Multitude of words drown the memory; and an exhortation in few words may yet be so full, that the reader may find that in the side of a sheet, which some are forced to hunt for in a whole quire, &c. The Lord teach us this wisdom.

4. I have written this book, to shew that I bear a fellow-testimony and witness (with all that know God) of the operation that grace hath, and will have, in the heart that hath savingly received it.

Lastly, I have thus written, because it is amiable and pleasant to God, when Christians keep their rank, relation, and station, doing all as become their quality and calling. When Christians stand every one in their places, and do the work of their relations, then they are like the flowers in the garden, that stand and grow where the gardener hath planted them, and then they shall both honour the garden in which they are planted, and the gardener that hath so disposed of them. From the hyssop in the wall, to the cedar in Lebanon, their fruit is their glory. And seeing the stock into which we are planted, is the fruitfullest stock, the sap conveyed thereout the fruitfullest sap, and the dresser of our souls the wisest husbandman, John xv. 1. how contrary to nature, to example, and expectation, should we be, if we should not be rich in good works!

Wherefore take heed of being painted fire, wherein is no warmth; and painted flowers, which retain no smell; and of being painted trees, whereon is no fruit: "Whoso boasteth himself of a false gift, is like clouds and wind without rain," Prov. xxv. 14. Farewel.

The Lord be with thy spirit, that thou mayst profit for time to come.

J. BUNYAN.

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That being justified by his grace, we should be made heirs according to the hope of eternal life.

This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God, might be careful to maintain good works: these things are good and profitable unto men.

I SHALL not at this time discourse of every particular at large, included in these words; but shall briefly fall upon those things that I judge most necessary for the people of God: Neither shall I need to take any great preamble to the words for their explication; they themselves being plain, and without that ambiguity that calleth for such a thing; the general scope being this, That they which have believed in God should be careful to maintain good works.

But yet, to prosecute what I intend, with what clearness I may, I shall in a word or two make way for what is to be the main of this book.

"This is a faithful saying." This; which? Why, that which goeth before, namely, "That being justified by grace, we should be made heirs according to the hope of eternal life. This is a faithful saying; and these things I will that thou affirm constantly."

Why so?

Why, "That they which have believed in God might be careful to maintain good works."

The meaning is, that the way to provoke others to good works, is constantly (in the evidence and demonstration of the spirit) to shew them the certainty of their being by grace made heirs of eternal life.

From this scripture, therefore, I do gather these things observable.

1. That good works do flow from faith. Yea, 2. That every one that believeth should be careful that their works be good. 3. That every believer should not only be careful that their works be good, and for the present do them, but should also be careful to maintain them; that is, they should carefully study to keep in a constant course of good works.

And, lastly, That the best way to provoke both ourselves and others to this work; it is to be often affirming to others the doctrine of justification by grace, and to believe it ourselves: "This is a faithful saying: And these things I will (saith Paul) that thou affirm constantly, that they who have believed in God, might be careful to maintain good works."

I. I begin with the first: That good works do flow from faith.

This is evident divers ways. 1. From the impossibility of their flowing from any other thing: they must either flow from faith, or not at all: "For whatsoever is not of faith, is sin." And again, "Without faith it is impossible to please him," Rom. xiv. 23. Heb. xi. 6. Every man by nature, before faith, is an evil and a corrupt tree; and a corrupt tree cannot bring forth good fruit: "Do men gather grapes of thorns, or figs of thistles?" Matth. vii. 16, 17. Now a man is made good by faith, and by that bringeth forth the fruits that are acceptable to God, Heb. xi. 4. Col. i. 4—6.

Wherefore sinners, before faith, are compared to the wilderness, whose fruits are briars and thorns; and whose hearts are the habitation of dragons, that is, of devils, Isa. xxxv. 6, 7. Heb. vi. 7, 8.

And hence again it is, that they are said to be Godless, Christless, Spiritless, faithless, hopeless; without the covenant of grace, without strength; enemies in their minds by wicked works, and possessed by the spirit of wickedness, as a castle by a conqueror, Eph. ii. 12. Jude xix. 2 Thess. iii. 2. Col. i. 21. Luke xi. 21.

Now.

Now, these things being thus, it is impossible that all the men under heaven, that are unconverted, should be able to bring forth one work rightly good; even as impossible, as for all the briars and thorns under heaven to bring forth one cluster of grapes, or one bunch of figs; for indeed they want the qualification. A thorn bringeth not forth figs, because it wanteth the nature of the fig-tree; and so doth the bramble the nature of the vine. Good works must come from a good heart.

Now, this the unbeliever wanteth, because he wanteth faith; for it is that which purifieth the heart, Luke vi. 45. Acts xv. 9. Good works must come from love to the Lord Jesus; but this the unbeliever wanteth also, because he wanteth faith: "For faith worketh by love, and by that means doth good," as Gal. v. 6.

And hence again it is, that though the carnal man doth never so much which he calleth good, yet it is rejected, slighted, and turned as dirt in his face again; his prayers are abominable, his plowing is sin, and all his righteousness as men-firious rags, Prov. xv. 8. Provi. xxi. 4. Isa. lxiv. 6. Thus you see that without faith there are no good works.

Now then, to shew you that they flow from faith: And that,

For that faith is a principle of life, by which a Christian lives, Gal. ii. 21. a principle of motion, by which it walks towards heaven in the way of holiness, Rom. iv. 12. 2 Cor. v. 7. It is also a principle of strength, by which the soul opposeth its lust, the devil, and this world; and overcomes them: "This is your victory, even your faith," 1 John v. 4, 5. Faith, in the heart of a Christian, is like the salt that was thrown into the corrupt fountain, that made the naughty waters good, and the barren land fruitful, 2 Kings ii. 19—21. Faith, when it is wrought in the heart, is like leaven hid in the meal, Matth. xiii. 33. or like perfume that lighteth upon stinking leather, turning the smell of the leather into the savour of the perfume; it being then planted in the heart, and having its natural inclination to holiness. Hence it is that there followeth an alteration of the life and conversation, and so bringeth forth fruit accordingly: "A good man out of the good treasure of his heart bringeth forth good fruit," Luke vi. 45. Which treasure, I say, is this faith, James ii. 5. 1 Pet. i. 7. And therefore it is that faith is called the faith according to godliness, and the most holy faith, Tit. i. 1. Jude 20.

2. Good works must needs flow from faith, or no way; because that alone carrieth in it an argument, sufficiently prevalent to win upon our natures, to make them comply with holiness.

Faith sheweth us that God loveth us, that he forgiveth us our sins, that he accounteth us for his children, having freely justified us through the blood of his Son, Rom. iii. 24, 25. iv. Heb. xi. 13. 1 Pet. i. 8.

Faith receiveth the promise, embraceth it, and comforteth the soul unspeakably with it.

Faith is so great an artist in arguing and reasoning with the soul, that it will bring over the hardest heart that it hath to deal with: It will bring to my remembrance at once, both my vileness against God, and his goodness towards me; it will shew me, that though I deserve not to breathe in the air, yet that God will have me an heir of glory.

Now, there is no argument greater than this: This will make a man run through ten thousand difficulties, to answer God (though he never can) for the grace he hath bestowed on him.

Further, faith will shew me how distinguishingly this love of God hath set itself upon me: it will shew me, that though Esau was Jacob's brother, yet he loved Jacob, Mal. i. 2. that though there were thousands more besides me that were as good as me, yet I must be the man that must be chosen.

Now this, I say, is a marvellous argument, and unspeakably prevaieth with the sinner, as faith the apostle: "For the love of Christ constrains us, because we thus judge, That if one died for all, then were all dead; and that he died for all, that they which live (that is, by faith) should not henceforth live unto themselves,

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but to him that died for them, and rose again," 2 Cor. v. 14. "Love (saith the wife man) is strong as death; many waters cannot quench love, neither can the floods drown it. If a man would give all the substance of his house for love, it would be utterly contemned," Song viii. 6, 7.

Oh! when the broken, dying, condemned soul, can but see, by faith, the love of a tender-hearted Saviour, and also see what he underwent to deliver it from under that death, guilt, and hell, that now it feels and fears, which also it knoweth it hath most justly and highly deserved, "Then bless the Lord, O my soul; and what shall I render unto the Lord for all his benefits?" Psal. ciii. 1—3, cxvi. 1—14.

Thus is faith a prevailing argument to the sinner, whereby he is fetched off from what he was, and constrained to bend and yield to what before he neither would nor could, 1 Cor. ii. 14. Rom. viii. 7.

And hence it is, that gospel-obedience is called the obedience of faith, as well as obedience to the faith, Rom. xvi. 26. For it must be by the faith of Christ in my heart, that I submit to the word of faith in the Bible, otherwise all is to no profit: (as, saith the apostle.) "The word preached did not profit them, it not being mixed with faith in them that heard it," (Heb. iv. 2.) For faith alone can see the reality of what the gospel saith; and so I say, argue over the heart to the embracing of it.

3. Faith is such a grace, as will represent to the soul all things in their proper colours. It doth not (as doth unbelief and ignorance) shew us all things out of order, putting darkness for light, and bitter for sweet, but will set every thing in its proper place before our eyes; God and Christ shall be with it the chiefest good, the most lovely and amiable; a heavenly life shall be of greater esteem, and more desirable, than all the treasures of Egypt! Righteousness and sanctification will be the thing after which it will most vehemently press; because it seeth not only death and damnation, as the fruits of sin, but sin also in itself, distinct from the punishment belonging to it, a detestable, horrible, and odious thing, Heb. xi. 25—27. Phil. iii. 7—12. Rom. xii. 9.

By faith we see this world hath no abiding in it for us, nor no satisfaction if it were otherwise, Heb. xi. 15, 16. and xiii. 14. 1 Cor. vii. 29—31. And hence it is, that the people of God have groaned to be gone from hence, into a state that is both sinless and temptationless: and hence it is again that they have run through so many trials, afflictions, and adversities, even because of that love to holiness of life that faith being in their hearts did prompt them to, by shewing them the worth and durability of that which was good, and the irksomeness and evil of all things else, 2 Cor. v. 1—8. Heb. xi. 33—39.

4. Faith layeth hold of that which is able to help the soul to bring forth good works: it layeth hold of, and engageth the strength of Christ, and by that overcometh that which oppresseth: "I can do all things through Christ that strengtheneth me," Phil. iv. 13.

In a word, a life of holiness and godliness in this world, doth so inseparably follow a principle of faith, that it is both monstrous and ridiculous to suppose the contrary. What, shall not he that hath life have motion? Gal. ii. 20.

He that hath by faith received the spirit of holiness, shall not he be holy? Gal. iii. 2. and he that is called to glory and virtue, shall not he add to his faith virtue? 2 Pet. i. 4, 5. We are by faith made good trees, and shall not we bring forth good fruit? Luke vi. 43. They that believe are created in Christ Jesus unto good works; and God hath, before the world was, ordained that we should walk in them; and shall both our second creation, and God's fore-ordination be made frustrate? Eph. i. 4. and ii. 10. Besides the children of faith are the children of light, and of the day, 1 Tim. v. 5. Lights upon a hill, and candles on a candlestick, and shall not they shine? they are the salt of the earth, shall not they be seasoning? Matth. v. 13, 14.

The believer is the alone man, by whom God sheweth to the world the power of his grace, the operation of his people's faith, &c. The unbelievers read indeed of

of the power of grace, of the faith, hope, love, joy, peace, and sanctification, of the heart of the Christian, but they feel nothing of that sin-killing operation that is in these things, these are to them as a story of Rome or Spain: Wherefore to shew them in others, what they find not in themselves, God worketh faith, hope, love, &c. in a generation that shall serve him; and by them they shall see what they cannot find in themselves; and by this means they shall be convinced, that though sin, and the pleasures of this life, be sweet to them, yet there is a people otherwise minded, even such a people, that do indeed see the glory of that which others read of, and from that light, take pleasure in those things which they are most averse unto. To this, I say, are Christians called; herein is God glorified; hereby are sinners convinced; and by this is the world condemned, 1 Thess. iv. 7. 1 Pet. ii. 12. and iii. 1. Heb. xi. 7.

Object. But if faith doth so naturally cause good works, what then is the reason that God's people find it so hard a matter to be faithful in good works?

I answer, 1. God's people are fruitful in good works according to the proportion of their faith; if they be slender in good works, it is because they are weak in faith. Little faith is like small candles, or weak fire, which though they shine and have heat, yet but dim shining and small heat, when compared with bigger candles and greater fire. The reason why Sardis had some in it whose works were not perfect before God, it was, because they did not hold fast, by faith, the word that they have formerly heard and received, Rev. iii. 1—3.

2. There may be a great mistake in our judging of our own fruitfulness. The soul that indeed is candid and right at heart, is taught by grace to judge itself, though fruitful, yet barren upon two accounts. 1. When it compareth its life to the mercy bestowed upon it: for when a soul doth indeed consider the greatness and riches of the mercy bestowed upon it, then it must needs cry out, "O wretched man that I am," Rom. vii. 24. for it seeth itself wonderfully to fall short of a conversation becoming one who hath received so great a benefit. 2. It may also judge itself barren, because it falleth so far short of that it would attain unto, it cannot do the thing that it would, Gal. v. 17, 3. The heart of a Christian is naturally very barren; upon which, though the seed of grace (that is the fruitfulness of all seeds) be sown, yet the heart is naturally subject to bring forth weeds, Matth. xv. 19.

Now, to have a good crop from such ground, doth argue the fruitfulness of the seed. Wherefore I conclude upon these three things.

1. That the seed of faith is a very fruitful seed, in that it will be fruitful in so barren a soil. 2. That faith is not beholden to the heart, but the heart to it, for all its fruitfulness. 3. That therefore the way to be a more fruitful Christian, it is to be stronger in believing.

II. Now for the second thing, to wit, That every one that believeth should be careful that their works be good. This followeth from what went just before, to wit, That the heart of a Christian is a heart subject to bring forth weeds.

There is flesh as well as spirit in the best of saints; and as the spirit of grace will be always putting forth something that is good, so the flesh will be putting forth continually that which is evil.

"For the flesh lusteth against the spirit, and the spirit against the flesh," Gal. v. 17.

Now this considered, is the cause why you find so often in the scriptures so many items and cautions to the Christians to look to their lives and conversations. As, "Keep thy heart with all diligence," Prov. 4, 23. "Watch ye, stand fast in the faith; quit you like men, be strong," 1 Cor. xvi. 13. "Be not deceived, God is not mocked; for whatever a man soweth, that shall he reap: for he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting," Gal. vi. 7, 8.

All works are not good that seem to be so. It is one thing for a man's ways to be right in his own eye, and another for them to be right in God's. Often that

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which is in high estimation with men, is abomination in the sight of God, Prov. xxx. 12. Luke xvi. 15.

Seeing corruption is not yet out of our natures, there is a proneness in us to build upon the right foundation wood, hay, and stubble, instead of gold and silver, and precious stones, 1 Cor. iii. 11 to 16. How was David the king, Nathan the prophet, and Uzza the priest, deceived, touching good works! 1 Chron xvii. 1 to 4. xiii. 9—11. Peter also, in both his defending his master in the garden, and in dissuading of him from his sufferings, though both out of love and affection to his master, was deceived touching good works, Matth. xvi. 22, 23. John xviii. 9, 10.

Many have miscarried both as to doctrine, worship, and the prosecution of each,

1. For doctrine. Christ tells the Jews, that they taught for the doctrines of God the doctrines and traditions of men, Matth. xv. Mark vii. As also, saith the apostle, "They teach things they ought not, for filthy lucre's sake," Tit. i. 11.

2. Also touching worship, we find how frequently men have mistaken, both for time, place, and matter, with which they worshipped.

(1) For time. It hath been that which man hath devised, not which God hath commanded, 1 Kings xii. 32. They change the ordinances, saith Isaiah, Isa. xxiv.

5. They change God's judgements into wickedness, saith Ezekiel, Ezek. v. 6.

(2.) For place. When they should have worshipped at Jerusalem, they worshipped at Bethel, at Gilgal and Dan, in gardens, under poplars and elms, 1 Kings xii. 26, to 30. Hos. iv. 13—15. Isa. lxv. 2. to 5.

(3) For the matter with which they worshipped. Instead of bringing according to the commandment, they brought the lame, the torn, and the sick; they would sanctify themselves in gardens, with swines flesh and mice, when they should have done it at Jerusalem, with bullocks and lambs, Isa. lxvi. 17.

Again, touching mens prosecuting their zeal for their worship, &c. that they do think right, how hot hath it been, though with no reason at all. Nebuchadnezzar will have his fiery furnace, and Darius his lions den for Nonconformists, Dan. iii. 6. and ix. 7, &c.

Again, they have persecuted men even to strange cities; have laid traps and snares in every corner, to intrap and to intangle their words; and if they could at any time but kill the persons that dissented from them, they would think they did God good service, Acts xxvi. 11. Luke xi. 53, 54. John xvi. 1, 2. But what need we look so far from home, (were it not that I would seal my sayings with truth?) We need look no farther to affirm this position, than to the papists and their companions. How many have they in all ages hanged, burned, starved, drowned, wracked, dismembered, and murdered, both openly and in secret? and all under a pretence of God, his worship, and good works.

Thus you see how wise men and fools, saints and sinners, Christians and Heathens, have erred in the business of good works; wherefore every one should be careful to see that their works be good.

Now, then, to prevent, if God will, miscarriage in this matter, I shall propound unto you what it is for a work to be rightly good.

1. A good work must have the word for its authority. 2. It must, as afore was said, flow from faith. 3. It must be both rightly timed and rightly placed. 4. It must be done willingly, chearfully, &c.

1. It must have the word for its authority.

Zeal without knowledge is like a mettled horse without eyes, or like a sword in a madman's hand, and there is no knowledge where there is not the word: for if they reject the word of the Lord, and act not by that, what wisdom is in them? saith the prophet, Jer. viii. 9. Isa. viii. 20. Wherefore see thou have the word for what thou dost.

2. As there must be the word for the authorising of what thou dost, so there must be faith, from which it must flow, as I shewed you before: "for whatever is not of faith, is sin; and without faith it is impossible to please God." Now, I

say, without the word there is no faith, Rom. x. 17. as without faith there is no good, let mens pretences be what they will.

3. As it must have these two aforementioned, so also it must have, 1. right time; and 2. right place.

1st. It must be rightly timed. Every work is not to be done at the same time; every time not being convenient for such a work: "There is a time for all things, and every thing is beautiful in its time," Ecclef. iii. 11. There is a time to pray, a time to hear, a time to read, a time to confer, a time to meditate, a time to do, and a time to suffer. Now, to be hearing when we should be preaching and doing, that is, yielding active obedience to that under which we ought to suffer, is not good. Christ was very wary, that both his doings and sufferings were rightly timed, John ii. 3, 4. and xiii. 1, 2. And herein we ought to follow his steps. To be at plough in the field, when I should be hearing the word, is not good; and to be talking abroad, when I should be instructing my family at home, is as bad: "Who so keepeth the commandment, shall feel no evil thing: And a wise man's heart discerneth both time and judgement," Ecclef. viii. 5. Good things mistimed, are fruitless, unprofitable, and vain.

2^{dly}. As things must have their right time, so they must be rightly placed; for the misplacing of any work, is as bad as the mistiming of it.

When I say things, if good, must be rightly placed, I mean, we should not give to any work more than the word of God alloweth it, neither should we give it less. Mint, anise, and cummin, are not so weighty matters as faith and the love of God; as in Matth. xxii. 23. For a pastor to be exercising the office of a deacon, instead of the office of a pastor, it is misplacing of works, Acts vi. 2. For Martha to be making outward provision for Christ, when she should have sat at his feet to hear his word, was the misplacing a work; and her sister to have done it at her request, (though the thing in itself was good,) had been her sin also, Luke x. 39. to 43.

Now, to prevent the misplacing of good works.

(1) They misplace them that set them in the room of Christ, Rom. x. 1, 2, 3.

(2) They also misplace them that make them copartners with him, Rom. ix. 31, 32. Acts xv. 11.

This is setting up our post by God's posts, and man's righteousness by the righteousness of Christ, Ezek. xliii. 7, 8. These are said to be teachers of the law, not knowing what they say, nor whereof they affirm, 1 Tim. i. 7.

(3) They also misplace works, who ascribe to a work of less moment, that honour that belongs to a work more noble. And such are,

(1) Those who count the ceremonial part of an ordinance as good as the doctrine and signification of it.

(2) Such who account the dictates and impulses of a mere natural conscience, as good, as high, and divine, as the leadings and movings of the spirit of Christ.

(3) Those also who count it enough to do something of what God hath commanded, (and that something, possibly the least,) instead of all, and the things more necessary and weighty.

(4) They also much misplace them, who count things indifferent as high as those that are absolutely necessary in the worship of God.

(5) But the grosser, who place men's traditions above them.

(6) And they greatest of all, who put bitter for sweet, and darkness for light. All these things we must shun and avoid, as things absolutely obstructive to good works.

Wherefore touching good works: obedience is better than sacrifice; that is, to do things according to the word of God, is better than to do them according to my fancy and conceit, 1 Sam. xv. 22. "Wherefore, let all things be done decently, and in order," 1 Cor. xiv. 40.

4. Again, as good works should be ordered and qualified, as before is touched, so they should be done from the heart, willingly; cheerfully, with simplicity and charity, according to what a man hath, 1 John v. 3. 2 Cor. ix. 7. Rom. xii. 8. Col. iii. 20. 1 Cor. x. 14. 1 Cor. viii. 12.

Farther,

Farther, there are three things that a man should have in his eye in every work he doth.

1st. The honour of God, 1 Cor. vi. 20. 2dly, The edification of his neighbour, 1 Cor. xiv. 26. 3dly, The expediency or in expediency of what I am to do, 1 Cor. vi. 12. And always observe it, that the honour of God is wrapped up in the edification of thy neighbour; and the edification of thy neighbour, in the expediency of what thou doest.

Again, if thou wouldst walk to the edification of thy neighbour, and so to God's honour, in the midst of thy observers, beware,

1st, That thou in thy words and carriages dost so demean thyself, that Christ in his precious benefits may be with clearness spoken forth by thee; and take heed, that thou dost not enter into doubtful points with them that are weak, Rom. xv. 1. but deal chiefly, lovingly, and wisely, with their consciences about those matters that tend to their establishment in the faith of their justification, and deliverance from death and hell: "Comfort the feeble-minded, confirm the weak," 1 Thess. v. 14.

2dly, If thou be stronger than thy brother, take heed that thou do not that before him, that may offend his weak conscience; I mean, things that to themselves may be lawful: "All that is lawful is not expedient; all that is lawful edifieth not," 1 Cor. vi. 12. Wherefore here is thy wisdom and love, that thou in some things deny thyself for thy brother's sake, 1 Cor. viii. 13. "I will not eat meat while the world standeth (saith Paul), lest I make my brother to offend.

Wherefore have this faith to thyself before God," Rom. xiv. 22. But if thou walk otherwise, know, thou walkest not charitably, and so not to edification, and so not to Christ's honour, but doest sin against Christ, and wound thy weak brother, for whom Christ died, Rom. xiv. 15. 1 Cor. viii. 12.

But I say, all this while keep thy eye upon the word; take heed of going contrary to that under any pretence whatever; for without the word, there is nothing to God's glory, nor thy brother's edification. Wherefore, walk wisely in a perfect way, Ps. ci. 2, 3.

Having thus, in few words, shewed you what are works rightly good, I beseech you in the name of the Lord Jesus Christ, that you put yourselves into a conscientious performance of them, that you may, while you live here, be vessels of honour, and fit for the master's use, and prepared to every good work, 1 Tim. vi. 17. Study to approve things that are excellent, that you may be sincere, and without offence, until the day of Christ," Phil. i. 10. Covet communion with God; covet earnestly the best gifts, 1 Cor. xii. 31. Ah! we that are redeemed from among men, Rev. xiv. 4. and that rejoice in hope of the glory of God, Rom. v. 2. we that look, I say, for the blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, Tit. ii. 13. what manner of persons should we be in all holy conversation and godliness, 2 Pet. iii. 11.

To conclude, for your further edification, take a plain rehearsal of your several general duties and works, to which God engageth you in his word, according to your places, callings, and relations in this world:

Touching the master of a family.

If thou have under thee a family, then thou art to consider the several relations thou standest under; and art to know, that thou in each of them hast a work to do for God, and that he expecteth thy faithful deportment under every one of them. As,

First, then, in general: He that is the master of a family, he hath, as under that relation, a work to do for God; to wit, The right governing of his own family. And his work is twofold.

1. Touching the spiritual state thereof. 2. Touching the outward.

As touching the spiritual state of his family: He ought to be very diligent and circumspect, doing his utmost endeavour, both to increase faith where it is begun, and to begin it where it is not.

Wherefore, to this end, he ought diligently and frequently to lay before his household such things of God, out of his word, as are suitable for each particular. And let no man question his rule in the word of God for such a practice; for if the thing itself were but of good report, and a thing tending to civil honesty, it is within the compass and bounds even of nature itself, and ought to be done; much more things of a higher nature: Besides, the Apostle exhorts us to, "Whatsoever things are honest, whatsoever things are true, just, and of good report," to think of them, that is, to be mindful to do them, Phil. iv. 8. But to be conversant in this godly exercise in our family, is very worthy of praise, and doth much become all Christians. This is one of the things for which God so highly commended his servant Abraham, and that with which his heart was so much affected: "I know Abraham," saith God, (I know him to be a good man in very deed), for he will command his children, and his household after him, and they shall keep the way of the Lord," Gen. xviii. 19. This was a thing also which good Joshua designed should be his practice as long as he had a breathing time in this world: "As for me (saith he) I and my household, we will serve the Lord," Josh. xxiv. 15.

Further, we find also in the New Testament, that they are looked upon as Christians of an inferior rank, that have not a due regard to this duty; yea, so inferior as not fit to be chosen to any office in the church of God. A pastor must be one that ruleth well his own house, having his children in subjection with all gravity: For if a man knoweth not how to rule his own house, how shall he take care of the church of God? "The deacon also (saith he) must be the husband of one wife, ruling their children and their own house well, 1 Tim. iii. Mark a little, the Apostle seems to lay down thus much, that a man that governs his family well, hath one qualification belonging to a pastor or deacon in the house of God, (for he that knoweth not how to rule his own house, how shall he take care of the church of God?) which thing considered, it giveth us light into the work of the master of a family, touching the governing of his house.

1. First, then, a pastor must be sound and uncorrupt in his doctrine; and indeed so must the master of a family, Tit. i. 9. Ephes. vi. 4.

2. A pastor should be apt to teach, to reprove, and to exhort; and so should the master of a family, 1 Tim. iii. 2. Deut. vi. 7.

3. A pastor must himself be exemplary in faith and holiness; and so also should the master of a family, 1 Tim. iii. 2—4. iv. 12. "I (saith David) will behave myself in a perfect way; I will walk in (or before) my house in a perfect way," Ps. ci. 2.

4. The pastor is for getting the church together; and when they are so come together, then to pray among them, and to preach unto them: This is also commendable in Christian masters of families.

Obj. But my family is ungodly and unruly, touching all that is good: What shall I do?

Ans. I answer, 1. Though this be true, yet thou must rule them, and not they thee: Thou art set over them of God, and thou art to use the authority which God hath given thee, both to rebuke their vice, and to shew them the evil of their rebelling against the Lord. This did Eli, though not enough; and thus did David, 1 Sam. ii. 24, 25. 1 Chron. xxviii. 9.

Also, thou must tell them how sad thy state was when thou wast in their condition, and so labour to recover them out of the snare of the devil, Mark v. 19.

2. Thou oughtest also to labour to draw them forth to God's public worship, if peradventure God may convert their souls. Saith Jacob to his household, and to all that were about him, "Let us arise and go to Bethel, and I will make there an altar to God, that answered me in the day of my distress," Gen. xxxv. 3.

Hannah would carry Samuel to Shilo, that he might abide with God for ever, 1 Sam. i. 22. Indeed a soul rightly touched, will labour to draw, not only their families, but a whole city after Jesus Christ, John iv. 28, 29.

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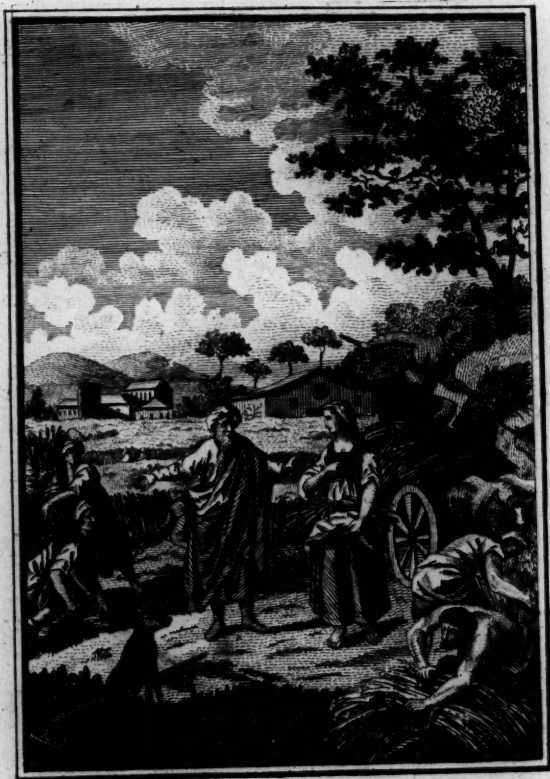
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godly and sound men to thy house, and there let the word of God be preached, when thou hast, as Cornelius, gathered thy family and friends together," Acts x.

You know that the jailor, Lydia, Crispus, Gaius, Stephanus, and others, had not only themselves, but their families, made gracious, by the word preached, and that some of them, if not all, by the word preached in their houses, Acts xvi. 14—35. xviii. 7, 8. 1 Cor. i. 16. And this, for ought I know, might be one reason among many, why the apostles taught in their day, not only publicly, but from house to house: I say, that they might, if possible, bring in those in some family, which yet remained unconverted, and in their sins, Acts v. 14. xx. 20, 21. for some, you know, how usual it was in the day of Christ, to invite him to their houses, if they had any afflicted, that either would not, or could not, come unto him, Luke vii. 2, 3. viii. 41.

If this be the way with those that have outward diseases in their families, how much more then, where there are souls that have need of Christ, to save them from death and eternal damnation?

4. Take heed that thou dost not neglect family-duties among them thyself; as reading the word and prayer; if thou hast one in thy family that is gracious, take encouragement; nay, if thou art alone, yet know that thou hast both liberty to go to God through Christ, and also art at that time in a capacity of having the universal church join with thee for the whole number of those that shall be saved.

5. Take heed that thou suffer not any ungodly, profane, or heretical books, or discourse in thy house: "Evil communication corrupts good manners," 1 Cor. xv. 33. I mean such profane or heretical books, &c. as either tend to provoke to looseness of life, or such as do oppose the fundamentals of the gospel.

I know that Christians must be allowed their liberty as to things indifferent; but for those things that strike either at faith or holiness, they ought to be abandoned by all Christians, and especially by the pastors of churches, and masters of families; which practice was figured out by Jacob's commanding his house, and all that was with him, to put away the strange gods from among them, and to change their garments, Gen. xxxv. 1, 2.

All those in the Acts set a good example for this, who took their curious books and burned them before all men, though they were worth five thousand pieces of silver, Acts xix. 18, 19.

The neglect of this fourth particular hath occasioned ruin in many families, both among children and servants. It is easier for vain talkers, and their deccivable works, to subvert whole households, than many are aware of.

Thus much touching the spiritual state of thy household.

And now to its outward.

Touching the outward state of thy family, thou art to consider these three things.

1. That it lieth upon thee to care for them, that they have a convenient livelihood: "If any man provide not for his own, and especially for those of his house, he hath denied the faith, and is worse than an infidel," 1 Tim. v. 8. But mark, when the word saith, "Thou art to provide for thy house," it giveth thee no licence to distracting carefulness; neither doth it allow thee to strive to grasp the world in thy heart or coffers, nor to take care for years or days to come, but so to provide for them, that they may have food and raiment; and if either they or thou be not content with that, you launch out beyond the rule of God, 1 Tim. vi. 8. Matth. vi. 34. This is to labour, that you may have wherewith to maintain good works for necessary uses.

And never object, that unless you reach farther, it will never do; for that is but unbelief. The word saith, "That God feedeth the ravens, careth for sparrows, and clotheth the grass;" in which three, to feed, clothe, and care for, is as much as heart can wish, Luke xii. 6, 24, 27, 28.

2. Therefore though thou shouldst provide for thy family; yet let all thy labour be mixed with moderation: "Let your moderation be known unto all men," Phil. iv. 5. Take heed of driving so hard after this world, as to hinder thyself

thyself and family from those duties towards God, which thou art by grace obliged to; as private prayer, reading the scriptures, and Christian conference. It is a base thing for men so to spend themselves and families after this world, as that they disengage their heart to God's worship.

Christians, "the time is short: It remaineth then, that they that have wives, be as those that have none; and they that weep, as though they wept not; and they that rejoice, as those that rejoice not; and they that use this world, as not abusing it; for the fashion of this world passeth away."

Many Christians live and do in this world, as if religion were but a by-busines, and this world the one thing necessary; when indeed all the things of this world are but things by the by; and religion only the one thing needful, Luke x. 40, 41, 42.

3. If thou wouldst be such a master of a family as becomes thee, thou must see that there be that Christian harmony among those under thee, as becomes that house where one ruleth that feareth God.

(1) Thou must look that thy children and servants be under subjection to the word of God; for though it is of God only to rule the heart; yet he expecteth that thou shouldst rule their outward man; which if thou dost not, he may in a short time cut off all of thy stock that pisseth against the wall, 1 Sam. iii. 11—15. See therefore that thou keep them temperate in all things, in apparel, in language, that they be not gluttons, nor drunkards; not suffering either thy children vainly to domineer over thy servants, nor they again to carry themselves foolishly towards each other.

(2) Learn to distinguish between that injury that in thy family is done to thee, and that which is done to God; and though thou oughtest to be very zealous for the Lord, and to bear nothing that is open transgression to him; yet here will be thy wisdom, to pass by personal injuries, and to bury them in oblivion: "Love covereth a multitude of sins." Be not then like those that will rage and flare like mad-men, when they are injured; and yet either laugh, or at least not soberly rebuke, and warn, when God is dishonoured.

Rule thy own house well, having thy children (with others in thy family) in subjection, with all gravity.

Solomon was so excellent, sometimes this way, that he made the eyes of his beholders to dazzle, 2 Chron. ix. 3, 4.

But to break off from this general, and to come to particulars.

First, Hast thou a wife? Thou must consider how thou oughtest to behave thyself under that relation: and to do this aright, thou must consider the condition of thy wife, whether she be one that indeed believeth, or not. If she believeth, then,

1. Thou art engaged to bless God for her: "For her price is far above rubies, and she is the gift of God unto thee, and is for thy adorning and glory," Prov. xii. 4. xxxi. 10. 1 Cor. xi. 7. "Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised."

2. Thou oughtest to love her, under a double consideration: 1. As she is thy flesh and thy bone; "For never man yet hated his own flesh," Eph. v. 29. 2. As she is together with thee an heir of the grace of life, 1 Pet. iii. 7. This, I say, should engage thee to love her with Christian love; to love her, as believing you both are dearly beloved of God and the Lord Jesus Christ, and as those that must be together with him in eternal happiness.

3. Thou oughtest so to carry thyself, to and before her, as doth Christ, to and before his church; as saith the apostle: "So ought men to love their wives, even as Christ loved the church, and gave himself for it," Eph. v. 25. When husbands behave themselves like husbands indeed, then will they be not only husbands, but such an ordinance of God to the wife, as will preach to her the carriage of Christ to his spouse. There is a sweet scent wrapped up in the relations of husbands and wives (Eph. v. 32.) that believe; the wife I say, signifying the church, and the husband the head and saviour thereof, Eph. v. 32. "For the husband

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husband is the head of the wife, even as Christ is the head of the church; and he is the Saviour of the body.

This is one of God's chief ends in instituting marriage, that Christ and his church, under a figure, might be where-ever there is a couple that believe through grace.

Wherefore that husband that carrieth it undiscreeitly towards his wife, he doth not only behave himself contrary to the rule, but also maketh his wife lose the benefit of such an ordinance, and crosseth the mystery of his relation. Therefore, I say, "So ought men to love their wives as their own bodies: He that loveth his wife, loveth himself; for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church." Eph. v. 28, 29. Christ laid out his life for his church, covereth her infirmities, communicates to her his wisdom, protecteth her, and helpeth her in her employments in this world; and so ought men to do for their wives.

Solomon and Pharaoh's daughter had the art of thus doing, as you may see in the book of the Canticles.

Wherefore bear with their weakneses, help their infirmities, and honour them as the weaker vessels, and as being of a frailer constitution.

In a word, be such a husband to thy believing wife, that she may say, God hath not only given me a husband, but such a husband as preacheth to me every day the carriage of Christ to his church.

Secondly, If thy wife be unbelieving or carnal, then thou hast also a duty lying before thee, which thou art engaged to perform under a double engagement: 1. For that she lieth liable every moment to eternal damnation: 2 That she is thy wife that is in this evil case.

Oh! how little sense of the worth of souls is there in the hearts of some husbands; as is manifest by their unchristian carriage to and before their wives!

Now, to qualify thee for a carriage suitable,

1 Labour seriously after a sense of her miserable state, that thy bowels may yearn towards her soul.

2. Beware that she take no occasion from any unseemly carriage of thine, to proceed in evil: And here thou hast need to double thy diligence, for she lieth in thy bosom, and therefore is capable of espying the least miscarriage in thee.

3. If she behave herself unseemly and unruly, as she is subject to do, being Christless and graceless, then labour thou to overcome her evil with thy goodness, her frowardness with thy patience and meekness. It is a shame for thee, who hast another principle, to do as she.

4. Take fit opportunities to convince her: Observe her disposition, and when she is most likely to hear, then speak to her very heart.

5. When thou speakest, speak to purpose. It is no matter for many words, provided they be pertinent. Job in a few words answers his wife, and takes her off from her foolish talking: "Thou speakest (saith he) like one of the foolish women: shall we receive good at the hands of God, and shall we not receive evil?" Job ii. 10.

6. Let all be done without rancour, or the least appearance of anger: "With meekness instruct those that oppose themselves, if peradventure they may recover themselves out of the snare of the devil, who are taken captive by him at his will," 2 Tim. ii. 25, 6.

"And how knowest thou, O man, but thou mayest save thy wife," 1 Cor. vii. 16.

Touching parents.

If thou art a parent, a father or a mother, then thou art to consider thy calling under this relation.

Thy children have souls, and they must be begotten of God as well as of thee, or they perish.

And know also, that unless thou be very circumspect in thy behaviour, to and before them, they may perish through thee: the thoughts of which should provoke thee, both to instruct, and also to correct them.

1. To instruct them as the scripture saith, and to bring them up in the nurture and admonition of the Lord; and to do this diligently, when thou sittest in thy house, when thou liest down, and when thou risest up, Ephes. vi. 4. Duet. vi. 7.

Now to do this to purpose:

1. Do it in terms and words easy to be understood: affect not high expressions, they will drown your children. Thus God spake to his children, and Paul to his, Hof. xii. 10. 1 Cor. iii. 2.

2. Take heed of filling their heads with whimsies, and unprofitable notions, for this will sooner learn them to be malapert and proud, than sober and humble. Open therefore to them the state of man by nature; discourse with them of sin, of death, and hell; of a crucified Saviour, and the promise of life through faith: "Train up a child in the way he should go, and when he is old he will not depart from it," Prov. xxii. 6.

3. There must be much gentleness and patience in all thy instructions, lest they be discouraged, Col. iii. 21. And,

4. Labour to convince them by a conversation answerable, that the things of which thou instructed them, are not fables, but realities, yea, and realities so far above what can be here enjoyed, that all things, were they a thousand times better than they are, are not worthy to be compared with the glory and worthiness of these things.

Isaac was so holy before his children, that when Jacob remembered God, he remembered that he was the fear of his father Isaac, Gen. xxxi. 53.

Ah! when children can think of their parents, and bless God for that instruction and good they have received from them, this is not only profitable for children, but honourable and comfortable to parents: "The father of the righteous shall greatly rejoice; and he that begetteth a wife child shall have joy of him," Prov. xxiii. 24, 25.

Teaching Correction.

1. See if fair words will win them from evil: This is God's way with his children.

2. Let those words you speak to them in your reproof, be both sober, few, and pertinent, adding always some suitable sentence of the scripture therewith; as, if they lye, then such as Rev. xxi. 8, 27. if they refuse to hear the word, such as 2 Chron. xxv. 14—16.

3. Look to them, that they be not companions with those that are rude and ungodly, shewing with soberness a continual dislike of their naughtiness; often crying out to them, as God did of old unto his, "O! do not this abominable thing that I hate," Jer. xlv. 4.

Let all this be mixed with such love, pity, and compunction of spirit, that if possible they may be convinced, you dislike not their persons, but their sins: This is God's way.

5. Be often endeavouring to fasten on their consciences the day of their death, and judgement to come. Thus also God deals with his.

6. If thou art driven to the rod, then, 1. Strike advisedly in cool blood, and soberly shew them, 1. their fault; 2. how much it is against thy heart thus to deal with them; 3. and that what thou dost, thou dost in conscience to God, and love to their souls; 4. and tell them, that if fair means would have done, none of this severity should have been: This, I have proved it, will be a means to afflict their hearts as well as their bodies; and it being the way that God deals with his, it is the most likely to accomplish its end.

7. Follow all this with prayer to God for them, and leave the issue to him: "Folly is bound up in the heart of a child, but the rod of correction will fetch it out," Prov. xxii. 15.

Lastly, Observe these cautions.

(1) Take heed that the misdeeds for which thou correctest thy children be not learned them by thee. Many children learn that wickedness of their parents for which they beat and chastise them.

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(2) Take heed thou smile not upon them, to encourage them in small faults, lest that thy carriage to them be an encouragement to them to commit greater.

(3) Take heed thou use not unfavoury and unseemly words in thy chastising of them, as railling, miscalling, and the like: This is devilish.

(4) Take heed thou do not use them to many chiding words and threatenings, mixed with lightness and laughter; this will harden: Speak not much, not often, but pertinent to them, with all gravity.

Of Masters to Servants.

Masters also have a work to do as they stand related to their servants: And,

1. If possible they can, to get them that fear God: "He that worketh deceit (said David) shall not dwell within my house; and he that telleth lyes, shall not carry in my fight," Psal. ci. 7.

2. But if none at the present but unbelievers can be got to do thy labour, then,

(1) Know that it is thy duty so to behave thyself to thy servant, that thy service may not only be for thy good, but for the good of thy servant, and that both in body and soul: Wherefore deal with him, as to admonition, as with thy children; give him the same bread of God thou givest to them; and who knows but that if thou with spiritual delicacies bringest up thy servant, but he may become thy spiritual son in the end, Prov. xxix. 21.

(2) Take heed thou do not turn thy servants into slaves, by overcharging them in thy work, through thy greediness. To make men serve with rigour, is more like to Israel's enemies than Christian masters, Exod. i. 14.

(3) Take heed thou carry not thyself to thy servant, as he of whom it is said, "He is such a man of Belial, that his servants could not speak to him," 1 Sam. xxv. 14—18.

And the Apostle bids you forbear to threaten them, "because you also have a master in heaven," Ephes. vi. 9. As who should say, Your servants cannot be guilty of so many miscarriages against you, as you are guilty of against Christ: Wherefore do with, and to your servants, as you would have your master do with you.

(4) Take heed that thou neither circumvent him at his coming to thy service, nor at his going out.

Servants, at their going into service, may be beguiled two ways.

1st, By their masters lying unto them, saying, their work is so small and so easy, when it is indeed, if not too burdensome, yet far beyond what at first was said of it. This is beguiling of them.

2dly, The other way is, when masters greedily seek to wire-draw their servants to such wages as indeed is too little and inconsiderable for such work and labour. Both these the Apostle opposeth, where he saith, "Masters give to your servants that which is just, just labour, and just wages, knowing that you also have a master in heaven," Col. iv. 1.

As servants may be circumvented at their coming into their labour, so also they may be at their going out: Which is done by masters that either change their wages, like heathenish Laban, Gen. xxxi. 7. or by keeping it back, like those against whom God will be a swift witness.

(3) Take heed that thou make not a gain of thy place, because thou art gracious, or livest conveniently for the means of grace.

Servants that are truly godly, they care not how cheap they serve their masters, provided they may get into private families, or where they may be convenient for the word. But now, if a master or mistress should take this opportunity to make a prey of their servants, this is abominable, this is making a gain of godliness, and merchandise of the things of God, (1 Tim. vi. 5) and of the soul of thy brother.

I have heard some poor servants say, That in some carnal families they have had more liberty to God's things, and more fairness of dealing, than among professors. But this stinketh: And as Jacob said concerning the cruelty of his two

sons, so may I say of such masters, they make religion stink before the inhabitants of the land, Gen. xxxiv. 30.

In a word, learn of the Lord Jesus to carry yourselves well to your servants, that your servants also may learn something of the kindness of Christ by your deportment to them. Servants are goers as well as comers; take heed that thou give them no occasion to scandal the gospel when they are gone, for what they observed thee uprightly to do when they were with thee. Then masters carry it rightly toward their servants, when they labour both in word and life to convince them, that the things of God are the one thing necessary. That which servants are commanded to do touching their fear, their singleness of heart, their doing what they do as to the Lord, and not to men; the master is commanded to do the same things unto them, Eph. v. 6—9.

The Duty of Wives.

But passing the master of the family, I shall speak a word or two to those that are under him.

And, first, to the wife: The wife is bound by the law to her husband, so long as her husband liveth, Rom. vii. 2. wherefore she also hath her work and place in the family, as well as the rest.

Now there are these things considerable in the carriage of a wife toward her husband, which she ought conscientiously to observe.

1. That she look upon him as her head and lord. The head of the woman is the man. And so Sarah called Abraham lord.

2. She should therefore be subject to him, as is fit in the Lord. The Apostle saith, "That the wife should submit herself to her husband, as to the Lord," 1 Pet. iii. 1. Col. iii. 18, Ephes. v. 22. I told you before, that if the husband doth walk towards his wife as becomes him, he will therein be such an ordinance of God to her, besides the relation of an husband, that shall preach to her the carriage of Christ to his church. And now I say also, that the wife, if she walk with her husband as becomes her, she shall preach the obedience of the church to her husband. Therefore as the church is subject to Christ, so let the wives be to their own husbands in every thing.

Now for thy performing of this work, thou must first shun these evils.

1. The evil of a wandering and a gossiping spirit; this is evil in the church, and is evil also in a wife, who is the figure of a church. Christ loveth to have his spouse keep at home; that is, to be with him in the faith and practice of his things, not ranging, and meddling with the things of Satan; no more should wives be given to wander and gossip abroad. You know that Prov. vii. 11. saith, "she is loud and stubborn, her feet abide not in her house."

Wives should be about their own husbands business at home; as the Apostle saith, "Let them be discreet, chaste, keepers at home, good, obedient to their own husband;" And why? Because otherwise the word of God will be blasphemed.

2. Take heed of an idle, talking, or brangling tongue. This also is odious, either in maids or wives, to be like parrots, not bridling their tongue; whereas the wife should know, as I said before, that her husband is her lord, and is over her, as Christ is over the church. Do you think it is seemly for the church to parrot it against her husband? Is she not to be silent before him, and to look to his laws, rather than her own fictions? Why so, saith the Apostle, ought the wife to carry it towards her husband. Let the woman, saith Paul, learn in silence with all subjection; but I suffer not a woman to teach, or to usurp authority over the man; but to be in silence.

It is an unseemly thing to see a woman so much as once in all her lifetime to offer to over-top her husband; she ought in every thing to be in subjection to him, and to do all she doth, as having her warrant, licence, and authority from him. And indeed here is her glory, even to be under him, as the church is under Christ: "Now she openeth her mouth in wisdom, and in her tongue is the law of kindness."

3. Take heed of affecting immodest apparel, or a wanton gait; this will be evil both abroad and at home; abroad, it will not only give ill example, but also tend to tempt to lust and lasciviousness; and at home it will give an offence to a godly husband, and be cankering to ungodly children, &c. Wherefore, as saith the Apostle, "Let womens apparel be modest, as becometh women professing godliness, with good works," 1 Tim. ii. 10. "not with broidered hair, or gold, or pearls, or costly array." And as it is said again, "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing gold, and of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price: For after this manner in old time the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands," 1 Pet. iii. 3-6.

But yet, do not think that by the subjection I have here mentioned, that I do intend women should be their husbands slaves. Women are their husbands yoke-fellows, their flesh and their bones; and he is not a man that hateth his own flesh, or that is bitter against it, Eph. v. 29. Wherefore let every man love his wife as himself; and the wife see that she reverence her husband, Eph. v. 33.

The wife is master next her husband, and is to rule all in his absence; yea, in his presence, she is to guide the house, to bring up the children, provided she do it, as the adversary have no occasion to speak reproachfully, 1 Tim. v. 10, 13. "Who can find a virtuous woman? For her price is far above rubies? A gracious woman retaineth honour, and guideth her affairs with discretion," Prov. xxxi. 10. xi. 16, xii. 4.

Obj. But my husband is an unbeliever; what shall I do?

Ans. If so, then what I have said before, lieth upon thee with an engagement so much the stronger. For, 1. Thy husband being in this condition, he will be watchful to take thy slips and infirmities, to throw them as dirt in the face of God and thy Saviour. 2. He will be apt to make the worst of every one of thy words, carriages, and gestures. 3. And all this doth tend to the possessing his heart with more hardness, prejudice, and opposition, to his own salvation. Wherefore, as Peter saith, "ye wives, be in subjection to your own husbands; that if any obey not the word, they may also without the word be won by the conversation of the wives, while they behold your chaste conversation, coupled with fear," 1 Pet. iii. 1, 2. Thy husband's salvation or damnation lieth much in thy deportment and behaviour before him; wherefore, if there be in thee any fear of God, or love to thy husband, seek, by a carriage full of meekness, modesty, and holiness, and an humble behaviour before him, to win him to the love of his own salvation; and by thus doing, how knowest thou, O woman, but thou shalt save thy husband?

Obj. But my husband is not only an unbeliever, but one very froward, peevish, and testy, yea, so froward, &c. that I know not how to speak to him, to behave myself before him.

Ans. Indeed there are some wives in great slavery by reason of their ungodly husbands; and as such should be pitied, and prayed for; so they should be so much the more watchful and circumspect in all their ways.

1. Therefore be thou very faithful to him in all the things of this life.

2. Bear with patience his unruly and unconverted behaviour; thou art alive, he is dead; thou art principled with grace, he with sin. Now then, seeing grace is stronger than sin, and virtue than vice; be not overcome with his vileness, but overcome that with thy virtues, Rom. xii. 21. It is a shame for those that are gracious, to be as lavishing in their words, &c. as those that are graceless: "They that are slow to wrath are of great understanding; but they that are hasty in spirit, exalt folly," Prov. xiv. 29.

3. Thy wisdom, therefore, if at any time thou hast a desire to speak to thy husband for his conviction, concerning any thing, either good or evil, it is to observe convenient times and seasons.

"There is a time to keep silence, and a time to speak," Eccles. iii. 7.

Now for the right timing thy intentions.

1. Consider his disposition; and take him when he is farthest off of those filthy passions that are thy afflictions. Abigail would not speak a word to her churlish husband, till his wine was gone from him, and he in a sober temper, 1 Sam. xxv. 36, 37. The want of this observation is the cause why so much is spoken, and so little effected.

2. Take him at those times when he hath his heart taken with thee, and when he sheweth tokens of love and delight in thee. Thus did Esther with the king her husband, and prevailed, Esth. v. 3, 6, and vii. 1, 2.

3. Observe when convictions seize his conscience, and then follow them with sound and grave sayings of the scriptures. Somewhat like to this dealt Manoah's wife with her husband, Judg. xiii. 22, 23. Yet then,

1. Let thy words be few.

2. And none of them favouring of a lording it over him; but speak thou still to thy head and lord, by way of intreaty and beseeching.

3. And that in such a spirit of sympathy, and bowels of affection after his good, that the manner of thy speech and behaviour in speaking may be to him an argument that thou speakest in love, as being sensible of his misery, and inflamed in thy soul with desire after his conversion.

4. And follow thy words and behaviour with prayers to God for his soul.

5. Still keeping thyself in a holy, chaste, and modest behaviour before him.

Obj. But my husband is a sot, a fool, and one that hath not wit enough to follow his outward employment in the world.

Ans. 1. Though all this be true, yet thou must know he is thy head, thy lord, and thy husband.

2. Therefore thou must take heed of desiring to usurp authority over him. He was not made for thee; that is, for thee to have dominion over him, but to be thy husband, and to rule over thee, 1 Tim. ii. 12. 1 Cor. ii. 3, 8.

3. Wherefore, though in truth thou must have more discretion than he, yet thou oughtest to know that thou, with all that is thine, is to be used as under thy husband; even every thing, Eph. v. 24.

Take heed therefore, that what thou dost goes not in thy name, but his; not to thy exaltation, but his; carrying all things so, by thy dexterity and prudence, that not one of thy husband's weaknesses be discovered to others by thee: "A virtuous woman is a crown to her husband; but she that causeth shame, is as rottenness to his bones." For then, as the wise man saith, she will do him good, and not evil, all the days of her life, Prov. xii. 4. Prov. xxxi. 11.

4. Therefore act, and do still, as being under the power and authority of thy husband.

Now touching thy carriage to thy children and servants.

Thou art a parent, and a mistress, and so thou oughtest to demean thyself.

And besides, seeing the believing woman is a figure of the church, she ought, as the church, to nourish and instruct her children and servants, as the church, that she may answer in that particular also; And truly, the wife being always at home, she hath great advantage that way; wherefore do it, and the Lord prosper your proceeding.

Of Children to Parents.

There lieth also a duty upon children to their parents, which they are bound both by the law of God and nature conscientiously to observe: "Children, obey your parents in the Lord, for this is right." And again, "Children, obey your parents in all things; for this is well pleasing to the Lord," Eph. vi. 1. Col. iii. 20.

There are these general things in which children should shew forth that honour that is due to their parents from them.

1. They should always count them better than themselves. I observe a vile spirit among some children, and that is, they are apt to look over their parents, and to

have slighting and scornful thoughts of them. This is worse than heathenish; such a one hath got just the heart of a dog or a beast, that will bite those that begot them, and her that brought them forth.

Objec. But my father, &c. is now poor, and I am rich, and it will be a disparagement, or at least a hindrance to me, to shew that respect to him as otherwise I might.

Ans. I tell thee thou arguest like an Atheist and a beast, and standest in this full flat against the Son of God, Mark vii. 9. to 14.

Must a gift, and a little of the glory of the butterfly, make thee that thou shalt nor do for, and honour to, thy father and mother? "A wise son maketh a glad father, but a foolish son despiseth his mother." Prov. xv. 20. Though thy parents be never so low, and thou thyself never so high, yet he is thy father, and she thy mother, and they must be in thy eye in great esteem: "The eye that mucketh at his father, and that despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it."

2. Thou oughtest to shew thy honour to thy parents, by a willingness to help them with such necessaries and accommodations which they need. If any have nephews or children, let them learn to shew pity at home, and to requite their parents, saith Paul, for that is good and acceptable before God, 1 Tim. v. 4.

And this rule Joseph observed to his poor father, though he himself was next the king in Egypt, Gen. xlviii. 12. xli. 39, to 44.

But mark, let them requite their parents.

There are three things for which, as long as thou livest, thou wilt be a debtor to thy parents.

(1) For thy being in this world: They are they from whom, immediately under God, thou didst receive it.

(2) For their care to preserve thee when thou wast helpless, and couldest neither care for nor regard thyself.

(3) For the pains they have taken with thee to bring thee up. Until thou hast children of thy own, thou wilt not be sensible of the pains, watchings, fears, sorrow, and affliction, that they have gone under to bring thee up; and when thou knowest it, thou wilt not easily yield, that thou hast recompensed them for thy favour to thee. How often have they sustained thy hunger, clothed thy nakedness? What care have they taken that thou mightest have wherewith to live and do well when they were dead and gone? They possibly have spared it from their own belly and back for thee, and have also impoverished themselves, that thou mightest live like a man. All these things ought duly, and like a man, to be considered by thee; and care ought to be taken on thy part to requite them. The scripture saith so, reason saith so, and there be none but dogs and beasts that deny it. It is the duty of parents to lay up for their children; and the duty of children to requite their parents.

3. Therefore shew, by all humble and son-like carriage, that thou dost to this day, with thy heart, remember the love of thy parents.

Thus much for obedience to parents in general.

Again, if thy parents be godly, and thou wicked, (as thou art, if thou hast not a second work or birth from God upon thee,) then thou art to consider, that thou art more strongly engaged to respect and honour thy parents, not now only as a father in the flesh; but as godly parents, thy father and mother is now made of God thy teachers and instructors in the way of righteousness. Wherefore, to allude to that of Solomon, "My son, hearken to the law of thy father, and forsake not the law of thy mother; bind them continually upon thy heart, and tie them about thy neck," Prov. vi. 20, 21.

Now to provoke thee hereto, consider,

1. That this hath been the practice always of those that are and have been obedient children; yea, of Christ himself to Joseph and Mary, though he himself was God blessed for ever, Luke ii. 51.

2. Thou hast also the severe judgements of God upon those that have been disobedient, to awe thee. As,

(1) Ishmael

(1) Ishmael, for but mocking at one good carriage of his father and mother, was both thrust out of his father's inheritance, and the kingdom of heaven, and that with God's approbation, Gen. xxi. 8—14. Gal. iv. 30.

(2) Hophni and Phinehas, for refusing the good counsel of their father, provoked the great God to be their enemy: "They hearkened not to the voice of their father, because the Lord would slay them," 1 Sam. ii. 23—25.

(3) Absalom was hanged, as I may say, by God himself, for rebelling against his father.

Besides, little dost thou know how heart-aching a consideration it is to thy parents, when they do but suppose thou mayest be damned: How many prayers, sighs, and tears, are there wrung from their hearts upon this account?

Every miscarriage of thine goeth to their heart, for fear God should take an occasion thereat to shut thee up in hardness for ever.

How did Abraham groan for Ishmael? "O, (saith he to God,) that Ishmael might live before thee!"

How was Isaac and Rebekah grieved for the miscarriage of Esau? Gen. xxvi. 34, 35.

And how bitterly did David mourn for his son, who died in his wickedness? 2 Sam. xviii. 32, 33.

Lastly, And can any imagine, but that all these carriages of thy godly parents will be to thee the increase of thy torments in hell, if thou die in thy sins notwithstanding?

Again, If thy parents, and thou also, be godly, how happy a thing is this? How shouldst thou rejoice, that the same faith should dwell both in thy parents and thee? Thy conversion, possibly, is the fruits of thy parents groans and prayers for thy soul; and they cannot chuse but rejoice; do thou rejoice with them: It is true, in the salvation of a natural son, which is mentioned in the parable: "This my son was dead, and is alive again; was lost, and is found; and they began to be merry," Luke xv. 24.

Let therefore the consideration of this, that thy parents have grace, as well as thee, engage thy heart so much the more to honour, reverence, and obey them.

Thou art better able now to consider the pains and care that thy friends have been at, both for thy body and soul; wherefore strive to requite them: Thou hast strength to answer in some measure the command; wherefore do not neglect it.

It is a double sin in a gracious son not to remember the commandment, yea, the first commandment with promise, Eph. vi. 1, 2.

Take heed of giving thy sweet parents one snappish word, or one unseemly carriage. Love them because they are thy parents, because they are godly, and because thou must be in glory with them.

Again, if thou be godly, and thy parents wicked, as often it sadly falls out; then, 1. Let thy bowels yearn towards them; it is thy parents that are going to hell.

2. As I said before to the wife, touching her unbelieving husband, so now I say to thee, Take heed of a parroting tongue: speak to them wisely, meekly, and humbly; do for them faithfully without repining; and bear, with all child-like modesty, their reproaches, their railing, and evil-speaking. Watch fit opportunities to lay their condition before them. Oh! how happy a thing would it be, if God should use a child to beget his father to the faith! Then indeed might the father say, With the fruit of my own bowels hath God converted my soul. The Lord, if it be his will, convert our poor parents, that they, with us, may be the children of God.

Concerning Servants.

Servants also, they have a work to do for God, in their place and station among men.

The apostles assert masters under a threefold consideration.

1. The believing master. 2. The unbelieving master. 3. The froward master. For all which servants are furnished with counsel and advice in the word, for the demeaning of themselves under each of them.

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But before I speak in particular to any of these, I will in general shew you the duty of servants.

1. Thou art to look upon thyself as thou art, that is, as a servant, not a child, nor a wife; thou art inferior to these; wherefore count thyself under them, and be content with that station: "For three things the earth is disquieted, and for four which it cannot bear: One is a servant when he reigneth," Prov. xxx. 21, 22.

It is out of thy place, either to talk or do, as one that reigneth.

2. Consider, that thou being a servant, what is under thy hand is not own, but thy master's: Now, because it is not thy own, thou oughtest not to dispose of it; but because it is thy master's, thou oughtest to be faithful. Thus it was with Joseph, Gen. xxxix. 7, 8, 9. But if thou do otherwise, know that thou shalt receive of God for the wrong that thou dost; and there is with God no respect of persons, Col. iii. 25. Wherefore,

3. Touching thy work and employment, thou art to do it as unto the Lord, and not for man; and indeed then servants do their business as becomes them, when they do all in obedience to the Lord, as knowing that the place in which they now are, it is the place where Christ hath put them, and in which he expecteth they should be faithful.

Servants, (saith Paul,) be obedient to them that are your masters—with fear and trembling, in singleness of heart as unto Christ; not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart," Eph. vi. 5, 6.

Observe a little the word of God to servants.

1. Servants must be obedient; yet,

2. Not with that obedience that will serve man only: Servants must have their eye on the Lord, in the work they do for their masters.

3. That their work in this service is the will and ordinance of God.

From which I conclude, that thy work in thy place and station as thou art a servant, is as really God's ordinance, and as acceptable to him, in its kind, as is preaching, or any other work, for God; and that thou art as sure to receive a reward for thy labour, as he that hangs or is burnt for the gospel. Wherefore, saith the apostle to servants, "Whatsoever ye do, do it heartily, as to the Lord, and not to men, knowing that of the Lord you shall receive the reward of inheritance; for ye serve the Lord Christ," Col. iii. 22, 23, 24.

And now touching the three sorts of masters mentioned before.

1. For the believing master saith Paul, "They that have believing masters, let them not despise them because they are brethren, but rather do them service because they are faithful and beloved, and partakers (with the servants) of the heavenly benefits," 1 Tim. vi. 2. (Servants if they have not a care of their hearts, will be so much in the consideration of the relation that is betwixt their masters and they, as brethren, that they will forget the relation that is between them as masters and servants. Now, though they ought to remember the one, yet let them take heed of not forgetting the other. Know thy place as a servant, while thou considerest that thy master and thee are brethren, do thy work for him faithfully and humbly, and with meekness, because he is a master faithful and beloved, and partaker of the heavenly benefit :) "If any man teach otherwise, saith the Apostle Paul, and consent not to wholesome works, even the words of our Lord Jesus Christ, and the doctrine which is according to godliness, he is proud, knowing nothing; but doating about questions, and strife of words; whereof cometh envy, strife, railings, evil surmisings; perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself."

2. For the unbelieving masters, (for of them Paul speaks in the first verse of the 6th of Timothy, "Let as many servants (saith he) as be under the yoke count their own masters worthy of all honour, that the word of God and his doctrine be not blasphemed.")

Servants living with unbelieving masters, are greatly engaged to be both watchful,

ful, faithful, and trusty. Engaged, I say, (1) From the consideration of the condition of their master; for he being unbelieving, will have an evil eye upon thee, and upon thy doings, and so much the more because thou professest: As in the case of Saul and David, 1 Sam. xviii. 8, 9, &c.

(2) Thou art engaged because of the profession thou makest of the word of God; for by thy profession thou dost lay both God and his word before thy master, and he hath no other wit but to blaspheme them, if thou behave thyself unworthily. Wherefore Paul, bids Titus, "Exhort servants to be obedient to their own masters, and to please them well in all things, not answering again, (not giving paroting answers, or such as are cross or provoking,) not purloining, but shewing all good fidelity, that they may adorn the doctrine of God our Saviour in all things," Tit. ii. 9, 10.

That servant, who in an unbeliever's family doth his work before God, as God's ordinance, he shall adorn the doctrine of God, if not save his master by so doing: but if he doth otherwise, he shall both stumble the unbeliever, dishonour God, offend the faithful, and bring guilt upon his own soul.

3. For the froward master, though I distinguish him from the unbeliever, yet it is not because he may not be such, but because every unbeliever doth not properly go under that name. Now with this froward and peevish fellow, thou art to serve as faithfully for the time thou standest bound, as with the most pleasant and rational master in the world: "Servants (saith Peter) be subject to your masters with all fear, not only to the good and gentle, but also to the froward," 1 Pet. ii. 18. And if thy peevish master will still be froward, either out of spite to thy religion, or because he is without reason concerning thy labour, (thou to the utmost of thy power labouring faithfully) God then reckoneth thee a sufferer for well-doing, as truly as if thou wert called upon the stage of this world before men for the matters of thy faith. Wherefore Peter adds this encouragement to servants, to the exhortation he gave them before: "This is thank worthy (saith he) if a man for conscience toward God endureth grief, suffering wrongfully; for what glory is it, if when ye be buffeted for your faults, you take it patiently? But if when you do well, and suffer for it, you take it patiently, this is acceptable with God," 1 Pet. ii. 19, 20.

Wherefore be comforted concerning thy condition, with considering that God looks upon thee, as on Jacob in the family of Laban; and will right all thy wrongs, and recompense thee for thy faithful, wise, and godly behaviour, before, and in the service of thy froward master.

Wherefore, be patient, I say, and abound in faithfulness in thy place and calling, till God make a way for thy escape from this place; and when thou mayst be made free, use it rather.

Of neighbours each to other.

Having thus in few words shewed you what is duty under your several relations, I shall now at last speak, in a word or two, touching good neighbourhood, and then draw towards a conclusion.

Touching neighbourhood, there are these things to be considered and practised, if thou wilt be found in the practical part of good neighbourhood.

1. Thou must be of a good and sound conversation in thy own family, place, and station, shewing to all the power that the gospel and the things of another world hath in thy heart, "That ye may be blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world," Phil. ii. 15, 16.

2. As persons must be of good behaviour at home, that will be good neighbours, so they must be full of courtesy and charity to them that have need about them, Luke x. 36, 37.

Right good neighbourhood is, for men readily to communicate, as of their spirituals, so of their temporalities, as food, raiment, and help to those that have need: to be giving to the poor as thou seest them go by thee, or to inquire after

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their condition, and according to thy capacity to send unto them, Job. xxxi. 15, 16, 17, &c.

3. Thou must be always humble and meek among them, as also grave and gracious; not light and frothy, but by thy words and carriage ministering grace to the hearers, Eph. iv. 29.

Thus also Job honoured God among his neighbours, Job xxx. 6—12.

4. Thy wisdom will be rightly to discountenance sin, and to reprove thy neighbour for the same, Levit. xix. 17. Denying thyself in some things, for the preventing an injury to thy neighbour, that thou mayest please him for his edification, Rom. xv. 2.

5. If thou wouldst be a good neighbour, take heed of thy tongue upon two accounts.

(1) That thou with it give no offensive language to thy neighbour, to the provoking of him to anger. Bear much, put up wrongs, and say little: "It is an honour for a man to cease from strife; but every fool will be meddling," Prov. xx. 3. And again, "He loveth transgression that loveth strife."

(2) And as thou shouldst take heed that thou be not the original of contention and anger, so also take heed that thou be not an instrument to beget it between parties, by a tale-bearing and gossiping spirit: "He that passeth by, and meddled with strife belonging not to him, is like one that taketh a dog by the ears. As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife."

I do observe two things very odious in many professors; the one is a head-strong and stiff-necked spirit, that will have its own way; and the other is, a great deal of tattling and talk about religion, and but a very little, if any thing, of those Christian deeds, that carry in them the cross of a Christian in the doing thereof, and profit to my neighbour.

(1) When I say a head-strong and stiff-necked spirit, I mean, they are for pleasing themselves and their own fancies, in things of no weight, though their so doing be as the very slaughter-knife to the weak conscience of a brother or neighbour. Now this is base: A Christian, in all such things as intrench not the matters of faith and worship, should be full of self-denial, and seek to please others rather than themselves; "Giving none offence to the Jew, nor to the Greek, nor to the church of God; not seeking their own profit, but the profit of many, that they may be saved," 1 Cor. x. 32, 33.

(2) And the second is as bad, to wit, when professors are great prattlers and talkers, and disputers, but do little of any thing that bespeaketh love to the poor, or self-denial in outward things. Some people think religion is made up of words; a very wide mistake: Words without deeds is but a half-faced religion: "Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep thyself unspotted from the world," James i. 27. Again, "If a brother or a sister be destitute of daily food, and one of you say unto them, Depart in peace, be warmed and filled, (which are very fine words), yet if you give them not those things that are necessary to the body, what doth it profit?" James ii. 15, 16.

Now then, before I go any farther, I will here take an occasion to touch a little upon those sins that are so rife in many professors in this day; and they are, covetousness, pride, and uncleanness. I would speak a word to them in this place, the rather because they are they which spoil both Christian brotherhood, and civil neighbourhood, in too great a measure.

First, For Covetousness.

1. Covetousness; it is all one with desire; he that desires, covets, whether the thing he desires be evil or good: Wherefore that which is called coveting in Exod. xx. 17. is called desire, in Deut. v. 21. As the Apostle also saith, "I had not known lust except the law had said, Thou shalt not covet," Rom. vii. 7. That is, I had not known lust to be a sin, unless the law had forbid it. Wherefore, though lawful desires are good, (1 Cor. xii. 31.), and to be commended, yet

covetousness, as commonly understood, is to be fled from, and abhorred, as of the devil.

2. Covetousness, or evil desire, it is the first mover, and giveth to every sin its call, as I may say, both to move and act; as was said before, the Apostle had not known sin, except the law had said, Thou shalt not desire, or cover; for where there is no desire to sin, there appears no sin.

3. Therefore covetousness carrieth in it every sin, (we speak of sins against the second table), even as a serpent carrieth her young ones in her belly. This the scripture affirms, where it saith, "Thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's," Exod. xx. 17. Covetousness will meddle with any thing.

Now, there are in my mind at present, these eight notes of covetousness, which hinder good works, and a Christian conversation among men, where-ever they are harboured.

1. When men, to whom God hath given a comfortable livelihood, are yet not content therewith. This is against the Apostle, where he saith, "Let your conversation be without covetousness, and be content with such things as ye have, for he hath said, I will never leave thee nor forsake thee," Heb. xiii. 5.

2. It is covetousness in the seller, that puts him to say of his traffic, it is better than it is, that he may heighten the price of it; and covetousness in the buyer, that prompts him to say worse of the thing than he thinks in his conscience it is, and that for an abatement of a reasonable price. This is that which the Apostle forbids under the name of defraud, 1 Cor. vi. 7, 8. and that which Solomon condemns.

3. It is through covetousness that men think much of that which goeth beside their own mouth, though possibly it goeth to those that have more need than themselves, and also that better deserve it than they.

4. It argueth covetousness, when men will deprive themselves, and those under them, of the privileges of the gospel, for more of this world, and is condemned by Christ.

5. It argueth covetousness, when men that have it, can go by, or hear of the poor, and shut up their bowels and compassions from them, 1 John iii. 17.

6. Also when men are convinced it is their duty to communicate to such and such that have need, yet they defer it, and if not quite forget it, yet linger away the time, as being loth to distribute to the necessities of those in want. This is forbidden by the Holy Ghost: "With-hold not good from them to whom it is due, when it is in the power of thy hand to do it." Now, it is due from thee to the poor, by the commandment of God, if they want, and thou hast it: "Say not then to thy neighbour, Go, and come again to-morrow, and I will give, when thou hast it by thee," Prov. iii. 27, 28.

7. It argueth a greedy mind also, when, after men have cast in their minds what to give, they then from that will be pinching and clipping, and taking away; whereas the Holy Ghost saith, "Every one, as he purposeth in his heart, so let him give, not grudgingly, nor of necessity; for God loveth a cheerful giver," 2 Cor. ix. 7.

Lastly, It argueth a filthy greedy heart also, when a man, after he hath done any good, then in his heart to repent, and secretly wish that he had not so done, or at least, that he had not done so much: this is to be weary of well-doing; (I speak now of communicating), and carrieth in it two evils, First, It spoileth the work done: And, secondly, It (if entertained) spoileth the heart for doing any more so. The vile person shall be no more called liberal, nor the churl said to be bountiful; for the liberal deviseth liberal things, and by liberal things he shall stand.

Now then, to dissuade all from this poisonous sin, observe, that above all sins in the New Testament, this is called idolatry, Eph. v. 5. Col. iii. 5. And therefore God's people should be so far from being taken with it, that they should be much

much afraid of the naming of it one among another, lest it should as adulterous thoughts, infect the heart, by the talking of it, Eph. v. 3.

Quest. But why is covetousness called idolatry?

Ans. 1. Because it engageth the very heart of man in it, to mind earthly things it gets our love, which should be set on God; and sets it upon poor empty creatures; it puts our affections out of heaven, where they should be, and sets them on earth, where they should not be, Ezek. xxxiii. 31. Phil. iii. 18, 19. Col. iii. 1—3. Thus it changeth the object on which the heart should be set, and setteth it on that on which it should not: It makes a man forsake God, "the fountain of living water, and causeth him to hew to himself cisterns, broken cisterns, which can hold no water," Jer. ii. 11—13.

For, 2. It rejecteth the care, government, and providence of God towards us, and causeth us to make of our care and industry a god, to whom, instead of God, we fly continually, both for the keeping what we have, and for getting more.

This was Israel's idolatry of old, and the original of all her idolatrous practices, Hos. ii. 5. "For their mother hath played the harlot, (that is, committed idolatry): she that conceived them hath done shamefully; for she said, I will go after my lovers, that gave me my bread and my waters, my wool and my flax, my oil and my drink."

3. It disalloweth of God's way of disposing his creatures, and would have them ordered and disposed of otherwise than to his heavenly wisdom seemeth meet; and hence ariseth all discontents about God's dealing with us. Covetousness never yet said, It is the Lord, let him do what he pleaseth; but is ever objecting, like a god, against every thing that goeth against it; and it is that which, like a god, draweth away the heart and soul from the true God, and his Son Jesus Christ: "And he went away sorrowful; for he had great possessions," Matth. xix. 16—23. Now then, that which engageth the heart, that rejecteth the providence of God, and that is for ordering and disposing of things contrary to God, and for breaking with God upon these terms, is idolatry; and all these do covetousness: "The wicked boasteth of his heart's desire, and blesteth the covetous, whom the Lord abhorreth," Ps. xx. 3. Now the way to remedy this disease, is, to learn the lesson which Paul had got by heart; to wit, "In whatsoever state you are, therewith to be content."

I come, in the second place, to speak a word of Pride, and loftiness of heart and life.

1. Pride, in general, it is that which causeth a man to think of man and his things above what is written, 1 Cor. iv. 6.

2. It hath its seat in the heart among these enormities, fornications, adulteries, lasciviousness, murders, deceit, &c. Mark vii. 21—23. and sheweth itself in these following particulars.

(1) When you slight this or that person, though gracious; that is, look over them, and shun them for their poverty in this world, and chuse rather to have converse with others, that possibly are less gracious, because of their greatness in this world; this the Apostle James writes against, James ii. 1—3, under the name of partiality: "for indeed the fruits of a puffed-up heart, is to deal in this manner with Christians," 1 Cor. iv. 6, 7.

Now this branch of pride floweth from ignorance of the vanity of the creature, and of the worth of a gracious heart: wherefore get more of the knowledge of these two, and this sprig will be nipped in the head, and you will learn to condescend to men of low degree, Rom. xii. 16.

(2) It argues pride of heart, when men will not deny themselves in things that they may, for the good and profit of their neighbours. And it argueth now, that pride has got so much up into self-love and self-pleasing, that they little care who they grieve or offend, so they may have their way," Obad. xii. 13—15.

(3) It argueth pride of heart, when sober reproofs for sin, and unbecoming carriages, will not down with thee, but that rather thou snuffest, and givest way to thy spirit to be peevish, and to retain prejudice against those that thus reprove thee.

thee. Saith the prophet. "Hear ye, and give ear, be not proud, for the Lord hath spoken;" that is, hear the reproofs of God for your sins, and break them off by repentance: "But if you will not hear, my soul shall weep in secret for your pride," &c. Jer. xiii. 15—17. So also in Hosea, "They will not frame their doing to turn unto their God; for the spirit of whoredom is in the midst of them: they have not known the Lord; and the pride of Israel doth testify to his face," &c. Hos. v. 4, 5.

This argueth great senselessness of God, and a heart greatly out of frame.

(4) It argueth pride also, when a reproof or admonition will not down as well from the poorest saint, as from the greatest doctor; and it argueth a glory in men. 1 Cor. iii. 21. "and that they would that their faith should stand in their wisdom, and not in the power of God;" that is, of naked truth, 1 Cor. ii. 5.

(5) It argueth pride of heart, when a man that hath this or that in his heart to do in reference to God, but yet will slight a sober asking counsel and direction of God in this matter: "The wicked, through the pride of his countenance, will not seek after God," saith David, Psal. x. 4.

(6) It argueth pride of heart, when persons are tickled with thoughts of their own praise, that secretly lust after it; that think of themselves and others above what is written; which those do, who do not acknowledge that man in his best estate is altogether vanity: but such kind of people have forgot the exhortation, "Be not high-minded, but fear," Rom. xi. 10. And also, "That there is a knowledge that puffeth up, and edifieth neither themselves nor others."

Wherefore, to such the Apostle saith, "Be not desirous of vain-glory, but in lowliness of mind, let each esteem others better than themselves," Phil. ii. 3. Gal. v. 26.

Pride also there is in outward carriage, behaviour, and gesture, which is odious for Christians to be tainted with; and this pride is discovered by mincing words, a made carriage, and an affecting the toys and baubles that Satan, and every light-headed fool bringeth into the world. As God speaketh of the daughter of Zion, "they walk with stretched-out necks, wanton eyes, mincing as they go, and making a tinkling with their feet," Isa. iii. 16. A very unhandsome carriage for people that profess godliness, and that use to come before God to confess their sins, and to bemoan themselves for what they have done: How can a sense of thy own baseness, of the vileness of thy heart, and of the holiness of God, stand with such a carriage? dost thou see the vileness of thy heart, the fruit of sin? and art thou afflicted with that disagreement that is between God and thy heart, that layeth the reins on the neck of thy lusts, and letteth them run whether they will? "Be not deceived, pride ariseth from ignorance of these things," 1 Tim. vi. 3, 4. A sense of my vileness, of what I have deserved, and of what continually in my heart opposeth God, cannot stand with a foolish, light, and wanton carriage: thou wilt then see there is other things to mind than to imitate the butterfly: Alas, all these kinds of things are but a painting the devil, and setting a carnal gloss upon a castle of his; thou art but making gay the spider: is thy heart ever the foundress for thy fine gait, thy mincing words, and thy lofty looks? nay, doth not this argue, that thy heart is a rotten, cankered, and besotted heart? Oh! that God would but let thee see a little of thy own inside, as thou hast others to behold thy outside: thou painted sepulchre, thou whited wall, will these things be found virtues in the day of God? or, is this the way that thou takest to mortify sin? "An high look, a proud heart, and the plowing of the wicked, is sin," Prov. xxi. 4. Pride is the ring-leader of the seven abominations that the wise man nameth, Prov. vi. 16, 17, and is that above all that causeth to fall into the condemnation of the devil, 1 Tim. iii. 6.

Now I come in the last place to touch a word or two of Adultery, or uncleanness; and then to draw towards a conclusion.

Adultery, it hath its place in the heart, among the rest of those filthinesses I mentioned before, Mark vii. 21, 22. of which sin I observe two things.

1. That almost in every place where the apostle layeth down a catalogue of wicked-

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wickednesses, he layeth down adultery, fornication, and uncleanness in the front; as that in Mark vii. 21. Rom. i. 29. 1 Cor. vi. 9. Gal. v. 19. Eph. v. 3. 1 Thes. iv. 3—5. Heb. xii. 16. Jam. ii. 11. 1 Pet. ii. 11. 2 Pet. ii. 10.

From this I gather that the sin of uncleanness is a very predominant and master sin, easy to overtake the sinner, as being one of the first that is ready to offer itself at all occasions to break the law of God.

2. I observe that this sin is committed unawares to many, even so soon as a man hath but looked upon a woman: "I say unto you, (saith Christ), that whosoever looketh on a woman to lust or desire after her, he hath already committed adultery with her in his heart," Matth. v. 28.

This sin of uncleanness, I say, is a very taking sin; it is natural above all sins to mankind; as it is most natural, so it wants not tempting occasions, having objects for to look on in every corner: wherefore there is need of a double and treble watchfulness in the soul against it. It is better here to make a covenant with our eyes, like Job, (Job xxxi. 1.) than to let them wander to God's dishonour, and our own discomfort.

There are these three things which discover a man or woman too much inclining to the uncleanness of their own hearts.

The first is a wanton eye, or an eye that doth secretly affect itself with such objects as are tickling of the heart with the thoughts of immodesty and uncleanness. Isaiah calls this a wanton eye; and Peter, an eye full of adultery, that cannot cease from sin, 2 Pet. ii. 14. Isa. iii. 16. This is that also which Christ calleth an evil eye, and John, the lust of the flesh, and of the eyes, and doth deale those who are not very watchful over their own hearts, Mark vii. 22. 1 John ii. 16.

This wanton eye is that which the most holy saints should take heed of, because it is apt to seize upon them also. When Paul bids Timothy beseech the younger women to walk as becomes the gospel, he bids him do it with all purity: As, who should say, Take heed that while thou instructest them to holiness, thou thyself be not corrupted with the lust of thy eye, 1 Tim. v. 1, 2. O how many souls in the day of God, will curse the day that ever they gave way to a wanton eye!

The second thing that discovereth one much inclining to the lusts of uncleanness, it is wanton and immodest talk: such as that brazen-faced whore in the 7th of the Proverbs had, or such as they in Peter, who allured, through the lust of the flesh, through much wantonness, those who were clean escaped from them who live in error, 2 Pet. ii. 10. "Out of the abundance of the heart the mouth speaketh:" wherefore if we be saints, let us take heed, as of our eye, so of our tongue, and let not the lust of uncleanness, or of adultery, be once named among us, named among us as becometh saints, Eph. v. 3. Mark, "Let it not be once named." This implies, that the lusts of uncleanness are devilishly taking; they will both take the heart with eyes and tongue: "Let it not be once named among you," &c.

Thirdly, Another thing that bespeaks a man or woman inclining to wantonness and uncleanness, it is an adorning themselves in light and wanton apparel. The attire of an harlot is too frequently in our day the attire of professors; a vile thing, and argueth much wantonness and vileness of affections. If those that give way to a wanton eye, wanton words, and immodest apparel, be not whores, &c. in their hearts, I know not what to say. Doth a wanton eye argue shamefacedness? doth wanton talk argue chastity? and doth immodest apparel, with stretched-out necks, naked breasts, a made speech, and mincing gaits, &c. argue mortification of lusts?

If any say, that these things may argue pride as well as carnal lusts; well, but why are they proud? Is it not to trick up the body? And why do they with pride trick up the body, if it be not to provoke both themselves and others to lusts? God knoweth their hearts without their outsides; and we know their hearts by their outsides.

My friends, I am here treating of good works, and persuading you to fly those things

things that are hindrances to them: wherefore bear with my plainness when I speak against sin. I would strike it through with every word, because else it will strike us through with many sorrows.

I do not treat of good works as if the doing of them would save us, (for we are justified by his grace, according to the hope of eternal life); yet your sins and evil works will lay us obnoxious to the judgments both of God and man. He that walketh not uprightly, according to the truth of the gospel, is like to have his peace assaulted often, both by the devil, the law, death, and hell; yea, and is like to have God hide his face from him also, for the iniquity of his covetousness, Isa. lviii. 17.

How can he that carrieth himself basely in the sight of men, think he yet well behaveth himself in the sight of God? and if so dim a light as is in man, can justly count thee a transgressor, how shall thy sins be hid from him whose eye-lids try the children of men?

It is true, faith without works justifies us before God: yet that faith that is alone, will be found to leave us sinners in the sight both of God and man, Rom. iii. 28. and iv. 5. James ii. 28. "And though thou addest nothing to that which saveth thee by what thou canst do, yet thy righteousness may profit the son of man; as also faith the text: but if thou shalt be so careless as to say, what care I for being righteous to profit others? I tell thee, that the love of God is not in thee, Job xxxv. 18. 1 John iii. 17. 1 Cor. xiii. 1, 2, 3.

Walk therefore in God's ways, and do them, for this is your wisdom and your understanding in the sight of the nations, which shall hear of all these statutes, and say, "This great nation is a wise and understanding people," Deut. iv. 6.

III. Every believer should not only take heed that their works be good, and so for the present do them, but should carefully study to maintain them; that is, to keep in a continual exercise of them.

It is an easier matter to begin to do good, than it is to continue therein; and the reason is, there is not so much of a Christian's cross in the beginning of a work, as there is in a continual, hearty, conscientious practice thereof. Therefore Christians have need, as to be pressed to do good, so to continue the work. Man, by nature, is rather a hearer than a doer, Athenian like, continually listening after some new thing; seeing many things, but observing nothing, Acts xviii. 20. Isa. xlii. 20. It is observable, that after Christ had divided his hearers into four parts, he condemned three of them for fruitless hearers, Luke viii. 5—8. O it is hard continuing believing, continuing loving, continuing resisting all that opposeth; we are subject to be weary of well-doing, Gal. vi. 9. To pluck out right eyes, to cut off right hands and feet, is no pleasant thing to flesh and blood; and yet none but these shall have the promise of life; because none but these will be found to have the effectual work of God's grace in their souls: "If ye continue in my word, then are you my disciples [indeed]," Matth. xviii. 8, 9. and xxiv. 13. John viii. 31. And hence it is, that you find so many ifs in the scripture about mens happiness; as, "if you be sons, then heirs;" and "if you continue in the faith;" and "if we hold the beginning of our confidence stedfast to the end," Rom. viii. 17. Col. i. 23. Heb. iii. 14. Not that their continuing in the way of God is the cause of the work being right; but the work being right causeth the continuance therein. As John saith in another place, "They went out from us, because they were not of us; for had they been of us, no doubt, saith he, they would have continued with us," 1 John ii. 19. But I say, where the work of God indeed is savingly begun, even there is flesh, corruption, and the body of death to oppose it: Therefore should Christians take heed, and look that against these opposites they maintain a continual course of good works among men.

Besides, as there is that in our own bowels that opposeth goodness, so there is the tempter, the wicked one, both to animate these lusts, and to join with them in every assault against every appearance of God in our souls. And hence it is, that he is called the devil, the enemy, the destroyer, and him that seeks continually to devour us, 1 Pet. v. 8. I need say no more but this: He that will

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walk like a Christian indeed, as he shall find it is requisite that he continue in good works, so his continuing therein will be opposed; if therefore he will continue therein, he must make it his business to study how to oppose those that oppose such a life, that he may continue therein.

IV. Now then to help in this, here fitly comes in the last observation, to wit, That the best way both to provoke ourselves and others to good works, it is to be often affirming to others the doctrine of justification by grace, and to believe it ourselves. This is a faithful saying. "And these things I will that thou affirm constantly, that those which have believed in God, might be careful to maintain good works."

I told you before, that good works must flow from faith: and now I tell you, that the best way to be fruitful in them, is to be much in the exercise of the doctrine of justification by grace; and they both agree; for as faith animates to good works, so the doctrine of grace animates faith. Wherefore, the way to be rich in good works, it is to be rich in faith; and the way to be rich in faith, is to be conscientiously affirming the doctrine of grace to others, and believing it ourselves.

First, To be constantly affirming it to others. Thus Paul tells Timothy, that if he put the brethren in mind of the truths of the gospel, he himself should not only be a good minister of Christ, but should be nourished up in the words of faith and of good doctrine, 1 Tim. iv. 6.

It is the ordinance of God, that Christians should be often asserting the things of God each to others; and that by their so doing they should edify one another, Heb. x. 24, 25.

The doctrine of the gospel is like the dew and the small rain that distilleth upon the tender grass, wherewith it doth flourish, and is kept green, Deut. xxxii. 1.

Christians are like the several flowers in a garden, that have upon each of them the dew of heaven, which being shaken with the wind, they let fall their dew at each others roots, whereby they are jointly nourished, and become nourishers of one another; for Christians to commune favourably of God's matters one with another, it is as if they opened to each others nostrils boxes of perfume. Saith Paul to the church at Rome, "I long to see you, that I may impart unto you some spiritual gift, to the end you may be established; that is, that I may be comforted together with you, by the mutual faith both of you and me," Rom. i. 11, 12.

Christians should be often affirming the doctrine of grace, and justification by it, one to another.

Secondly, As they should be thus doing, so they should live in the power of it themselves; they should by faith suck and drink in this doctrine, as the good ground receiveth the rain; which being done, forthwith there is proclaimed good works. Paul to the Colossians said thus, "We give thanks to God, and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in the Lord Jesus, and love to all the saints; for the hope which is laid up in heaven for you, whereof ye heard before in the word of the truth of the gospel, which is come unto you, as it is also in all the world, and bringeth forth fruit, as it doth also in you." But how long ago? Why, since the day ye heard it, saith he, and knew the grace of God in truth, Col. i. 3—7.

Apples and flowers are not made by the gardener; but are an effect of the planting and watering. Plant in the sinner good doctrine, and let it be watered with the word of grace; and as the effect of that, there is the fruits of holiness, and the end everlasting life, Rom. vi. 22.

Good doctrine is the doctrine of the gospel, which sheweth to men, that God clothed them with the righteousness of his Son freely, and maketh him with all his benefits over to them; by which free gift the sinner is made righteous before God; and because he is so, therefore there is infused a principle of grace into the heart, whereby it is both quickened, and bringing forth fruit, Rom. iii. 21—26. 1 Cor. i. 30. 2 Cor. v. 21. John i. 16.

Now then, seeing good works do flow from faith, and seeing faith is nourished by an affirming of the doctrine of the gospel, &c. take here these few considerations from

from the doctrine of the gospel, for the support of thy faith, that thou mayst be indeed fruitful and rich in good works.

1. The whole Bible was given for this very end, that thou shouldst both believe this doctrine, and live in the comfort and sweetness of it: "For whatsoever things were written afore-time, were written for our learning, that we through patience and comfort of the scriptures might have hope."

2. That therefore every promise in the Bible is thine, to strengthen, quicken, and encourage thy heart in believing."

3. Consider that there is nothing that thou dost, can so please God as believing: "The Lord takes pleasure in them that fear him, in them that hope in his mercy," Psal. cxlvii. 11.

They please him, because they embrace his righteousness, &c.

4. Consider, that all the withdrawals of God from thee, are not for the weakening, but for the trial of thy faith; and also, that whatever he suffers Satan, or thy own heart to do, it is not to weaken faith.

5. Consider, that believing is that which will keep in thy view the things of heaven and glory; and that at which the devil will be discouraged, sin weakened, and thy heart quickened and sweetened, Heb. xi. 27. Jam. iv. 7. 1 Pet. v. 9. Eph. vi. 16. Romans xv. 13.

Lastly, By believing, the love of God is kept with warmth upon the heart, and that this will provoke thee continually to bless God for Christ, for grace, for faith, hope, and all these things, either in God, or thee, that doth accompany salvation, 2 Cor. ii. 14. Psal. ciii. 1—3.

4. The doctrine of the forgiveness of sins received by faith, will make notable work in the heart of a sinner, to bring forth good works.

But, secondly, Forasmuch as there is a body of death and sin in every one that hath the grace of God in this world; and because this body of death will be ever opposing that which is good, as the Apostle saith, Rom. vii. 21. therefore take these few particulars further, for the suppressing that which will hinder a fruitful life.

1. Keep a continual watch over the wretchedness of thy own heart, (not to be discouraged at the sight of thy vileness), but to prevent its wickedness; for that will labour either to hinder thee from doing good works, or else will hinder thee in the doing thereof; for evil is present with thee for both these purposes: Take heed then, that thou do not listen to that at any time, but deny, though with much struggling, the workings of sin to the contrary.

2. Let this be continually before thy heart, that God's eye is upon thee, and seeth every secret turning of thy heart, either to or from him: "All things are naked and bare before the eyes of him with whom we have to do," Heb. iv. 13.

3. If thou deny to do that good which thou oughtest, with what thy God hath given thee; then consider, that though he love thy soul, yet he can chastise; first, Thy inward man with such troubles, that thy life shall be restless and comfortless: Secondly, And can also so blow upon thy outward man, that all thou gettest, shall be put in a bag with holes, Psal. lxxxix. 31—33. Hag. i. 6. And set the case he should license but one thief among thy substance, or one spark of fire among thy barns, how quickly might that be spent ill, and against thy will, which thou shouldst have spent to God's glory, and with thy will? And I tell thee further, that if thou want a heart to do good when thou hast about thee, thou mayst want comfort in such things thyself from others, when thine is taken from thee. See Judg. i. 6, 7.

4. Consider, that a life full of good works is the only way, on thy part, to answer the mercy of God extended to thee; God hath had mercy on thee, and hath saved thee from all thy distresses; God hath not stuck to give thee his Son, his Spirit, and the kingdom of heaven. Saith Paul, "I beseech you therefore by the mercies of God, that you present your bodies a living sacrifice to God, holy, acceptable, which is your reasonable service," Rom. xii. 1. See Matth. xviii. 32, 33.

5. Consider, that this is the way to convince all men, that the power of God's things hath taken hold of thy heart, (I speak to them that hold the head), and say what thou wilt, if thy faith be not accompanied with a holy life, thou shalt be judged a withered branch,

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branch, a wording professor, salt without favour, and as lifeless as a sounding brass, and a tinkling cymbal, John xv. Matth. xiii. 1 Cor. xiii. 1, 2. For, say they, shew us your faith by your works, for we cannot see your hearts, Jam. ii. 18. But I say on the contrary, if thou walk as becomes thee who art saved by grace, then thou wilt witness in every man's conscience, that thou art a good tree; now thou leavest guilt on the heart of the wicked, 2 Sam. xxiv. 16, 17. now thou takest off occasion from them that desire occasion; and now thou art clear from the blood of all men, 2 Cor. xi. 12. Acts xx. 26, 31—35. This is the man also that provoketh others to good works: The ear that heareth such a man shall bless him; and the eye that seeth him shall bear witness to him: "Surely (saith David) he shall never be moved: The righteous shall be had in everlasting remembrance," Heb. x. 24. Job xxix. 11. Psal. cxii. 6.

6. Again, The heart that is fullest of good works, hath in it at least room for Satan's temptations: And this is the meaning of Peter, where he saith, "be sober, be vigilant:" that is, be busying thyself in faith and holiness, "for the devil, your adversary, goeth about like a roaring lion, seeking whom he may devour," 1 Pet. v. 8. "He that walketh uprightly, walketh safely; and they that add to faith, virtue; to virtue, knowledge; to knowledge, temperance; to temperance, brotherly kindness; and to these charity; and that abounds therein, he shall neither be barren nor unfruitful, (he shall never fall); but so an entrance shall be ministered to him abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ."

7. The man who is fullest of good works, he is fittest to live, and fittest to die: "I am now (at any time) ready to be offered up," saith fruitful Paul, 2 Tim. iv. 6. Whereas he that is barren, he is neither fit to live, nor fit to die: to die, he himself is convinced he is not fit; and to live, God himself saith, he is not fit; "cut him down, why doth he cumber the ground?" Luke xiii. 7.

Lastly, Consider, to provoke thee to good works, thou shalt have of God when thou comest to glory, a reward for every thing thou dost for him on earth. Little do the people of God consider, how richly God will reward, what from a right principle and to a right end, is done for him here; not a bit of bread to the poor, not a draught of water to the meanest of them that belong to Christ, or the loss of a hair of your head, shall in that day go without its reward, Luke xiv. 13, 14. Matth. x. 42.

"For this light affliction, (and so all other pieces of self-denial), which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory," 2 Cor. iv. 17. I tell thee, Christian, be but rich in good works, and thou shalt have more than salvation; thy salvation thou hast freely by grace through Christ, without works, Eph. ii. 8—10. but now being justified and saved, and as the fruits hereof, renewed by the Holy Ghost; after this, I say, thou shalt be rewarded for every work that proves good; for God is not unrighteous to forget your works and labour of love, which you have shewed to his name, in that you have ministered to his saints, and do minister, Heb. vi. 10. 1 Cor. iii. 14. Moses counted the reward that he was to have, for a short suffering with the people of God, of greater worth than the treasures of Egypt, the smiles of the king, or the honour of his kingdom, Heb. xi. 25—27.

In a word, let the disappointments that do, and shall most surely befall the fruitless professors, provoke thee to look with all diligence to thy standing. For,

1. Such a one is but deceived and disappointed touching the work of grace he supposeth to be in his heart; he thinks he is a Christian, and hath grace, as faith, hope, and the like, in his soul, yet no fruits of these things manifest themselves in him; indeed his tongue is tipt with a talk and tattle of religion: Poor man, poor empty man! Faith without works is dead; thy hope shall be as the giving up the ghost; thy gifts with which thy soul is possessed, are but such as are common to reprobates; thou art therefore disappointed: God repunes thee still but wicked, though thou comest and goest to the place of the Holy, James ii. 19, 20. Job xi. 20. 1 Cor. xiii. 1—3.

2. Therefore all thy joy and comfort must needs fall short of saving comfort, and so leave thee in the luds notwithstanding; thy joy is the joy of the Pharisees, John v. 33. and thy gladness as that of Herod, Mark vi. 20. and the longest time it can last, it is but a scripture-moment, Job xi. 5. Alas! in all thy gladness and content with thy religion, thou art but like the boy that plays with brass instead of gold; and with counters instead of that which will go for current coin: Thus, if a man think

think himself to be something when he is nothing, he deceiveth or disappoints himself, Gal. vi. 3.

3. This is not all, but look thou certainly for an eternal disappointment in the day of God, for it must be; thy lamp will be out at the first sound the trump of God shall make in thine ears; thou canst not hold up at the appearance of the Son of God in his glory; his very looks will be to thy profession, as a strong wind is to a blinking candle, and thou shalt be left only to smoke.

Oh the alteration that will befall a foolish virgin! She thought she was happy, and that she should have received happiness with those that were right at the heart; but behold the contrary, her lamp is going out, she is now to seek for saving grace, when the time of grace is over! her heaven she thought of, is proved a hell, and her god is proved a devil. God hath cast her out of his presence, and claps the door upon her: She pleads her profession, and the like, and she hath for her answer repulses from heaven: So are the paths of all that forget God; and the hypocrites hope shall perish; whose hope shall be cut off, and whose trust shall be the spider's web; though he lean upon his house, it shall not stand; he shall hold it fast, but it shall not endure," Matth. xxv. 1—10. Luke xiii. 25—29. Job. viii. 13—15.

Take heed therefore; thy soul, heaven, and eternity, lies at stake; yea, they turn either to thee or from thee upon the hinge of thy faith: If it be right, all is thine; if wrong, then all is lost, however thy hope and expectations are to the contrary: "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love: Let no man therefore deceive you with vain words, for because of these things cometh the wrath of God upon the children of unbelief: For the earth that drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God; but that which beareth briars and thorns, is [rejected], and is nigh unto cursing, whose end is to be burned," Gal. v. 6. Eph. v. 3—6. Heb. vi. 7, 8.

Object. But what shall I do, who am so cold, slothful, and heartless, that I cannot find any heart to do any work for God in this world: Indeed time was when his dew rested all night upon my branches, and when I could with desire, with earnest desire, be doing and working for God; but, alas! now it is otherwise.

Ans. If this be true, thy case is sad, thou art to be pitied; the Lord pity thee: And for thy recovery out of this condition, I would give thee no other counsel, than was given to Ephesus when she had lost her first love.

1. "Remember (saith Christ) from whence thou art fallen, and repent, and do thy first works," &c.

Mark: Thy first work is to enter into a serious considering, and remembrance from whence thou art fallen. Remember that thou hast left thy God, the stay of thy soul, and him without whom there is no stay, comfort, or strength, for thee either to do or suffer any thing in this world: "Without me (saith he) you can do nothing," John xv. 5. A sad condition; the remembrance of this, for certain, is the first step to the recovering a backsliding heart; for the right remembrance of this doth bring to mind what loss that soul hath sustained that is in this condition, how it hath lost its former visits, smiles, and consolations of God. When thy conscience was supplied with the blood of thy Saviour; when every step thou tookest, was, as it were in honey and butter; and when thy heart could meditate terror with comfort, Job xxix. 2—7. Isa. xxxiii. 14—19. Instead of which thou feelest darkness, hardness of heart, and the thoughts of God are terrible to thee, Psal. lxxvii. 3. Now God never visits thee; or if he doth, it is but as a wayfaring man that tarrieth but for a night.

This also brings to mind how the case is altered with thee, touching thy confidence in God for thy future happiness, how uncertain thou now art of thy hopes for heaven, how much this life doth hang in doubt before thee, Deut. xxviii. 65, 66.

2. "Remember therefore from whence thou art fallen, and repent." These are words well put together; for a solid considering of what I have lost in my declining, will provoke in my heart a sorrow, and godly heaviness, whereby I shall be forced to bemoan my condition, and say, "I will go and return to my first husband, for then it was better with me than now," Hos. ii. 7.

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And believe it, the reason of God's standing off from giving thee comfortable communion with himself, it is, that thou mightest first see the difference between sticking close to God, and forsaking of him; and next, that thou mightest indeed acknowledge thy offence, and seek his face, Hof. v. 15. He taketh no pleasure in thy forlorn condition; he had rather thou shouldst have him in thy bosom, only he will have it in his own way: "He looketh down upon men, and if any say, I have sinned, and perverted that which is right, and it profiteth me not; then he will deliver his soul from going down into the pit, and his life shall see the light," Job xxxiii. 27, 28.

3. "Remember from whence thou art fallen, and repent, and do thy first works."

As there should be a remembering, and a repenting, so there should be a hearty doing our first works, a believing as before, a laying hold of the things of heaven and glory, as at the first; "for now is God returned to thee, as before," Zech. i. 16. And though thou mayest, through the loss of thy locks, with Samson, be weak at the first, yet, in short time, thy hair will grow again; that is, thy former experience will in short space be as long, large, and strong, as in the former times: Indeed at the first thou wilt find all the wheels of thy soul rusty, and all the strings of thine heart out of tune; as also when thou first beginnest to stir, the dust and filth of thy heart will, like smoke, trouble thee from that clear beholding the grace of thy God, and his love to thy soul; but yet wait, and go on, and though thou findest thyself as unable to do any thing as thou formerly couldst; yet I say, "up, and be doing, and the Lord will be with thee; for he hath not despised the day of thy small things," 1 Chron. xxii. 16. Zech. iv. 10.

I know thou wilt be afflicted with a thousand temptations, to drive thee to despair, that thy faith may be faint, &c. But against all them, set thou the word of God, the promise of grace, the blood of Christ, and the examples of God's goodness to the backsliders, that are for thy encouragement recorded in the scriptures of truth; and remember, that turning to God after backsliding, is the greatest piece of service thou canst do for him, and the greatest honour thou canst bring to the blood of Christ; and know farther, that God, to shew his willing reception of so unworthy a creature, faith, there shall be joy in heaven at thy conversion to him again; Luke xv. 7, 10.

To conclude: If thou yet, notwithstanding what hath been said, dost remain a backslider;

1. Then remember that thou must die; and remember also, that when the terrors of God, of death, and a backslidden heart, meet together, there will be sad work in that soul; this is the man that hangeth tilting over the mouth of hell, while death is cutting the thread of his life.

2. Remember, that though God doth sometimes, yea, often, receive backsliders, yet it is not always so: Some draw back into perdition; for because they have flung up God, and would none of him, he in justice flings up them and their souls for ever, Prov. i. 24—28.

I have observed, that sometimes God, as it were in revenge for injury done him, doth snatch away souls in the very nick of their backsliding, as he served Lot's wife, when he turned her into a pillar of salt, even while she was looking over her shoulder to Sodom, Gen. xix. 26. an example that every backslider should remember with astonishment, Luke xvii. 32.

Thus have I, in few words, written to you (before I die) a word to provoke you to faith and holiness, because I desire that you may have the life that is laid up for all them that believe in the Lord Jesus, and love one another, when I am deceased. Though there I shall rest from my labours, and be in Paradise, as through grace I comfortably believe, yet it is not there, but here, I must do you good: Wherefore, I not knowing the shortness of my life, nor the hinderance that hereafter I may have of serving my God and you, I have taken this opportunity to present these few lines unto you for your edification.

Consider what hath been said; and the Lord give you understanding in all things.

Farewel.

A DISCOURSE touching PRAYER.

Wherein are briefly discovered, 1. What Prayer is. 2. What it is to pray with the Spirit. 3. What it is to pray with the Spirit, and with the understanding also.

For we know not what we should pray for as we ought; only the Spirit helpeth our infirmities, Rom. viii. 26.

I will pray with the Spirit, and I will pray with the understanding also, 1 Cor. xiv. 15.

PRAYER is an ordinance of God, and that to be used both in public and private; yea, such an ordinance as brings those that have the spirit of supplication into great familiarity with God; and is also so prevalent an action, that it getteth of God, both for the person that prayeth, and for them that are prayed for, great things: It is the opener of the heart of God, and a means by which the soul, though empty, is filled. By prayer the Christian can open his heart to God, as to a friend, and obtain fresh testimony of God's friendship to him. I might spend many words in distinguishing between public and private prayer; as also between that in the heart, and that with the vocal voice. Something also might be spoken to distinguish between the gifts and graces of prayers; but eschewing this method, my business shall be at this time only to shew you the very heart of prayer, without which, all your lifting up both of hands, and eyes, and voices, will be to no purpose at all: "I will pray with the Spirit."

The method that I shall go on in at this time shall be, 1. To shew you what true prayer is. 2. To shew you what it is to pray with the Spirit. 3. What it is to pray with the Spirit and understanding also. And so, 4. To make some short use and application of what shall be spoken.

I. What prayer is.

Prayer is a sincere, sensible, affectionate pouring out of the heart or soul to God, through Christ, in the strength and assistance of the Holy Spirit, for such things as God hath promised, or according to the word, for the good of the church, with submission, in faith, to the will of God.

In this description are these seven things. 1. It is a sincere; 2. A sensible; 3. An affectionate, pouring out of the soul to God, through Christ; 4. By the strength or assistance of the Spirit; 5. For such things as God hath promised, or, according to his word; 6. For the good of the church; 7. With submission in faith to the will of God.

1. For the first of these, it is a sincere pouring out of the soul to God. Sincerity is such a grace as runs through all the graces of God in us, and through all the actings of a Christian, and hath the sway in them too, or else their actings are not any thing regarded of God, and so of and in prayer, of which particularly David speaks, when he mentions prayer: "I cried unto the Lord with my mouth, and he was extolled with my tongue. If I regard iniquity in my heart, the Lord will not hear my prayer." Part of the exercise of prayer is sincerity, without which God looks not upon it as prayer in a good sense: "Then shall you seek me and find me, when you shall search for me with your whole heart," Jer. xxix. 12, 13. The want of this made the Lord reject their prayers in Hosea vii. 14. where he saith, "They have not cried unto me with their heart, (that is, in sincerity,) when they howled upon their beds." But for a pretence, for a shew in hypocrisy, to be seen of men, and applauded for the same, they pray. Sincerity was that which Christ commanded in Nathaniel, when he was under the fig-tree: "Behold an Israelite indeed, in whom there is no guile." Probably this good man was pouring out of his soul to God in prayer under the fig-tree, and that in a sincere and unfeigned spirit before the Lord. The prayer that hath this in it as one of the principal ingredients, is the prayer that God looks at. Thus, "The prayer of the upright is his delight," Prov. xv. 8

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And why must sincerity be one of the essentials of prayer which is accepted of God, but because sincerity carries the soul in all simplicity to open its heart to God, and to tell him the case plainly, without equivocation; to condemn itself plainly, without dissembling; to cry to God heartily, without complimenting: "I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke." Sincerity is the same in a corner alone, as it is before the face of all the world. It knows not how to wear two vizards, one for an appearance before men, and another for a short snatch in a corner; but it must have God, and be with him in the duty of prayer. It is not a lip-labour that it doth regard, for it is the heart that God looks at, and that which prayer comes from, if it be that prayer which is accompanied with sincerity.

2. It is a sincere and sensible pouring out of the heart or soul. It is not as many take it to be, even a few babbling, prating, complimentary expressions, but a sensible feeling there is in the heart. Prayer hath in it a sensibleness of divers things; sometimes sense of sin, sometimes of mercy received, sometimes of the readiness of God to give mercy, &c.

(1) A sense of the want of mercy, by reason of the danger of sin. The soul, I say, feels, and from feeling sighs, groans, and breaks at the heart: For right prayer bubbleth out of the heart when it is overpressed with grief and bitterness, as blood is forced out of the flesh by reason of some heavy burden that lieth upon it. David roars, cries, weeps, faints at heart, fails at the eyes, loseth his moisture, &c. Hezekiah mourns like a dove; Ephraim bemoans himself; Peter weeps bitterly; Christ hath strong cryings and tears; and all this from a sense of the justice of God, the guilt of sin, the pains of hell and destruction: "The sorrows of death compassed me about, the pains of hell got hold upon me, and I found trouble and sorrow. Then cried I unto the Lord." And in another place, "My fore ran in the night." Again, "I am bowed down greatly; I go mourning all the day long." In all these instances, and in hundreds more that might be named, you may see that prayer carrieth in it a sensible feeling disposition, and that first from a sense of sin.

(2) Sometimes there is a sweet sense of mercy received; encouraging, comforting, strengthening, enlivening, enlightening mercy, &c. Thus David pours out his soul, to bless, and praise, and admire the great God for his loving kindness to such poor vile wretches: "Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits. Who forgiveth all thine iniquities, who healeth all thy diseases, and crowneth thee with loving-kindness and tender mercies; who redeemeth thy life from destruction, who satisfieth thy mouth with good things, so that thy youth is renewed as the eagles." And thus is the prayer of saints sometimes turned into praise and thanksgiving, and yet are prayers still. This is a mystery; God's people pray with their praises, as it is written, "Be careful for nothing, but in every thing by prayer, with supplication and thanksgiving, let your request be made known to God." A sensible thanksgiving for mercy received, is a mighty prayer in the sight of God; it prevails with him unspeakably.

(3) In prayer, there is sometimes in the soul a sense of mercy to be received. This again sets the soul all on a flame: "Thou, O Lord God (said David) hast revealed to thy servant, saying, I will build thee an house; therefore hath thy servant found in his heart to pray unto thee." This provoked Jacob, David, Daniel, with others. even a sense of mercies to be received; which caused them, not by fits and starts, nor yet in a foolish frothy way to babble over a few words written in a paper; but mightily, fervently, and continually, to groan out their conditions before the Lord, as being sensible; sensible, I say, of their wants, their misery, and the willingness of God to shew mercy.

A good sense of sin, and the wrath of God, with some encouragement from God to come unto him, is a better Common prayer-book than that which is taken out of the Papistical mass-book, being the scraps and fragments of the devices of some popes, some friars, and I wot not what.

3. Prayer is a sincere, sensible, and an affectionate pouring out of the soul to God. O! the heat, strength, life, vigour, and affection, that is in right prayer! "As the hart panteth after the water-brooks, so longeth my soul after thee, O God. I have longed for thy precepts: I have longed after thy salvation. My soul longeth, yea, fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God. My soul breaketh for the longing that it hath unto thy judgements at all times." Mark ye here, "My soul longeth;" it longeth, &c. O what affection is here discovered in prayer! The like you have in Daniel: "O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not for thy name's sake, O my God." Every syllable carrieth a mighty vehemency in it. This is called the fervent, or the working prayer, by James. And so again, Luke xxii. 44. "And being in an agony, he prayed more earnestly," or had his affections more and more drawn out after God for his helping hand. O! how wide are the most of men with their prayers from this prayer, that is prayer in God's account! Alas! the greatest part of men make no conscience at all of the duty; and as for them that do, it is to be feared that many of them are very great strangers to a sincere, sensible, and affectionate pouring out their hearts or souls to God; but even content themselves with a little lip-labour and bodily exercise, mumbling over a few imaginary prayers. When the affections are indeed engaged in prayer, then the whole man is engaged, and that in such sort, that the soul will spend itself to nothing, as it were, rather than it will go without that good desired, even communion and solace with Christ. And hence it is that the saints have spent their strengths, and lost their lives, rather than go without the blessing, Ps. lxi. 3. xxxviii. 9, 10. Gen. xxxii. 24—26.

All this is too evident by the ignorance, profaneness, and spirit of envy, that reigns in the hearts of those men that are so hot for the forms, and not the power of praying. Scarce one of forty among them know what it is to be born again, to have communion with the Father through the Son; to feel the power of grace sanctifying their hearts; but for all their prayers, they still live cursed, drunken, whorish, and abominable lives, full of malice, envy, deceit, persecuting of the dear children of God. O what a dreadful after-clap is coming upon them! which all their hypocritical assembling themselves together, with all their prayers, shall never be able to help them against, or shelter them from.

Again, It is a pouring out of the heart or soul. There is in prayer an unbooming of a man's self, an opening of the heart to God, an affectionate pouring out of the soul in requests, sighs, and groans: "All my desires are before thee, (saith David), my groanings are not hid from thee." And again, "My soul thirsteth for God, even for the living God: When shall I come and appear before God? When I remember these things, I pour out my soul in me," Ps. xlii. 2, 3. Mark, "I pour out my soul." It is an expression signifying, that in prayer there goeth the very life and whole strength to God. As, in another place, "Trust in him at all times, ye people; pour out your hearts before him." This is the prayer to which the promise is made, for the delivering of a poor creature out of captivity and thralldom: If from thence thou shalt seek the Lord, thou shalt find him, if thou seekest him with all thy heart and with all thy soul," Deut. iv. 29.

Again, It is a pouring out of the heart or soul to God. This sheweth also the excellency of the spirit of prayer: It is the great God to which it retires: "When shall I come and appear before God? And it argueth, that the soul that thus prayeth indeed, sees an emptiness in all things under heaven; that in God alone there is rest and satisfaction for the soul. Now she that is a widow and desolate trusteth in God. So saith David, "In thee, O Lord, do I put my trust; let me never be put to confusion: Deliver me in thy righteousness, and cause me to escape; incline thine ear to me, and save me: Be thou my strong habitation, whereunto I may continually resort. For thou art my rock and my fortress: deliver me, O God, out of the hand of the unrighteous and cruel man: For thou art my hope, O Lord my God, thou art my trust from my youth." Many in a wording way speak of God; but right prayers makes God his hope, stay, and all.

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Right prayers sees nothing substantial, and worth the looking after, but God. And that (as I said before) it doth in a sincere, sensible, and affectionate way.

Again, It is a sincere, sensible, affectionate, pouring out of the heart or soul to God, through Christ. This through Christ must needs be added, or else it is to be questioned, whether it be prayer, though in appearance it be never so eminent and eloquent.

Christ is the way through whom the soul hath admittance to God, and without whom it is impossible, that so much as one desire should come into the ears of the Lord of Sabaoth: "If you ask any thing in my name: Whatsoever you ask the Father in my name, I will do it." This was Daniel's way in praying for the people of God, he did it in the name of Christ: "Now therefore, O our God! hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake." And so David, "For thy name sake, (that is, for thy Christ's sake), pardon mine iniquity; for it is great." But now, it is not every one that maketh mention of Christ's name in prayer, that doth indeed, and in truth, effectually pray to God in the name of Christ, or through him. This coming to God through Christ, is the hardest part that is found in prayer. A man may more easily be sensible of his works, ay, and sincerely too desire mercy, and yet not be able to come to God by Christ. That man that comes to God by Christ, he must first have the knowledge of him: for he that comes to God, must believe that he is. And so he that comes to God through Christ, must be enabled to know Christ: "Lord, (saith Moses), shew me thy way, that I may know thee."

This Christ, none but the Father can reveal. And to come through Christ, is for the soul to be enabled of God to shroud itself under the shadow of the Lord Jesus, as a man shroudeth himself under a thing for safeguard. Hence it is that David so often terms Christ his shield, buckler, tower, fortress, rock of defence, &c. Not only because by him he overcame his enemies, but because through him he found favour with God the Father. And so he saith to Abraham, "Fear not, I am thy shield," &c. The man then that comes to God through Christ, must have faith, by which he puts on Christ, and in him appears before God. Now he that hath faith, is born of God, born again, and so becomes one of the sons of God: by virtue of which he is joined to Christ, and made a member of him. And therefore, secondly, He, as a member of Christ, comes to God; I say, as a member of him, so that God looks on that man as part of Christ, part of his body, flesh, and bones, united to him by election, conversion, illumination, the Spirit being conveyed into the heart of that poor man by God. So that now he comes to God in Christ's merits, in his blood, righteousness, victory, intercession, and so stands before him, being accepted in his beloved. And because this poor creature is thus a member of the Lord Jesus, and under this consideration hath admittance to come to God: therefore, by virtue of this union, also is the Holy Spirit conveyed into him, whereby he is able to pour out himself, (to wit), his soul, before God, with his audience. And this leads me to the next, or fourth particular.

4. Prayer is a sincere, sensible, affectionate, pouring out of the heart or soul to God through Christ, by the strength or assistance of the Spirit. For these things do so depend one upon another, that it is impossible that it should be prayer, without there be a joint concurrence of them; for though it be never so famous, yet without these things, it is only such prayer as is rejected of God. For without a sincere, sensible, affectionate, pouring out of the heart to God, it is but lip-labour: and if it be not through Christ, it falleth far short of ever sounding well in the ears of God. So also, if it be not in the strength and assistance of the Spirit, it is but like the sons of Aaron, offering with strange fire. But I shall speak more to this under the second head; and therefore in the mean time, that which is not petitioned through the teaching and assistance of the Spirit, it is not possible that it should be according to the will of God.

5. Prayer is a sincere, sensible, affectionate, pouring out of the heart, or soul, to God through Christ, in the strength, and assistance of the Spirit, for such things as God hath promised, &c. Prayer it is, when it is within the compass of God's word; and it is blasphemy, or at best, vain babbling, when the petition is beside the book. David therefore still in his prayer, kept his eye on the word of God: "My soul (saith he) cleaveth to the dust; quicken me according to thy word." And again, "My soul melteth for heaviness: strengthen me according to thy word." And, "remember thy word unto thy servant; on which thou hast caused me to hope." And indeed the Holy Ghost doth not immediately quicken and stir up the heart of the Christian without, but by, with, and through the word, by bringing that to the heart; and by opening of that, whereby the man is provoked to go to the Lord, and to tell him how it is with him; and also to argue, and supplicate, according to the word. Thus it was with Daniel, that mighty prophet of the Lord. He understanding by books, that the captivity of the children of Israel was hard at an end; then, according unto that word, he maketh his prayer to God: "O Daniel (saith he) understood by books; (viz. the writings of Jeremiah) the number of the years whereof the word of the Lord came to Jeremiah, that he would accomplish seventy years on the desolation of Jerusalem. And I set my face to the Lord God, to seek by prayer and supplication, with fasting, and sackcloth, and ashes." So that I say, as the Spirit is the helper and the governor of the soul, when it prayeth according to the will of God; so it guideth by and according to the word of God, and his promise. Hence it is that our Lord Jesus Christ himself did make a stop, although his life lay at stake for it: "I could now pray to my Father, and he should give me more than twelve legions of angels; but how then must the scripture be fulfilled, that thus it must be?" As who should say, were there but a word for it in scripture, I should soon be out of the hands of mine enemies, I should be helped by angels; but the scripture will not warrant this kind of praying; for that saith otherwise. It is a praying then according to the word and promise. The Spirit by the word must direct, as well in the manner, as in the matter of prayer. I will pray with the Spirit, and I will pray with the understanding also. But there is no understanding without the word: For if they reject the word of the Lord, what wisdom is in them?

6. For the good of the church. This clause reacheth in whatsoever tendeth either to the honour of God, Christ's advancement, or his people's benefit. For God, and Christ, and his people, are so linked together, that if the good of one be prayed for, to wit, the church, the glory of God, and advancement of Christ, must needs be included. For as Christ is in the Father, so the saints are in Christ; and he that toucheth the saints, toucheth the apple of God's eye; and therefore pray for the peace of Jerusalem, and you pray for all that is required of you. For Jerusalem will never be in perfect peace until she be in heaven; and there is nothing that Christ doth more desire than to have her there. That also is the place that God through Christ hath given her. He then that prayeth for the peace and good of Zion, or the church, doth ask that in prayer which Christ hath purchased with his blood; and also that which the Father hath given to him as the price thereof. Now he that prayeth for this, must pray for abundance of grace for the church, for help against all its temptations; that God would let nothing be too hard for it; that all things might work together for its good; that God would keep them blameless and harmless, the sons of God, to his glory, in the midst of a crooked and perverse nation. And this is the substance of Christ's own prayer in John xvii. And all Paul's prayers did run that way, as one of his prayers do eminently shew: "And this I pray, that your love may abound yet more and more in all knowledge, and all judgement; that ye may approve things that are excellent; that ye may be sincere and without offence, until the day of Christ. Being filled with the fruits of righteousness, which are by Jesus Christ, to the glory and praise of God." But a short prayer, you see, and yet full of good desires for the church, from the beginning to the end; that it may stand and go on, and that in the most excellent frame of spirit,

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even without blame, sincere, and without offence, untill the day of Christ, let its temptations or persecutions be what they will.

7. And because, as I said, prayer doth submit to the will of God, and say, Thy will be done, as Christ hath taught; therefore the people of the Lord in all humility are to lay themselves and their prayers, and all that they have, at the foot of their God, to be disposed of by him as he in his heavenly wisdom seeth best: Yet not doubting but God will answer the desire of his people, that way that shall be most for their advantage and his glory. When the saints therefore do pray with submission to the will of God, it doth not argue, that they are to doubt or question God's love and kindness to them. But because they at all times are not so wise, but that sometimes Satan may get advantage of them, as to tempt them to pray for that which, if they had it, would neither prove to God's glory nor his people's good; yet this is the confidence we have in him, that if we ask any thing according to his will, he heareth us: and if we know that he heareth us, whatsoever we ask, we know that we have the petition that we ask of him, that is, we asking in the Spirit of grace and supplication: For, as I said before, that petition that is not put up in and through the Spirit, it is not to be answered, because it is beside the will of God: For the Spirit only knoweth that, and so consequently knoweth how to pray according to that will of God: "For what man knoweth the things of a man, save the spirit of a man that is in him? even so the things of God knoweth no man but the Spirit of God." But more of this hereafter.

Thus you see, first, what prayer is. Now to proceed:

II. I will pray with the Spirit.

Now to pray with the Spirit; for that is the praying man, and none else, so as to be accepted of God: It is for a man (as aforesaid) sincerely, and sensibly, with affection, to come to God through Christ, &c. which sincere, sensible, and affectionate coming, must be by the working of God's Spirit.

There is no man, nor church in the world, that can come to God in prayer, but by the assistance of the Holy Spirit; "For through Christ we all have access by one Spirit unto the Father."

Wherefore Paul saith, "We know not what we shall pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the heart, knoweth the meaning of the Spirit, because he maketh intercession for the saints according to the will of God." And because there is in this scripture so full a discovery of the spirit of prayer, and of man's inability to pray without it; therefore I shall in a few words comment upon it.

"For we" Consider first the person speaking, even Paul, and in his person, all the apostles. We apostles, we extraordinary officers, the wise master-builders, that have some of us been caught up into paradise: "We know not what we should pray for."

Surely there is no man but will confess, that Paul and his companions were as able to have done any work for God, as any pope or proud prelate in the church of Rome, and could as well have made a Common-prayer-book, as those who at first composed this; as being not a whit behind them either in grace or gifts.

"For we know not what we should pray for." We know not the matter of the things for which we should pray, neither the object to whom we pray, nor the medium by or through whom we pray; none of these things know we, but by the help and assistance of the Spirit. Should we pray for communion with God thro' Christ? should we pray for faith, for justification by grace, and a truly sanctified heart? none of these things know we: "For as no man knoweth the things of a man, save the spirit of a man that is in him; even so the things of God knows no man, but the Spirit of God." But here, alas! the apostles speak of inward and spiritual things, which the world knows not.

Again, as they know not the matter, &c. of prayer, without the help of the Spirit; so neither know they the manner thereof without the same; and therefore he adds: "We know not what we should pray for as we ought; but the Spirit

helpeth our infirmities, with sighs and groans which cannot be uttered." Mark here, they could not so well and so fully come off in the manner of performing this duty, as these in our days think they can.

The apostles, when they were at the best, yea, when the Holy Ghost assisted them, yet then they were fain to come off with sighs and groans, falling short of expressing their mind, but with sighs and groans which cannot be uttered.

But here now, the wise men of our days are so well skilled, as that they have both the manner and matter of their prayers at their finger-ends; setting such a prayer for such a day, and that twenty years before it comes. One for Christmas, another for Easter, and six days after that. They have also bounded how many syllables must be said in every one of them. For each saint's day also, they have them ready for the generations yet unborn to say. They can tell you also, when you shall kneel, when you shall stand, when you should abide in your seats, when you should go up into the chancel, and what you should do when you come there. All which the apostles came short of, as not being able to compose so profound a manner; and that for this reason included in the scripture, because the fear of God tied them to pray as they ought.

"For we know not what we should pray for as we ought." Mark this, "as we ought." For the not-thinking of this word, or at least the not understanding it in the Spirit and truth of it, hath occasioned these men to devise, as Jeroboam did, another way of worship, both for matter and manner, than is revealed in the word of God. But, saith Paul, we must pray as we ought; and this we cannot do by all the art, skill, cunning, and device of men or angels: "For we know not what we should pray for as we ought;" but the Spirit may farther, it must be the Spirit itself that helpeth our infirmities; not the Spirit and man's lusts; what man of his own brain may imagine and devise, is one thing, and what they are commanded; and ought to do, is another. Many ask and have not, because they ask amiss, James iv. 3. and so are never the nearer the enjoying of those things they petition for. It is not to pray at random, that will put off God, or cause him to answer. While prayer is making, God is searching the heart, to see from what root and spirit it doth arise. And he that searcheth the heart, knoweth (that is, approveth only) the meaning of the Spirit; because he maketh intercession for the saints according to the will of God. For in that which is according to his will only, he heareth us, and in nothing else. And it is the Spirit only that can teach us so to ask; it only being able to search out all things, even the deep things of God. Without which Spirit, though we had a thousand Common-prayer-books, yet we know not what we should pray for as we ought, being accompanied with these infirmities that make us absolutely incapable of such a work. Which infirmities, although it is a hard thing to name them all, yet some of them are these that follow.

1. Without the spirit man is so infirm, that he cannot with all other means whatsoever be enabled to think one right saving thought of God, of Christ, or of his blessed things; and therefore he saith of the wicked, "God is not in all their thoughts," Psal. x. 4. unless it be that they imagine him altogether such a one as themselves, Psal. l. 20. "For every imagination of the thought of their heart is only evil, and that continually," Gen. vi. 5. viii. 21. They then not being able to conceive aright of God to whom they pray, of Christ through whom they pray, nor of the things for which they pray, as is before shewed, how shall they be able to address themselves to God, without the Spirit help this infirmity? peradventure you will say, by the help of the Common-prayer-book; but that cannot do it, unless it can open the eyes, and reveal to the soul all these things before touched. Which that it cannot, it is evident; because that is the work of the Spirit only. The Spirit itself is the revealer of these things to poor souls; and that which doth give us to understand them; wherefore Christ tells his disciples, when he promised to send the Spirit, the Comforter, "He shall take of mine and shew unto you;" and if he had said, I know you are naturally dark and ignorant as to the understanding any of my things; though ye try this course and the other, yet your ignorance

norance will still remain; the veil is spread over your heart, and there is none can take away the same, nor give you spiritual understanding, but the Spirit. The Common-prayer-book will not do it, neither can any man expect that it should be instrumental that way, it being none of God's ordinances; but a thing since the scriptures were written, patched together one piece at one time, and another at that; a mere human invention and institution, which God is so far from owning of, that he expressly forbids it, with any other such like, and that by manifold sayings in his most holy and blessed word. See Mark vii. 7, 8. and Col. ii. 16—24. Deut. xii. 30—32. Prov. xxx. 6. Deut. iv. 2. Rev. xxii. 18. For right prayer must, as well in the outward part of it, in the outward expression, as in the inward intention, come from what the soul doth apprehend in the light of the Spirit; otherwise it is condemned as vain and an abomination, because the heart and tongue do not go along jointly in the same; neither indeed can they, unless the Spirit help our infirmities. And this David knew full well, which did make him cry, "Lord, open thou my lips, and my mouth shall shew forth thy praise." I suppose there is none can imagine, but that David could speak, and express himself as well as others, nay, as any in our generation, as is clearly manifested by his word and his works; nevertheless when this good man, this prophet, comes into God's worship, then the Lord must help, or he can do nothing: "Lord, open thou my lips, and then my mouth shall shew forth thy praise." He could not speak one right word, except the Spirit itself gave utterance: "For we know not what we should pray for as we ought, but the Spirit itself helpeth our infirmities." But,

2. It must be praying with the Spirit, that is, the effectual praying; because, without that, as men are senseless, so hypocritical, cold, and unseemly in their prayers; and so they, with their prayers, are both rendered abominable to God. It is not the excellency of the voice, nor the seeming affection and earnestness of him that prayeth, that is in any thing regarded of God without it. For man, as man, is so full of all manner of wickedness, that as he cannot keep a word, or thought, so much less a piece of prayer clean, and acceptable to God through Christ; and for this cause the Pharisees, with their prayers, were rejected. No question but they were excellently able to express themselves in words, and also for length of time too they were very notable; but they had not the Spirit of Jesus Christ to help them, and therefore they did what they did with their infirmities or weaknesses only, and so fell short of a sincere, sensible, affectionate pouring out of their souls to God, through the strength of the Spirit. That is the prayer that goeth to heaven, that is sent thither in the strength of the Spirit. For,

3. Nothing but the Spirit can shew a man clearly his misery by nature, and so put a man into a posture of prayer. Talk is but talk, as we use to say, and so it is but mouth-worship, if there be not a sense of misery, and that effectually too. O the cursed hypocrisy that is in most hearts, and that accompanieth many thousands of praying men that would be so looked upon in this day, and 'all for want of a sense of their misery! But now the Spirit, that will sweetly shew the soul its misery, where it is, and what is like to become of it, also the intolerableness of that condition: for it is the Spirit that doth effectually convince of sin and misery, without the Lord Jesus, and so puts the soul into a sweet, serious, sensible, affectionate way of praying to God according to his word.

4. If men did see their sins, yet without the help of the Spirit they would not pray. For they would run away from God, with Cain and Judas, and utterly despair of mercy, were it not for the Spirit. When a man is indeed sensible of his sin, and God's curse, then it is an hard thing to persuade him to pray; for, saith his heart, There is no hope, it is in vain to seek God; I am so vile, so wretched, and so cursed a creature, that I shall never be regarded. Now here comes the Spirit, and stayeth the soul, helpeth it to hold up its face to God, by letting into the heart some small sense of mercy to encourage it to go to God, and hence it is called the Comforter.

5. It must be in or with the Spirit; for without that no man can know how he should come to God the right way. Men may easily say, they come to God in his Son: but it the hardest thing of a thousand to come to God aright and in his own way, without the Spirit. It is the Spirit that searcheth all things, yea, the deep things of God. It is the Spirit that must shew us the way of coming to God, and also what there is in God that makes him desirable; "I beseech thee (saith Moses) shew me the way that I may know thee," Exod. xxxiii. 13. And, John xvi. 14. "He shall take of mine, and shall shew it unto you."

6. Because without the Spirit, though a man did see his misery, and also the way to come to God; yet he would never be able to claim a share in either God, Christ, or mercy, without God's approbation. O how great a task is it, for a poor soul that comes sensible of sin and the wrath of God, to say in faith, but this one word, Father! I tell you, however hypocrites think, yet the Christian that is so indeed, finds all the difficulty in this very thing, it cannot say, God is its Father. Oh! saith he, I dare not call him Father; and hence it is that the Spirit must be sent into the hearts of God's people for this very thing, to cry Father; it being too great a work for any man to do knowingly and believingly without it. When I say knowingly, I mean, knowing what it is to be a child of God, and to be born again. And when I say believingly, I mean, for the soul to believe, and that from good experience, that the work of grace is wrought in him. This is the right calling of God Father; and not as many do, to say in a babbling way, the Lord's prayer (so called) by heart, as it lieth in the words of the book. No, here is the life of prayer, when in or with the Spirit, a man being made sensible of sin, and how to come to the Lord for mercy; he comes, I say, in the strength of the Spirit, and cryeth Father. That one word spoken in faith, is better than a thousand prayers, as men call them, written and read, in a formal, cold, lukewarm way. O how far short are the people of being sensible of this, who count it enough to teach themselves and children to say the Lord's prayer, the creed, with other sayings; when, as Gods knows, they are senseless of themselves, their misery, or what it is to be brought to God through Christ? Ah, poor soul! study your misery, and cry to God to shew you your confused blindness and ignorance, before you be too ripe in calling God your Father, or learning your children either so to say. And know, that to say God is your Father, in a way of prayer or conference, without an experiment of the work of grace on your souls, it is to say, you are Jews and are not, and so to lye. You say, Our Father; God saith, You blaspheme. You say you are Jews, that is, true Christians; God saith, You lye. Behold I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lye. And I know the blasphemy of them that say they are Jews, and are not, but are the synagogue of Satan. And so much the greater the sin is, by how much the more the sinner boasts it with a pretended sanctity, as the Jews did to Christ, in the 8th of John, which made Christ, even in plain terms, to tell them their doom, for all their hypocritical pretences. And yet forsooth every cursed whoremaster, thief, and drunkard, swearer, and perjured person, they that have not only been such in times past, but are even so still; these I say, by some must be counted the only honest men, and all because with their blasphemous throats, and hypocritical hearts, they will come to church, and say, Our Father. Nay further, these men, though every time they say to God, Our Father, do most abominably blaspheme, yet they must be compelled thus to do. And because others that are of more sober principles, scruple the truth of such vain traditions; therefore they must be looked upon to be the only enemies of God and the nation; where as it is their own cursed superstition, that doth set the great God against them, and cause him to count them for his enemies. And yet just like to Bonner, that blood-red persecutor, they commend, I say, these wretches, although never to vile, (if they close in with their traditions), to be good churchmen, the honest subjects; while God's people are, as it hath always been, looked upon to be a turbulent, seditious, and factious people.

Therefore give me leave a little to reason with thee, thou poor, blind, ignorant

fol.

for. (1) It may be, thy great prayer is to say, "Our Father which art in heaven," &c. Dost thou know the meaning of the very first words of this prayer? Canst thou indeed, with the rest of the saints, cry, Our Father? Art thou truly born again? hast thou received the spirit of adoption? dost thou see thyself in Christ, and canst thou come to God as a member of him? Or art thou ignorant of these things, and yet darest thou say, Our Father? Is not the devil thy father? and dost thou not do the deeds of the flesh? and yet darest thou say to God, Our Father? Nay, art thou not a desperate persecutor of the children of God? hast thou not cursed them in thine heart many a time? and yet dost thou out of thy blasphemous throat suffer these words to come, even our Father? He is their Father whom thou hatest and persecutest. But as the devil presented himself amongst the sons of God, Job i. when they were to present themselves before the Father, even our Father; so it is now, because the saints are commanded to say, Our Father; therefore all the blind ignorant rabble in the world, they must also use the same words, Our Father.

(2) And dost thou indeed say, Hallowed be thy name, with thy heart? Dost thou study, by all honest and lawful ways, to advance the name, holiness, and majesty of God? Doth thy heart and conversation agree with this passage? Dost thou strive to imitate Christ in all the works of righteousness, which God doth command of thee, and prompt thee forward to? It is so, if thou be one that can truly with God's allowance cry, Our Father. Or is it not the least of thy thoughts all the day? and dost thou not clearly make it appear, that thou art a cursed hypocrite, by condemning that with thy daily practice, which thou pretendest in thy praying with thy dissembling tongue?

(3) Wouldst thou have the kingdom of God come indeed, and also his will to be done in earth as it is in heaven? nay, notwithstanding, thou, according to the form, sayest, Thy kingdom come, yet would it not make thee ready to run mad, to hear the trumpet sound, to see the dead arise, and thyself just now to go and appear before God, to reckon for all the deeds thou hast done in the body? Nay, are not the very thoughts of it altogether displeasing to thee? and if God's will should be done on earth as it is in heaven, must it not be thy ruin? There is never a rebel in heaven against God, and if he should so deal on earth, must he not whirl thee down to hell? And so of the rest of the petitions. Ah! how sadly would even these men look, and with what terror would they walk up and down the world, if they did but know the lying and blaspheming that proceedeth out of their mouth, even in their most pretended sanctity? The Lord awaken you, and learn you, poor souls, in all humility, to take heed that you be not rash and unadvised with your heart, and much more with your mouth; when you appear before God, (as the wise man saith,) be not rash with thy mouth, and let not thine heart be hasty to utter any thing; especially to call God Father, without some blessed experience when thou comest before God. But I pass this.

7. It must be a prayer with the Spirit if it be accepted, because there is nothing but the Spirit that can lift up the soul or heart to God in prayer: "The preparation of the heart in man, and the answer of the tongue, is from the Lord," Prov. xvi. 1. That is, in every work for God, (and especially in prayer,) if the heart run with the tongue, it must be prepared by the Spirit of God. Indeed the tongue is very apt (of itself) to run without either fear or wisdom: but when it is the answer of the heart, and that such an heart as is prepared by the Spirit of God, then it speaks so as God commands and doth desire.

They are mighty words of David, where he saith, that he listeth his heart and his soul to God, Psal. xxv. 1. It is a great work for any man without the strength of the Spirit, and therefore I conceive that this is one of the great reasons why the Spirit of God is called a Spirit of supplication, because it is that which helpeth the heart when it supplicates indeed, to do it; and therefore saith Paul, "Praying with all prayer and supplication in the Spirit;" and so in my text, "I will pray with the Spirit," Ephes. vi. 18.

Prayer, without the heart be in it, is like a sound without life; and an hear, without it be lifted up of the Spirit, will never pray to God.

8. As the heart must be lifted up by the Spirit, if it pray aright, so also it must be held by the Spirit when it is up, if it continue to pray aright. I do not know what, or how it is with others hearts, whether they be lifted up by the Spirit of God, and so continued, or no: But this I am sure of;

First, that it is impossible that all the prayer-books that men have made in the world should lift up, or prepare the heart; that is the work of the great God himself.

And, in the second place, I am sure, that they are as far from keeping it up, when it is up. And indeed, here is the life of prayer, to have the heart kept with God in the duty. It was a great matter for Moses to keep his hands lifted up to God in prayer; but how much more then to keep the heart in it!

The want of this is that which God complains of; that "they draw nigh to him with their mouth, and know him with their lips, but their hearts were far from him," (but chiefly,) they that walk after the commandments and traditions of men, as the scope of *Matth. xv. 8, 9.* doth testify. And verily, may I but speak my own experience, and from that tell you the difficulty of praying to God as I ought, it is enough to make you poor, blind, carnal men, to entertain strange thoughts of me. For, as for my heart, when I go to pray, I find it loth to go to God, and when it is with him, so loth to stay with him, that many times I am forced in my prayers, first to beg of God that he would take mine heart, and set it on himself in Christ, and when it is there, that he would keep it there. Nay, many times I know not what to pray for, I am so blind, nor how to pray, I am so ignorant; only, blessed be grace, the Spirit helps our infirmities.

Oh! the starting-holes that the heart hath in the time of prayer: None knows how many by-ways the heart hath, and back-lanes, to slip away from the presence of God. How much pride also, if enabled with expressions. How much hypocrisy, if before others. And how little conscience is there made of prayer between God and the soul in secret, unless the Spirit of supplication be there to help?

When the Spirit gets into the heart, then there is prayer indeed, and not till then.

9. The soul that doth rightly pray, it must be in and with the help and strength of the Spirit; because it is impossible that a man should express himself in prayer without it. When I say, it is impossible for a man to express himself in prayer without it, I mean, that it is impossible that the heart, in a sincere, and sensible, affectionate way, should pour out itself before God, with those groans and sighs that come from a truly praying heart, without the assistance of the Spirit. It is not the mouth that is the main thing to be looked at in prayer, but whether the heart be so full of affection, and earnestness in prayer with God, that it is impossible to express their sense and desire: For then a man desires indeed, when his desires are so strong, many, and mighty, that all the words, tears, and groans, that can come from the heart, cannot utter them: "The Spirit helps our infirmities, and makes intercession for us with sighs and groans that cannot be uttered."

That is but poor prayer, which is only discovered in so many words.

A man that truly prays one prayer, shall after that never be able to express with his mouth or pen the unutterable desires, sense, affection, and longing, that went to God in that prayer.

The best prayers have often more groans than words; and those words that it hath are but a lean and shallow representation of the heart, life, and spirit of that prayer. You do not find any words of prayer, that we read of, come out of the mouth of Moses, when he was gone out of Egypt, and was followed by Pharaoh, and yet he made heaven ring again with his cry: But it was the inexpressible and unsearchable groans and cryings of his soul in and with the Spirit. God is the God of spirits, and his eyes look further than at the outside of any duty whatever. I doubt this is but little thought on by the most of them that would be looked upon as a praying people.

The nearer a man comes in any work that God commands him, to the doing of it according to his will, so much the more hard and difficult it is: And the

reason

reason is, because man, as man, is not able to do it. But prayer (as afore said) is not only a duty, but one of the most eminent duties, and therefore so much the more difficult: Therefore Paul knew what he said, when he said, "I will pray with the Spirit." He knew well it was not what others writ or said, that could make him a praying person; nothing less than the Spirit could do it.

10. It must be with the Spirit, or else, as there will be a failing in the act itself, so there will be a failing, yea, a fainting, in the prosecution of the work. Prayer is an ordinance of God, that must continue with a soul, so long as it is on this side glory. But as I said before, it is not possible for a man to get up his heart to God in prayer: so it is as difficult to keep it there, without the assistance of the Spirit. And if so, then for a man to continue from time in prayer with God, it must of necessity be with the Spirit.

Christ tells us, That men ought always to pray, and not to faint, Luke xviii. 1, 2. and again tells us, that this is one definition of an hypocrite, that either he will not continue in prayer, or else if he do it, it will not be in the power, (Job xxvii. 10.) that is, in the spirit of prayer, but in the form, for a pretence only, Matth. xxiii. 14. It is the easiest thing of an hundred to fall from the power to the form, but it is the hardest thing of many to keep in the life, spirit, and power, of any one duty, especially prayer: That is such a work, that a man without the help of the Spirit cannot so much as pray once, much less continue, without it, in a sweet praying frame, and in praying, so to pray, as to have his prayers ascend into the ears of the Lord of Sabbath.

Jacob did not only begin, but held it: "I will not let thee go, unless thou bless me," Gen. xxxii. So did the rest of the godly, Hos. xii. 4. But this could not be without the spirit of prayer: "It is through the Spirit that we have access to the Father," Eph. ii. 18.

That same is a remarkable place in Jude, when he stirreth up the saints by the judgement of God upon the wicked, to stand fast, and continue to hold out in the faith of the gospel, as one excellent means thereto, without which he knew they would never be able to do it. Saith he, "build up yourselves in your most holy faith, praying in the Holy Ghost," Jude xx. As if he had said, Brethren, as eternal life is laid up for the persons that hold out only, so you cannot hold out unless you continue praying in the Spirit. The great cheat that the devil and Antichrist deludes the world withal, it is to make them continue in the form of any duty, the form of preaching, of hearing, of praying, &c. These are they that have a form of godliness, but deny the power; from such turn away, 2 Tim. iii. 5.

Here followeth the third thing; to wit,

III. What it is to pray with the Spirit, and with the understanding.

And now to the next thing, what it is to pray with the Spirit, and to pray with the understanding also. For the Apostle puts a clear distinction between praying with the Spirit, and praying with the Spirit and understanding. Therefore when he saith, "he will pray with the Spirit," he adds, "and will pray with the understanding also." This distinction was occasioned through the Corinthians not observing, that it was their duty to do what they did to edification of themselves and others too; whereas they did it for their own commendations. So I judge: For many of them having extraordinary gifts, as to speak with divers tongues, &c. therefore they were more for those mighty gifts, than they were for the edifying of their brethren; which was the cause that Paul wrote this chapter to them, to let them understand, that though extraordinary gifts were excellent, yet, to do what they did for the edification of the church, was more excellent. For I will pray in an unknown tongue, my spirit prayeth, but my understanding (and also the understanding of others) is unfruitful. Therefore, "I will pray with the Spirit, and I will pray with the understanding also."

It is expedient then that the understanding should be occupied in prayer, as well as the heart and mouth: "I will pray with the Spirit, and I will pray with the understanding also." That which is done with understanding, is done more effectually, sensibly, and heartily, as I shall shew farther anon, than that which is done without it. Which made the Apostle pray for the Colossians, "That God would fill them with the

the knowledge of his will, and in all wisdom and spiritual understanding," Col. i. 9. And for the Ephesians, "That God would give unto them the spirit of wisdom and revelation, in the knowledge of him," Eph. i. 17. And so for the Philippians, "That God would make them abound in knowledge, and in all judgement," Phil. i. 9. A suitable understanding is good in every thing a man undertakes, either civil or spiritual; and therefore it must be desired by all them that would be a praying people. In my speaking to this, I shall shew you what it is to pray with understanding.

Understanding is to be taken both for speaking in our mother-tongue, and also experimentally.

I pass the first, and treat only on the second.

For the making of right prayers, it is to be required that there should be a good or spiritual understanding in all them who pray to God.

1. To pray with understanding, is to pray as being instructed by the Spirit, in the understanding of the want of those things which the soul is to pray for. Though a man be in never so much need of pardon of sin, and deliverance from wrath to come, yet if he understand not this, he will either not desire them at all, or else be so cold and lukewarm in his desires after them, that God will even loath their frame of spirit in asking for them. Thus it was with the church of the Laodiceans, they wanted knowledge of spiritual understanding: they knew not that they were poor, wretched, blind, and naked. The cause whereof made them, and all their services, so loathsome to Christ, that he threatens to spue them out of his mouth, Rev. iii. 17. Men without understanding may say the same words in prayer as others do; but if there be an understanding in the one, and none in the other, there is, O there is a mighty difference in speaking the very same words! The one speaking from a spiritual understanding of those things that he in words desires, and the other words it only, and there is all.

2. Spiritual understanding espieth in the heart of God a readiness and willingness to give those things to the soul that it stands in need of. David by this could guess at the very thoughts of God towards him, Ps. xl. 5. And thus it was with the woman of Canaan, Matth. xv. 22—29. she did by faith and a right understanding discern (beyond all the rough carriage of Christ) tenderness and willingness in his heart to save, which caused her to be vehement and earnest, yea, restless, until she did enjoy the mercy she stood in need of.

An understanding of the willingness that is in the heart of God to save sinners, there is nothing will press the soul more to seek after God, and to cry for pardon, than it. If a man should see a pearl worth an hundred pounds lie in a ditch, yet if he understood not the value of it, he would lightly pass it by; but if he once get the knowledge of it, he would venture up to the neck for it. So it is with souls concerning the things of God: If a man once get an understanding of the worth of them, then his heart, nay the very strength of his soul runs after them, and he will never leave crying till he have them. The two blind men in the gospel, because they did certainly know that Jesus, who was going by them, was both able and willing to heal such infirmities as they were afflicted with; therefore they cried, and the more they were rebuked, the more they cried, Matth. xx. 29—31.

3. The understanding being spiritually enlightened, hereby there is the way (as afore said) discovered, through which the soul should come unto God; which gives great encouragement unto it.

It is else with a poor soul, as with one who hath a work to do, and if it be not done, the danger is great; if it be done, so is the advantage. But he knows not how to begin, nor how to proceed; and so through discouragement, lets all alone, and runs the hazard.

4. The enlightened understanding sees largeness enough in the promises to encourage it to pray; which still adds to it strength to strength. As when men promise such and such things to all that will come for them, it is great encouragement to those that know what promises are made, to come and ask for them.

5. The understanding being enlightened, way is made for the soul to come to God

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God with suitable arguments, sometimes in a way of expostulation, as Jacob, Gen. xxxii. 9. sometimes in a way of supplication; yet not in a verbal way only, but even from the heart there is forced by the Spirit, through the understanding, such effectual arguments as moveth the heart of God. When Ephraim gets a right understanding of his own unseemly carriages towards the Lord, then he begins to bemoan himself, Jer. xxxi. 18—20. And in bemoaning of himself, he used such arguments with the Lord, that it affects his heart, draws out forgiveness, and makes Ephraim pleasant in his eyes through Jesus Christ our Lord: "I have surely heard Ephraim bemoaning himself thus, (saith God), Thou hast chastised me, and I was chastised; as a bullock unaccustomed to the yoke; turn thou me, and I shall be turned; for thou art the Lord my God. Surely after I was turned, I repented, and after I was instructed, (or had a right understanding of myself), I smote upon my thigh, I was ashamed; yea, even confounded; because I did hear the reproach of my youth." These be Ephraim's complaints and bemoanings of himself; at which the Lord breaks forth into these heart-melting expressions; saying, "Is Ephraim my dear son? Is he a pleasant child? For since I spake unto him, I do earnestly remember him still; therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord." Thus you see, that as it is required to pray with the Spirit, so it is to pray with the understanding also. And to illustrate what hath been spoken by a similitude: Set the case, there should come two a-begging to your door, the one is a poor, lame, wounded, and almost starved creature; the other is a healthful, lusty person; these two use the same words in their begging; the one saith, he is almost starved, so doth the other; but yet the man that is indeed the poor, lame, or maimed person, he speaks with more sense, feeling, and understanding of the misery that is mentioned in their begging, than the other can do; and it is discovered more by his affectionate speaking, his bemoaning himself: His pain and poverty makes him speak more in a spirit of lamentation than the other, and he shall be pitied sooner than the other, by all those that have the least dram of natural affection or pity: Just thus it is with God; there are some who out of custom and formality go and pray; there are others who go in the bitterness of their spirits: The one he prays out of bare notion, and naked knowledge; the other hath his words forced from him by the anguish of his soul. Surely that is the man that God will look at, "even him that is of an humble and contrite spirit, and that trembleth at his words," Is. lxvi. 2.

6. An understanding well enlightened is of admirable use also, both as to the matter and manner of prayer. He that hath his understanding well exercised, to discern between good and evil, and in it placed a sense, either of the misery of man, or the mercy of God; that soul hath no need of the writings of other men, to teach him by forms of prayer: for as he that feels the pain needs not to be learned to cry Oh! even so he that hath his understanding opened by the Spirit, needs not so to be taught of other mens prayers, as that he cannot pray without them; the present sense, feeling, and pressure that lieth upon his spirit, provokes him to groan out his request unto the Lord. When David had the pains of hell catching hold on him, and the sorrows of hell compassing him about, he needs not a bishop in a surplice to learn him to say, "O Lord, I beseech thee, deliver my soul," Ps. cvi. 3, 4. Or to look into a book, to teach him in a form to pour out his heart before God. It is the nature of the heart of sick men, in their pain and sickness, to vent itself for ease, by dolorous groans and complainings to them that stand by. Thus it was with David, in Ps. xxxviii. to the 12th verse. And thus, blessed be the Lord, it is with them that are endued with the grace of God.

7. It is necessary that there be an enlightened understanding, to the end that the soul be kept in a continuation of the duty of prayer.

The people of God are not ignorant how many wiles, tricks, and temptations the devil hath to make a poor soul, who is truly willing to have the Lord Jesus Christ, and that upon Christ's terms too; I say, to tempt that soul to be weary of seeking the face of God, and to think that God is not willing to have mercy on

such a one as him. Ay, saith Satan, thou mayest pray indeed, but thou shalt not prevail. Thou seest thine heart is hard, cold, dull, and dead; thou dost not pray with the Spirit, thou dost not pray in good earnest, thy thoughts are running after other things, when thou pretendest to pray to God. Away hypocrite, go no further, it is but in vain to strive any longer. Here now, if the soul be not well informed in its understanding, it will presently cry out, the Lord hath forsaken me, and my God hath forgotten me. Whereas the soul rightly informed and enlightened saith, Isa. xlv. 27. "Well, I will seek the Lord, and wait; I will not leave off, though the Lord keep silence, and speak not one word of comfort." He loved Jacob dearly, and yet he made him wrestle before he had the blessing. Seeming delays in God are no tokens of his displeasure; he may hide his face from his dearest saints. He loves to keep his people praying, and to find them ever knocking at the gate of heaven; it may be, says the soul, the Lord tries me, or he loves to hear me groan out my condition before him.

The woman of Canaan would not take seeming denials for real ones: she knew the Lord was gracious, and the Lord will avenge his people, though he bear long with them. The Lord hath waited longer upon me than I have waited upon him; and thus it was with David, "I waited patiently," saith he; that is, it was long before the Lord answered me, though at the last he inclined his ear unto me, and heard my cry, Psal. xl. 1. And the most excellent remedy for this is, an understanding well informed and enlightened. Alas, how many poor souls are there in the world, that truly fear the Lord, who, because they are not well informed in their understanding, are oft ready to give up all for lost, upon almost every trick and temptation of Satan! The Lord pity them, and help them to pray with the Spirit, and with the understanding also. Much of mine own experience could I here discover; when I have been in my fits of agonies of spirit, I have been strongly persuaded to leave off, and to seek the Lord no longer; but being made to understand, what great sinners the Lord hath had mercy upon, and how large his promises were still to sinners; and that it was not the whole, but the sick, not the righteous, but the sinner, not the full, but the empty, that he extended his grace and mercy unto: This made me, through the assistance of his holy Spirit, to cleave to him, to hang upon him, and yet to cry, though for the present he made no answer: and the Lord help all his poor, tempted, and afflicted people to do the like, and to continue, though it be long, according to the saying of the prophet; and to help them (to that end) to pray, not by the inventions of men, and their stunted forms, but with the Spirit, and with understanding also.

And now to answer a query or two, and so to pass on to the next thing.

Query 1. But what would you have us poor creatures to do, that cannot tell how to pray? the Lord knows I know not either how to pray, or what to pray for.

Ans. Poor heart! thou canst not, thou complaineest, pray; canst thou see thy misery? Hath God shewed thee that thou art by nature under the curse of his law? If so, do not mistake, I know thou dost groan, and that most bitterly. I am persuaded, thou canst scarcely be found doing any thing in thy calling, but prayer breaketh from thy heart. Have not thy groans gone up to heaven from every corner of thy house? I know it is thus; and so also doth thine own sorrowful heart witness thy tears, thy forgetfulness of thy calling, &c. Is not thy heart so full of desires after the things of another world, that many times thou dost even forget the things of this world? Prithee read this scripture, Job xxiii. 12.

Query 2. Yea, but when I go into secret, and intend to pour out my soul before God, I can scarce say any thing at all.

Ans. Ah! sweet soul! it is not thy words that God so much regards, as that he will not mind thee, except thou comest before him with some eloquent oration. His eye is on the brokenness of thine heart: and that it is that makes the very bowels of the Lord run over: "A broken and a contrite heart, O God, thou wilt not despise," Psal. li. 17.

2. The stopping of thy words may arise from evermuch trouble in thy heart,

David

David was so troubled sometimes, that he could not speak, Psal. lxxvii. 3. 4. But this may comfort all such sorrowful hearts as thou art, that though thou canst not through the anguish of thy spirit speak much, yet the Holy Spirit stirs up in thine heart groans and sighs, so much the more vehement; when the mouth is hindered, yet the spirit is not.

Moses, as aforesaid, made heaven ring again with his prayers, (that we read of), not one word came out of his mouth. But,

3. If thou wouldst more fully express thyself before the Lord; study, first, Thy filthy estate; secondly, God's promises; thirdly, The heart of Christ. Which thou mayest know or discern, 1. By his condescension and bloodshed. 2. By the mercy he hath extended to great sinners formerly, and plead thine own vileness, by way of bemoaning; Christ's blood, by way of expostulation; and in thy prayers, let the mercy that he hath extended to other great sinners, together with his rich promises of grace, be much upon thy heart. Yet let me counsel thee, 1. Take heed that thou content not thyself with words. 2. That thou do not think that God looks only at them neither. But, 3. However, whether thy words be few or many, let thine heart go with them; and then shalt thou seek him, and find him, when thou shalt seek him with thy whole heart, Jer. xxix. 13.

Obj. But though you have seemed to speak against any other way of praying, but by the Spirit, yet here you yourself can give direction how to pray.

Ans. We ought to prompt one another forward to prayer, though we ought not to make for each other forms of prayer.

To exhort to pray with Christian direction, is one thing, and to make stinted forms for the tying up the Spirit of God to them, is another thing.

The apostle gives them no form to pray withal, yet directs to prayer, Eph. vi. 18. Rom. xv. 30—32.

Let no man therefore conclude, that because we may with allowance give instructions and directions to pray, that therefore it is lawful to make for each other forms of prayer.

Obj. But if we do not use forms of prayer, how shall we teach our children to pray?

Ans. My judgement is, that men go the wrong way to learn their children to pray, in going about so soon to learn them any set company of words, as is the common use of poor creatures to do.

For to me it seems to be a better way for people betimes to tell their children what cursed creatures they are, and how they are under the wrath of God by reason of original and actual sin; also to tell them the nature of God's wrath, and the duration of the misery; which if they conscientiously do, they would sooner learn their children to pray than they do. The way that men learn to pray, it is by conviction for sin; and this is the way to make our sweet babes do so too. But the other way, namely, to be busy in learning children forms of prayer, before they know any thing else, it is the next way to make them cursed hypocrites, and to puff them up with pride. Learn therefore your children to know their wretched state and condition; tell them of hell-fire, and their sins, of damnation, and salvation; the way to escape the one, and to enjoy the other, (if you know yourselves), and this will make tears run down your sweet babes eyes, and hearty groans flow from their hearts; and then also you may tell them to whom they should pray, and through whom they should pray: you may tell them also of God's promises, and his former grace extended to sinners, according to the word.

Ah! poor sweet babes, the Lord open their eyes, and make them holy Christians. Saith David, "Come, ye children, hearken unto me, I will teach you the fear of the Lord," Psal. xxxiv. 11.

He doth not say, I will muzzle you up in a form of prayer; but, "I will teach you the fear of the Lord;" which is, to see their sad states by nature, and to be instructed in the truth of the gospel, which doth through the Spirit beget prayer in every one that in truth learns it: And the more you learn them this, the more will their hearts run out to God in prayer.

God never did account Paul a praying man, until he was a convinced and converted man; no more will it be with any else, Acts ix. 11.

Object. But we find that the disciples desired that Christ would teach them to pray, as John also taught his disciples; and that thereupon he taught them that form called the Lord's Prayer.

Ans. 1. To be taught by Christ, is that which not only they but we desire; and seeing he is not here in his person to teach us, the Lord teach us by his word and Spirit; for the Spirit it is which he hath said he would send to supply in his room when he went away, as it is, John xiv. 16. and xvi. 7.

2. As to that called a form, I cannot think that Christ intended it as a stinted form of prayer.

(1) Because he himself layeth it down diversely, as is to be seen, if you compare Matth. vi. Luke ix. Whereas if he intended it as a set form, it must not have been so laid down, for a set form is so many words and no more.

(2) We do not find that the apostles did ever observe it as such; neither did they admonish others so to do: Search all their epistles, yet surely they, both for knowledge to discern, and faithfulness to practise, were as eminent as any he ever since in the world which would impose it.

But, in a word, Christ by those words, "Our Father," &c. doth instruct his people what rules they should observe in their prayers to God.

(1) That they should pray in faith. (2) To God in the heavens. (3) For such things as are according to his will, &c. Pray thus, or after this manner.

Object. But Christ bids pray for the Spirit; this implieth, that men without the Spirit may notwithstanding pray and be heard. See Luke xi. 9—14.

Ans. 1. The speech of Christ there is directed to his own, ver. 1.

2. Christ his telling of them, that God would give his holy Spirit to them that ask him, is to be understood of giving more of the holy Spirit; for still they are the disciples spoken to, which had a measure of the Spirit already; for he saith, "when ye pray, say, Our Father, ver. 2. I say unto you, ver. 8. And I say unto you, ver. 9. If ye then being evil, know how to give good things to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." Christians ought to pray for the Spirit, that is, more of it, though God hath endued them with it already.

Quest. Then would you have none pray, but those that know they are disciples of Christ?

Ans. Yes.

1. Let every soul that would be saved, pour out itself to God, though it cannot through temptation conclude itself a child of God. And, 2. I know if the grace of God be in thee, it will be as natural to thee to groan out thy condition, as it is for a sucking child to cry for the breast. Prayer is one of the first things that discovers a man to be a Christian, Acts ix. 12. But yet if it be right, it is such a prayer as followeth.

(1) To desire God in Christ, for himself, for his holiness, love, wisdom, and glory. For right prayer, as it runs on to God through Christ, so it centers in him, and in him alone: "Whom have I in heaven but thee? And there is none in earth that I desire (long for, or seek after) besides thee," Psal. lxxiii. 25.

(2) That the soul might enjoy continually communion with him, both here and hereafter: "I shall be satisfied, when I awake with thine image, or in thine likeness," Psal. xvii. 15. "For in this we groan earnestly," &c. 2 Cor. v. 2.

(3) Right prayer is accompanied with a continual labour after that which is prayed for: "My soul waiteth for the Lord, more than they that watch for the morning," Psal. cxxx. 6. "I will arise now, and seek him whom my soul loveth," Cant. iii. 2. For mark, I beseech you, there is two things that provoke to prayer: The one is a detestation to sin, and the things of this life; the other is a longing desire after communion with God, in an holy and undefiled state and inheritance. Compare but this one thing with most of the prayers that are made by men, and you shall find them but mock prayers, and the breathings of an abominable

minable spirit; for even the most of men, either not pray at all, or else only endeavour to mock God and the world by so doing; for do but compare their prayer and the course of their lives together, and you may easily see, that the thing included in their prayer is the least looked after by their lives. O sad hypocrites!

Thus have I briefly shewed you, 1. What prayer is; 2. What it is to pray with the Spirit; 3. What it is to pray with the Spirit, and with the understanding also.

IV. I shall now speak a word or two of application, and so conclude with, 1. A word of information; 2. A word of encouragement; 3. A word of rebuke.

Use 1. A word of information.

For the first to inform you; as prayer is the duty of every one of the children of God, and carried on by the Spirit of Christ in the soul; so every one that doth but offer to take upon him to pray to the Lord, had need to be very wary, and go about that work especially with the dread of God, as well as with hopes of the mercy of God through Jesus Christ.

Prayer is an ordinance of God, in which a man draws very near to God; and therefore it calleth for so much the more of the assistance of the grace of God to help a soul to pray as becomes one that is in the presence of him. It is a shame for a man to behave himself irreverently before a king, but a sin to do so before God. And as a king (if wise) is not pleased with an oration made up with unseemly words and gestures; so God takes no pleasure in the sacrifice of fools, Eccl. v. 1, 4. It is not long discourses, nor eloquent tongues, that are the things which are pleasing in the ears of the Lord; but a humble, broken, and contrite heart, that is sweet in the nostrils of the heavenly Majesty. Therefore for information, know that there are these five things that are obstructions to prayer, and even make void the requests of the creature.

1. When men regard iniquity in their hearts, at the time of their prayers before God: "If I regard iniquity in my heart, the Lord will not hear my prayer," Psal. lxxvi. 18. When there is a secret love to that very thing which thou with thy dissembling lips dost ask for strength against. For this is the wickedness of man's heart, that it will even love, and hold fast, that which with the mouth it prays against: and of this sort are they, "that honour God with their mouth, but their heart is far from him," Ezek. xxxiii. 31. O! how ugly would it be in our eyes, if we should see a beggar ask an alms, with an intention to throw it to the dogs! or, that should say with one breath, Pray bestow this upon me; and with the next, I beseech you give it me not! And yet thus it is with these kind of persons; with their mouth they say, Thy will be done; and with their hearts nothing less. With their mouth say, Hallowed be thy name; and with their hearts and lives they delight to dishonour him all the day long. These be the prayers that become sin, Psal. cix. 7. and though they put them often, yet the Lord will never answer them, 2 Sam. xxii. 42.

2. When men pray for shew, to be heard, and thought somebody in religion, and the like.

These prayers also fall short of God's approbation, and are never like to be answered, in reference to eternal life.

There are two sorts of men that pray to this end.

(1) Your trencher-chaplains, that thrust themselves into great mens families, pretending the worship of God, when in truth the great business is their own bellies; and were notably painted out by Ahab's prophets, and also Nebuchadnezzar's, who, though they pretended great devotion, yet their lusts and their bellies were the great things aimed at by them, in all their pieces of devotion.

(2) Them also that seek repute and applause for their eloquent terms, and seek more to tickle the ears and heads of their hearers, than any else. These be they "that pray to be heard of men, and have all their reward already," Matth. vi. 5.

These persons are discovered thus: 1. They eye only their auditory in their expressions. 2. They look for commendation when they have done. 3. Their hearts

hearts either rise or fall according to their praise or enlargement. 4. The length of their prayer pleaseth them; and that it might be long, they will vainly repeat things over and over: they study for enlargements, but look not from what heart they come: They look for returns, but it is the windy applause of men: And therefore they love not to be in their chamber, but among company: and if at any time conscience thrusts them into their closet, yet hypocrisy will cause them to be heard in the streets; and when their mouths have done going, their prayers are ended; for they wait not to hearken what the Lord will say, Psal. lxxxv. 8.

3. A third sort of prayer that will not be accepted of God, it is, when either they pray for wrong things, or if for right things, yet that the things prayed for might be spent upon their lusts, and laid out to wrong ends: "Some have not, because they ask not, (saith James,) and others ask and have not because they ask amiss, that they may consume it on their lusts," James iv. 2, 3, 4. Ends contrary to God's will, is a great argument with God to frustrate the petitions presented before him. Hence it is that so many pray for this, and that, and yet receive it not. God answers them only with silence; they have their words for their labour; that is all.

Objct. But God hears some persons, though their hearts be not right with him, as he did Israel, in giving quails, though they spent them on their lusts.

Ans. If he doth, it is in judgement, not in mercy: He gave them their desire indeed, but they had better have been without, for he sent leanness into their souls. Wo be to that man that God answereth thus.

4. Another sort of prayers there are that are not answered; and those are such as are made by men, and presented to God in their own persons only, without their appearing in the Lord Jesus. For though God hath appointed prayer, and promised to hear the prayer of the creature, yet not the prayer of any creature that comes not in Christ: "If you ask any thing in my name. And whether ye eat or drink, or whatsoever ye do, do all in the name of the Lord Jesus Christ." If you ask any thing in my name, &c. Though you be never so devout, zealous, earnest, and constant in prayer, yet it is in Christ only that you must be heard and accepted. But, alas! the most of men know not what it is to come to him in the name of our Lord Jesus, which is the reason they either live wicked, pray wicked, and also die wicked. Or else, 2. That they attain to nothing else but what a mere natural man may attain unto, as to be exact in word and deed betwixt man and man, and only with the righteousness of the law to appear before God.

5. The last thing that hindereth prayer, is, the form of it without the power. It is an easy thing for men to be very hot for such things, as forms of prayer, as they are written in a book; but yet they are altogether forgetful to inquire with themselves, whether they have the spirit and power of prayer: These men are like a painted man, and their prayers like a false voice: They in person appear as hypocrites, and their prayers are an abomination. When they say they have been pouring out their souls to God, he saith, they have been howling like dogs, Hof. vii. 14.

When therefore thou intendest, or art minded to pray to the Lord of heaven and earth, consider these following particulars.

(1) Consider seriously what thou wantest: Do not as many, who in their words only beat the air, and ask for such things as indeed they do not desire, nor see that they stand in need thereof.

(2) When thou seekest what thou wantest, keep to that, and take thou heed thou pray sensibly.

Objct. But I have a sense of nothing; then, by your argument, I must not pray at all.

Ans. 1. If thou findest thyself senseless in some sad measure, yet thou canst not complain of that senselessness, but by being sensible. There is a sense of senselessness: According to thy sense, then, that thou hast of the need of any thing, so pray, (Luke viii. 9.) and if thou art sensible of thy senselessness, pray the Lord to make thee sensible of whatever thou findest thy heart

heart senseless of. This was the usual practice of the holy men of God: "Lord, make me to know my end," Psal. xxxix. 4. "Lord open to us this parable," said the disciples, Luke viii. 9.

And to this is annexed the promise, "Call upon me, and I will hear thee, and shew thee great and mighty things that thou knowest not," Jer. xxxiii. 3. that thou art not sensible of. But,

2. Take heed that thy heart go to God as well as thy mouth: Let not thy mouth go any further than thou strivest to draw thine heart along with it. David would lift his heart and soul to the Lord; and good reason; for so far as a man's mouth goeth along with his heart, so far it is but lip-labour only; and though God calls for, and accepteth the calves of the lips, yet the lips without the heart argueth, not only senselessness, but our being without sense of our senselessness; and therefore if thou hast a mind to enlarge in prayer before God, see that it be with thy heart.

3. Take heed of affecting expressions, and so to please thyself with the use of them, that thou forget not the life of prayer.

I shall conclude this use with a caution or two.

And the first is, Take heed you do not throw off prayer, through sudden persuasions that thou hast not the Spirit, neither prayest thereby. It is the great work of the devil, to do his best, or rather worst, against the best prayers: He will flatter your false dissembling hypocrites, and feed them with a thousand fancies of well-doing, when their very duties of prayer, and all other, stink in the nostrils of God, when he stands at a poor Joshua's hand to resist him, that is, to persuade him, that neither his person nor performances are accepted of God. Take heed, therefore, of such false conclusions and groundless discouragements; and though such persuasions do come in upon thy spirit, be so far from being discouraged by them, that thou use them to put thee upon further sincerity and restlessness of spirit, in thy approaching to God.

Secondly, As such sudden temptations should not stop thee from prayer, and pouring out thy soul to God; so neither should thine own heart's corruption hinder thee. It may be thou mayest find in thee all those things before mentioned, and that they will be endeavouring to put forth themselves in thy praying to him: Thy business then is, to judge them, to pray against them, and lay thyself so much the more at the foot of God, in a sense of thy own vileness, and rather make an argument from thy vileness and corruption of heart, to plead with God for justifying and sanctifying grace, than an argument of discouragement and despair. David went this way: "O Lord (saith he) pardon mine iniquity, for it is great," Psal. xxv.

Use 2. A word of encouragement.

And therefore, *secondly*, (to speak a word by way of encouragement, to the poor tempted and cast-down soul,) to pray to God through Christ. Though all prayer that is accepted of God in reference to eternal life must be in the Spirit; for that only maketh intercession for us according to the will of God; yet because many a poor soul may have the Holy Spirit working on them, and stirring of them to groan unto the Lord for mercy, though through unbelief they do not, nor, for the present, cannot believe that they are the people of God, such as he delights in; yet so far as the truth of grace may be in them; therefore I shall, to encourage them, lay down further these few particulars.

1. That scripture in Luke xi. 8. is very encouraging to any poor soul that doth hunger after Christ Jesus. In the 5th, 6th, and 7th verses, he speaketh a parable of a man that went to his friend to borrow three loaves, who, because he was in bed, denied him; yet for his importunity-sake, he did arise and give him; clearly signifying, that though poor souls, through the weakness of their faith, cannot see that they are the friends of God, yet they should never leave asking, and knocking at God's door for mercy: "Mark, saith Christ, I say unto you, although he will not arise and give him, because he is his friend; yet because of his importunity, (or restless desires), he will arise, and give him as many as he needeth." Poor heart!

Thou

Thou criest out that God will not regard thee, thou dost not find that thou art a friend to him, but rather an enemy in thine heart by wicked works; and thou art as though thou didst hear the Lord saying to thee, "Trouble me not, I cannot give unto thee; as he in the parable; yet I say, continue knocking, crying, moaning, and bewailing thyself: I tell thee, though he will not arise and give thee, because thou art his friend; yet because of thy importunity, he will arise and give thee as many as thou needest. The same in effect you have discovered: (Luke xviii.) in the parable of the unjust judge, and the poor widow; her importunity prevailed with him. And verily mine own experience tells me, that there is nothing that doth more prevail with God than importunity. Is it not so with you in respect of your beggars that come to your door? Though you have no heart to give them any thing at their first asking, yet if they follow you, bemoaning themselves, and will take no nay without an alms, you will give them; for their continual begging overcometh you. Is there bowels in you that are wicked, and will they be wrought upon by an importuning beggar? go thou and do the like. It is a prevailing motive, and that by experience, he will arise and give thee as many as thou needest.

2. Another encouragement for a poor trembling convinced soul is, to consider the place, throne, or seat, on which the great God hath placed himself to hear the petitions and prayers of poor creatures: and that is a throne of grace, Heb. iv. 16. The mercy-seat, Exod. xxv. 22. which signifieth, that in the days of the gospel God hath taken up his seat, his abiding-place, in mercy and forgiveness; and from thence he doth intend to hear the sinner, and to commune with him, as he saith, Exod. xxv. 22. (speaking before of the mercy-seat), "And there will I meet with thee." Mark, it is upon the mercy-seat: "There will I meet with thee, and there will I commune with thee, from above the mercy-seat." Poor souls! They are very apt to entertain strange thoughts of God, and his carriage towards them; and suddenly conclude, that God will have no regard unto them, when yet he is upon the mercy-seat, and hath taken up his place on purpose there, to the end he may hear and regard the prayers of poor creatures. If he had said, I will commune with thee from my throne of judgement, then indeed you might have trembled and fled from the face of the great and glorious Majesty; but when he saith he will hear and commune with souls upon the throne of grace, or from the mercy-seat, this should encourage thee, and cause thee to hope, nay, "to come boldly to the throne of grace, that thou mayst obtain mercy, and find grace to help in time of need," Heb. iv. 16.

3. There is yet another encouragement to continue in prayer with God; and that is this:

As there is a mercy-seat, from whence God is willing to commune with poor sinners; so there is also by this mercy-seat, Jesus Christ, who continually besprinkleth it with his blood. Hence it is called the blood of sprinkling, Heb. xii.

14. When the high-priest under the law was to go into the holiest, where the mercy-seat was, he might not go in without blood, Heb. ix. 7.

Why so? Because, though God was upon the mercy-seat, yet he was perfectly just as well as merciful. Now the blood was to stop justice from running out upon the persons concerned in the intercession of the high-priest, as in Lev. xvi. 13--17. to signify, that all thine unworthiness that thou fearest, should not hinder thee from coming to God in Christ for mercy. Thou criest out that thou art vile, and therefore God will not regard thy prayer: it is true, if thou delight in thy villainess, and come to God out of a mere pretence. But if from a sense of thy villainess thou do pour out thy heart to God, desiring to be saved from the guilt, and cleansed from the filth, with all thy heart; fear not, thy villainess will not cause the Lord to stop his ear from hearing of thee. The value of the blood of Christ, which is sprinkled upon the mercy-seat, stops the course of justice, and opens a flood-gate for the mercy of the Lord to be extended unto thee. Thou hast therefore, as aforesaid, boldness to enter into the holiest, by the blood of Jesus, that hath made a new and living way for thee, thou shalt not die, Heb. x. 19, 20.

Besides,

Besides, Jesus is there, not only to sprinkle the mercy-seat with his blood; but he speaks, and his blood speaks; he hath audience, and his blood hath audience; insomuch that God saith, when he doth but see the blood, "he will pass over you, and the plague shall not be upon you," &c.

I shall not detain you any longer. Be sober and humble; go to the Father in the name of the Son, and tell him your case, in the assistance of the Spirit, and you will then feel the benefit of praying with the Spirit and the understanding also.

Use 3. A word of Reproof.

1. This speaks sadly to you who never pray at all.

I will pray, saith the apostle, and so saith the heart of them that are Christians. Thou then art not a Christian that art not a praying person. The promise is, "That every one that is righteous shall pray," Ps. xxxii. 6. Thou then art a wicked wretch that prayest not. Jacob got the name of Israel by wrestling with God, Gen. xxxii. And all his children bare that name with him, Gal. vi. But the people that forget prayer, that call not on the name of the Lord, they have prayer made for them, but it is such as this, "Pour out thy fury upon the Heathen, O Lord, and upon the people that call not upon thy name," Jer. x. 25. How likest thou this, O thou that art so far off from pouring out thine heart before God, that thou goest to bed like a dog, and risest like an hog, or a sot, and forgettest to call upon him? What wilt thou do when thou shalt be damned in hell, because thou couldst not find in thine heart to ask for heaven? Who will grieve for thy sorrow, that didst not count mercy worth asking for? I tell thee, the ravens, the dogs, &c. shall rise up in judgement against thee, for they will according to their kind make signs, and a noise for something to refresh them when they want it; but thou hast not the heart to ask for heaven, though thou must eternally perish in hell, if thou hast it not.

2. This rebukes you that make it your business to slight, mock at, and undervalue the Spirit, and praying by that. What will you do, when God shall come to reckon for these things? You count it high treason to speak but a word against the king, nay, you tremble at the thoughts of it; and yet in the mean time you will blaspheme the Spirit of the Lord. Is God indeed to be dallied with, and will the end be pleasant unto you? Did God send his Holy Spirit into the hearts of his people, to that end that you should taunt at it? Is this to serve God? and doth this demonstrate the reformation of your church? nay, is it not the mark of implacable reprobates? O fearful! Can you not be content to be damned for your sins against the law, but you must sin against the Holy Ghost?

Must the holy, harmless, and undefiled Spirit of grace, the nature of God, the promise of Christ, the Comforter of his children, that without which no man can do any service acceptable to the Father; must this, I say, be the burthen of your song, to taunt, deride, and mock at? If God sent Corah and his company headlong to hell, for speaking against Moses and Aaron, Numb. xvi. do you that mock at the Spirit of Christ, think to escape unpunished? Heb. x. 29. Did you never read what God did to Ananias and Sapphira, for telling but one lye against it? Acts v. 1 — 8. Also to Simon Magus for but undervaluing of it? Acts xviii. 18 — 22. And will thy sin be a virtue, or go unrewarded with vengeance, that makest it thy business to rage against, and oppose its office, service, and help, that it giveth to the children of God? it is a fearful thing to do despite unto the Spirit of grace. Compare Matth. xii. 31. with Mark iii. 20.

3. As this is the doom of those who do openly blaspheme the Holy Ghost, in a way of disdain and reproach to its office and service: so also it is sad for you, who resist this Spirit of prayer, by a form of man's inventing. A very juggle of the devil, that the traditions of men should be of better esteem, and more to be owned than the Spirit of prayer. What is this less than that accursed abomination of Jeroboam, which kept many from going to Jerusalem, the place and way of God's appointment to worship; and by that means brought such displeasure from God upon them, as to this day is not appeased? One would think that God's judgement,

ments of old upon the hypocrites of that day should make them that have heard of such things, take heed and fear to do so. Yet the doctors of our day are so far from taking warning by the punishment of others, that they do most desperately rush into the same transgression, viz. to set up an institution of man, neither commanded nor commended of God; and whosoever will not obey herein, they must be driven either out of the land or the world.

Hath God required these things at your hands? If he hath, shew us where? If not (as I am sure he hath not), then what cursed presumption is it in any pope, bishop, or other, to command that in the worship of God which he hath not required? Nay further, it is not that part only of the form, which is several texts of scripture, that we are commanded to say; but even all must be confessed as the divine worship of God, notwithstanding those absurdities contained therein, which because they are at large discovered by others, I omit the rehearsal of them. Again, though a man be willing to live never so peaceably; yet because he cannot, for conscience sake, own that for one of the most eminent parts of God's worship, which he never commanded; therefore must that man be looked upon as factious, seditious, erroneous, heretical; a disparagement to the church, a seducer of the people, and what not? Lord, what will be the fruit of these things, when for the doctrine of God there is imposed (that is more than taught) the traditions of men? Thus is the Spirit of prayer disowned, and the form imposed; the spirit debased, and the form extolled; they that pray with the Spirit, though never so humble and holy, counted fanatics; and they that pray with the form, though with that only, counted the virtuous? And how will the favourites of such a practice answer that scripture, which commandeth, that the church should turn away from such as have a form of godliness, and deny the power thereof? And if I should say, that men that do these things afore said, do advance a form of prayer of other mens making, above the spirit of prayer, it would not take long time to prove it? For he that advanceth the book of Common-prayer above the Spirit of prayer, he doth advance a form of mens making above it. But this do all those who banish, or desire to banish, them that pray with the Spirit of prayer; while they hug and embrace them that pray by that form only, and that because they do it. Therefore they love and advance the form of their own or others inventing, before the Spirit of prayer, which is God's special and gracious appointment.

If you desire the clearing of the minor, look into the gaols in England, and into the alehouses of the same; and I trow, you will find those that plead for the Spirit of prayer in the gaol, and them that look after the form of mens inventions only in the alehouse. It is evident also by the silencing of God's dear ministers, though never so powerfully enabled by the Spirit of prayer, if they in conscience cannot admit of that form of Common-prayer. If this be not an exalting the Common-prayer-book above either praying by the Spirit, or preaching the word, I have taken my mark amiss. It is not pleasant for me to dwell on this; the Lord in mercy turn the hearts of the people to seek more after the Spirit of prayer; and in the strength of that, to pour out their souls before the Lord. Only let me say, it is a sad sign, that that which is one of the most eminent parts of the pretended worship of God, is Antichristian, when it hath nothing but the tradition of men, and the strength of persecution, to uphold or plead for it.

I shall conclude this discourse with this word of advice to all God's people.

1. Believe that as sure as you are in the way of God, you must meet with temptations.
2. The first day therefore that thou dost enter Christ's congregation, look for them.
3. When they do come, beg of God to carry thee thorough them.
4. Be jealous of thine own heart, that it deceive thee not in thy evidences for heaven, nor in thy walking with God in this world.
5. Take heed of the flatteries of false brethren.
6. Keep in the life and power of truth.
7. Look most at the things which are not seen.
8. Take heed of little sins.
9. Keep the promise warm upon thy heart.
10. Renew thy acts of faith in the blood of Christ.
11. Consider the work of thy regeneration.
12. Count to run with the foremost therein.

Grace be with you.

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The STRAIT GATE; or, Great difficulty of going to Heaven.

Plainly proving, by the scriptures, that not only the rude and profane, but many great professors, will come short of that kingdom.

Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it, Matth. vii. 13, 14.

To the Reader.

Courteous Reader,

GOD (I hope) hath put it into my heart to write unto thee another time, and that about matters of the greatest moment, (for now we discourse not about things controverted among the godly, but directly about the saving or damning of the soul; yea, moreover, this discourse is about the fewness of them that shall be saved, and it proves, that many an high professor will come short of eternal life); wherefore the matter must needs be sharp, and so disliked by some, but let it not be rejected by thee. The text calls for sharpness, so do the times, yea, the faithful discharge of my duty towards thee, hath put me upon it.

I do not now pipe but mourn, and it will be well for thee, if thou canst graciously lament, Matth. xi. 17. Some (say they) make the gate of heaven too wide, and some make it too narrow; for my part, I have here presented thee with as true a measure of it, as by the word of God I can: Read me therefore, yea, read me, and compare me with the Bible, and if thou findest my doctrine and that book of God concur, embrace it, as thou wilt answer the contrary in the day of judgement. This awakening work (if God will make it so) was prepared for thee: if there be need, and it wounds, get healing by blood: if it disquiets, get peace by blood: if it takes away all thou hast, because it was naught, (for this book is not prepared to take away true grace from any), then buy of Christ gold tried in the fire, that thou mayst be rich, and white raiment, that thou mayst be clothed, and that the shame of thy nakedness doth not appear, and anoint thine eyes with eye-salve, that thou mayst see, Rev. iii. 18. Self-flatteries, self-deceivings, are easy and pleasant, but damnable. The Lord give thee an heart to judge right of thyself, right of this book, and so prepare for eternity, that thou mayst not only expect entrance, but be received into the kingdom of Christ, and of God. Amen.

So prays thy Friend,

JOHN BUNYAN.

The STRAIT GATE.

Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able, Luke xiii. 24.

THESE are the words of our Lord Jesus Christ, and are therefore, in especial manner, to be heeded; besides, the subject matter of the words is the most weighty, to wit, how we should attain salvation, and therefore also to be heeded.

The occasion of the words was a question which one that was at this time in the company of the disciples, put to Jesus Christ; the question was this, "Lord, are there few that be saved?" ver. 23. A serious question, not such as tended to the subversion of the hearers, as too many now a-days do; but such as in its own nature tended to the awakening of the company to good, and that called for such an answer that might profit the people also. This question also well pleased Jesus Christ, and he prepareth, and giveth such an answer, as was without the least retort, or shew of distaste; such an answer, I say, as carried in it the most full re-

olve to the question itself, and help to the persons questioning: "And he said unto them, strive to enter in," &c. The words are an answer, and an instruction also.

1. An answer, and that in the affirmative; the gate is strait, many that seek will not be able, therefore but few shall be saved.

2. The answer is an instruction also; "strive to enter in," &c. good counsel, and instruction; pray God help me, and my reader, and all that love their own salvation, to take it.

My manner of handling the words will be, first, by way of explication, and then, by way of observation.

I. By way of explication.

The words are to be considered, first, with reference to their general scope; and then with reference to their several phrases.

First, The general scope of the text is to be considered, and that is that great thing salvation; for these words do immediately look at, point to, and give directions about salvation: "Are there few that be saved? strive to enter in at the strait gate."

The words, I say, are to direct us, not only to talk of, or to wish for, but to understand how we shall, and to seek that we may be effectually saved, and therefore of the greatest importance. To be saved! what is like being saved? To be saved from sin, from hell, from the wrath of God, from eternal damnation, what is like it? To be made an heir of God; of his grace; of his kingdom and eternal glory; what is like it? and yet all this is included in this word saved, and in the answer to that question, are there few that be saved? Indeed this word saved is but of little use in the world, save to them that are heartily afraid of damning. This word lies in the Bible, as excellent salves lie in some mens houses, thrust into a hole, and not thought on for many mouths, because the household-people have no wounds nor sores: In time of sickness, what so set by, as the doctor's glasses, and gally-pots full of his excellent things; but when the person is grown well, the rest is thrown to the dunghill. Oh! when men are sick of sin, and afraid of damning, what a text is that, where this word saved is found? Yea, what a word of worth, and goodness, and blessedness, is it to him that lies continually upon the wrath of a guilty conscience? "But the whole need not the physician;" He therefore, and he only, knows what saved means, that knows what hell, and death, and damnation, means: "What shall I do to be saved?" is the language of the trembling sinner. "Lord save me," is the language of the sinking sinner; and none admire the glory that is in that word saved, but such as see, without being saved, all things in heaven and earth are emptiness to them; they also that believe themselves privileged in all the blessedness that is wrapped up in that word, bless and admire God that hath saved them: wherefore since the thing intended both in the question and the answer, is no less than the salvation of the soul, I beseech you to give the more earnest heed, Heb. xxi.

But to come to the particular phrases in the words, and to handle them orderly, in the words I find four things.

1. An intimation of the kingdom of heaven; 2. A description of the entrance into it; 3. An exhortation to enter into it; and, 4. A motive to enforce that exhortation.

1. An intimation of the kingdom of heaven; for when he saith, "Strive to enter in;" and in such phrases there is supposed a place or state, or both, to be enjoyed. "Enter in;" enter into what, or whither, but into a state or place, or both; and therefore when you read this word, enter in, you must say there is certainly included in the text that good thing that yet is not expressed: "Enter in," into heaven, that is the meaning, where the saved are, and shall be, into heaven, that place, that glorious place, where God, and Christ, and angels are, and the souls or spirits of just men made perfect: "Enter in;" that thing included, though not expressed in the words, is called in another place, the Mount Zion, the heavenly Jerusalem, the general assembly and church of the first born which

which are written in heaven, Heb. xii. And therefore the words signify unto us, that there is a state most glorious, and that when this world is ended; and that this place and state is likewise to be enjoyed, and inherited by a generation of men for ever. Besides, this word, enter in, signifieth that salvation to the full is to be enjoyed only there, and that there only is eternal safety; all other places and conditions are hazardous, dangerous, full of snares, imperfections, temptations, and afflictions, but there all is well; there is no devil to tempt, no desperately wicked heart to deliver us up, no deceitful lust to entangle, nor any enchanting world to bewitch us: there all shall be well to all eternity. Further, all the parts of, and circumstances that attend salvation, are only there to be enjoyed: there only is immortality and eternal life; there is the glory and fulness of joy, and the everlasting pleasures; there is God and Christ to be enjoyed by open vision, and more; there are the angels, and the saints; further, there is no death, nor sickness, no sorrow, nor sighing, for ever: there is no pain, nor persecutor, nor darkness, to eclipse our glory. O this Mount Sion! O this heavenly Jerusalem! 2 Cor. v. 1—5. Psal. xvi. 11. Luke xx. 35, 36. Heb. xii. 12—14.

Behold therefore what a great thing the Lord Jesus hath included by this little word in. In this word is wrapt up an whole heaven and eternal life; even as there is also by other little words in the holy scriptures of truth; as where he saith, "Knock, and it shall be opened unto you," and the elect have obtained it. This should teach us, not only to read, but to attend in reading; not only to read, but to lift up our hearts to God in reading; for if we be not heedful, if he gives us not light and understanding, we may easily pass over without any great regard, such a word as may have a glorious kingdom and eternal salvation in the bowels of it: Yea sometimes, as here, a whole heaven is intimated, where it is not at all expressed. The apostles of old did use to fetch great things out of the scriptures, even out of the very order and timing of the several things contained therein. See Rom. iv. 9—11. Gal. iii. 16, 17. Heb. viii. 13. But,

2. As we have here an intimation of the kingdom of heaven, so we have a description of the entrance into it, and that by a double similitude: 1. It is called a gate; 2. A strait gate: "Strive to enter in at the strait gate."

1st. It is set forth by the similitude of a gate. A gate, you know, is of a double use; it is to open and shut, and so consequently, to let in or to keep out; and to do both these at the season; as he said, "Let not the gates of Jerusalem be opened till the sun be hot;" and again, "I commanded that the gate should be shut, and charged that they should not be opened till after the Sabbath," Neh. vii. 3. xiii. 19, 20. And so you find of this gate of heaven, when the five wise virgins came, the gate was opened, but afterwards came the other virgins, and the door was shut, Matth. xi. So then the entrance into heaven is called a gate, to shew there is a time when there may be entrance, and there will come a time when there shall be none; and indeed this is a chief truth contained in the text: "Strive to enter in at the strait gate, for many, I say unto you, will seek to enter in, and shall not be able." I read in the scriptures of two gates or doors, through which they that go to heaven must enter.

(1) There is the door of faith, the door which the grace of God hath opened to the Gentiles; this door is Jesus Christ, as also himself doth testify, saying, "I am the door," &c. Acts xiv. 27. John x. 9. By this door, men enter into God's favour and mercy, and find forgiveness through faith in his blood, and live in hope of eternal life; and therefore himself also said, "I am the door, by me if any man enter in, he shall be saved," that is, received to mercy, and inherit eternal life. But,

(2) There is another door or gate; (for that which is called in the text a gate, is twice in the next verse called a door;) there is, I say, another gate, and that is the passage into the very heaven itself; the entrance into the celestial mansion-house, and that is the gate mentioned in the text, and the door mentioned twice in the verse that follows. And thus Jacob called it, when he said, Bethel was the house of God, and this is the gate of heaven, that is, the entrance, for he saw the entrance

entrance into heaven. One end of Jacob's ladder stands in Bethel, God's house, and the other end reacheth up to the gate of heaven, Gen. xxviii. 10—18. Jacob's ladder was the figure of Christ, which ladder was not the gate of heaven, but the way from the church to that gate which he saw above at the top of the ladder, Gen. xxviii. 12. and John i. 51. But again, that the gate in the text is the gate or entrance into heaven, consider,

(1) It is that gate that letteth men into, or shutteth men out of that place or kingdom where Abraham, and Isaac, and Jacob is, which place is that paradise where Christ promised the thief, that he should be that day, that he asked to be with him in his kingdom; it is that place into which Paul said, he was caught, when he heard words unlawful or impossible for a man to utter, Luke xiii. 20. xxiii. 24. 2 Cor. xii. 1—6.

Quest. But is not Christ the gate or entrance into this heavenly place?

Ans. He is he without whom no man can get thither, because by his merits men obtain that world, and also because he (as the Father) is the donor and disposer of that kingdom to whom he will. Farther, this place is called his house, and himself the master of it, (when once the master of the house is risen up, and hath shut too the door, ver. 25.) But we use to say, that the master of the house is not the door: Men enter into heaven, then, by him, not as he is the gate, or door, or entrance, into the celestial mansion-house, but as he is the giver and disposer of that kingdom to them who he shall count worthy, because he hath obtained it for them.

(2) That this gate is the very passage into heaven, consider the text hath special reference to the day of judgement, when Christ will have laid aside his mediatory office, which before he exercised for the bringing to the faith his own elect; and will then act, not as one that justifieth the ungodly, but as one that judgeth sinners. He will now be risen up from the throne of grace, and shut up the door against all the impenitent, and will be set upon the throne of judgement, from thence to proceed with ungodly sinners.

Obj. But Christ bids strive, "Strive now to enter in at the strait gate; but if that gate be as you say, the gate or entrance into heaven, then it should seem that we should not strive till the day of judgement, for we shall not come at that gate till then.

Ans. Christ, by this exhortation, Strive, &c. doth not at all admit of, or countenance delays, or that a man should neglect his own salvation; but putteth poor creatures upon preparing for the judgement, and counselleth them now to get those things that will then give them entrance into glory. This exhortation is much like these, "Be ye therefore ready also, for at such an hour as you think not, the Son of Man cometh: And they that were ready went in with him to the marriage, and the door was shut," Matth. xxiv. 44. xxv. 10.

So that when he saith, "Strive to enter in," it is as much as if he should say, Blessed are they that shall be admitted another day to enter into the kingdom of heaven; but they that shall be accounted worthy of so unspeakable a favour, must be well prepared and fitted for it before hand: Now the time to be fitted is not the day of judgement, but the day of grace; not then, but now: Therefore strive now for those things that will then give you entrance into the heavenly kingdom. But,

zily. As it is called a gate, so it is called a strait gate: "Strive to enter in at the strait gate."

The straitness of this gate is not to be understood carnally, but mystically: You are not to understand it, as if the entrance into heaven was some little pinching wicket; no, the straitness of this gate is quite another thing: This gate is wide enough for all them that are the truly gracious and sincere lovers of Jesus Christ, but so strait, as that not one of the other can by any means enter in: "Open to me the gates of righteousness, I will go into them, and I will praise the Lord, this gate of the Lord into which the righteous shall enter," Psal. cxviii. 19, 20. By this word therefore Christ Jesus hath shewed unto us, that without due qualifications there is no possibility of entering into heaven; the strait gate will

will keep all others out. When Christ spake this parable, he had doubtless his eye upon some passage or passages of the Old Testament, with which the Jews were well acquainted. I will mention two, and so go on.

(1) The place by which God turned Adam and his wife out of Paradise. Possibly our Lord might have his eye upon that, for though that was wide enough for them to come out at, yet it was too strait for them to go in at. But what should be the reason of that? Why, they had sinned; and therefore "God set at the east of that garden cherubims, and a flaming sword, turning every-way, to keep the way of the tree of life," Gen. iii. 24. The cherubims, and this flaming sword, they made the entrance too strait for them to enter in. Souls, there are cherubims and a flaming sword, at the gates of heaven, to keep the way of the tree of life; therefore none but them that are duly fitted for heaven can enter in at this strait gate, the flaming sword will keep all others out. "Know you not that the unrighteous shall not inherit the kingdom of God; be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God," 1 Cor. vi. 9.

(2) Perhaps our Lord might have his eye upon the gates of the temple when he spoke this word unto the people; for though the gates of the temple were six cubits wide, yet they were so strait, that none that were unclean in any thing might enter in thereat, Ezek. xl. 48. because there were placed at them gates, porters, whose office was to look that none but those that had right to enter, might go in thither: And so it is written, "Jehoidah set porters at the gates of the house of the Lord, that none that were unclean in any thing might enter in, 2 Chron. xxiii. 19. Souls, God hath porters at the gates of the temple, at the gate of heaven; porters, I say, placed there by God, to look that none that are unclean in any thing may come in thither. In at the gate of the church, none may enter now, that are open profane and scandalous to religion; no, though they plead they are beloved of God: "What hath my beloved to do in mine house, (saith the Lord,) seeing she hath wrought lewdness with many?" Jer. xi. 15.

I say, I am very apt to believe that our Lord Jesus Christ had his thoughts upon these two texts, when he said, The gate is strait: and that which confirms me the more in the thing is this, a little below the text, he saith, "There shall be weeping and gnashing of teeth, when you shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of heaven, and you yourselves thrust out," ver. 28. Thrust out, which signifieth a violent act, resisting with striving those that would (though unqualified) enter: The porters of the temple were, for this very thing, to wear arms, if need were, and to be men of courage and strength, lest the un sanctified or unprepared should by some means enter in. We read, in the book of Revelations, of the holy city, and that it had twelve gates, and at the gates twelve angels: but what did they do there? Why, amongst the rest of their service, this was one thing, that there might in no wise enter in any thing that defileth, or worketh abomination, and that maketh a lye, Rev. xxi. 12, 21.

But more particularly to shew what it is that maketh this gate so strait: There are three things that maketh it strait: 1. There is sin. 2. There is the word of the law. 3. There are the angels of God.

1st. There is sin; the sin of the profane, and the sin of the professor.

(1) The sin of the profane: But this needs not be enlarged upon, because it is concluded upon at all hands, where there is the common belief of the being of God, and the judgement to come, that "the wicked shall be turned into hell, and all the nations that forget God," Psal. ix. 17.

(2) But there is the sin of professors; or take it rather thus, there is a profession that will stand with an un sanctified heart and life; the sin of such will overpoise the salvation of their souls, the sin-end being the heaviest end of the scale; I say, that being the heaviest end which hath sin in it, they tilt over, and so are, notwithstanding their glorious profession, drowned in perdition and destruction: "For none such hath any inheritance in the kingdom of Christ and of God; there are

therefore let no man deceive you with vain words, for because of these things comes the wrath of God upon the children of disobedience;" neither will a profession be able to excuse them, Ephes. v. 3—6. The gate will be too strait for such as these to enter in thereat. A man may partake of salvation in part, but not of salvation in whole. God saved the children of Israel out of Egypt, but overthrew them in the wilderness: "I will therefore put you in remembrance, though you once knew this, how that the Lord having saved the people out of the land of Egypt, afterwards destroyed them that believed not:" So we see that (notwithstanding their beginning) "they could not enter in, because of unbelief," Jude v. Heb. iii. 19.

2dly. There is the word of the law, and that will make the gate strait also: None must go in thereat, but those that can go in by the leave of the law; for though no man be, or can be, justified by the works of the law, yet unless the righteousness and holiness by which they attempt to enter into this kingdom, be justified by the law, it is in vain once to think of entering in at this strait gate. Now the law justifieth not, but upon the account of Christ's righteousness; if therefore thou be not indeed found in that righteousness, thou wilt find the law lie just in the passage into heaven to keep thee out; every man's work must be tried by fire, that it may be manifest of what sort it is. There are two errors in the world about the law, one is, when men think to enter in at the strait gate, by the righteousness of the law; the other is, when men think they may enter into heaven, without the leave of the law. Both these, I say, are errors: for as by the works of the law no flesh shall be justified, so without the consent of the law no flesh shall be saved: "Heaven and earth shall pass away, before one jot or tittle of the law shall fail, till all be fulfilled." He therefore must be damned, that cannot be saved by the consent of the law. And indeed this law is the flaming sword that turneth every way; yea, that lieth to this day in the way to heaven, for a bar to all unbelievers and unsanctified professors; for it is taken out of the way for the truly gracious only: It will be found as a roaring lion to devour all others: because of the law, therefore the gate will be found too strait for the unsanctified to enter in. When the Apostle had told the Corinthians, that the unrighteous should not inherit the kingdom of God, and that such were some of them, he adds, "But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God," 1 Cor. vi. 9, 10, 11. closely concluding, that had they not been washed and sanctified, and justified, in the name of the Lord Jesus, the law, for their transgressions, would have kept them out; it would have made the gate too strait for them to enter in.

3dly. There are also the angels of God, and by reason of them the gate is strait. The Lord Jesus calleth the end of the world, his harvest; and saith moreover, that the angels are his reapers; these angels are therefore to gather his wheat into his barn, but to gather the ungodly into bundles to burn them, Matth. xiii. 39, 41, 49. unless therefore the man that is unsanctified can master the law, and conquer angels: unless he can, as I may say, pull them out of the gate-way of heaven, himself is not to come thither for ever. No man goeth to heaven but by the help of the angels, I mean at the day of judgement: "For the Son of man shall send forth his angels, with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." If those that shall enter in at the strait gate, shall only enter in thither by the conduct of the holy angels; pray when do you think those men will enter in thither, concerning whom the angels are commanded to gather them, to bind them in bundles to burn them. This therefore is a third difficulty: The angels will make this entrance strait; yea, too strait for the unjustified and unsanctified to enter in thither.

3. I come now to the exhortation, which is, to strive to enter in: "Strive to enter in at the strait gate." These words are fitly added; for since the gate is strait, it follows, that they who will enter in must strive.

"Strive;" this word strive supposeth, 1. That great idleness is natural to professors; they think to get to heaven by lying as it were on their elbows. 2. It

also

also suggesteth, that many will be the difficulties that professors will meet with before they get to heaven. 3. It also concludeth, that only the labouring Christian, man or woman, will get in thither. "Strive," &c.

Three questions I will propound upon the word, an answer to which may give us light into the meaning of it: 1. What doth the word strive import? 2. How should we strive? 3. Why should we strive?

1st, What doth this word strive import?

Ans. When he saith, Strive, it is as much as to say, bend yourselves to the work with all your might: "Whatsoever thy hand findeth to do, do it with all thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest," Eccl. ix. 10. Thus Samson did when he set himself to destroy the Philistines, he bowed himself with all his might, Judges xvi. 30. Thus David did also, when he made provision for the building and beautifying of the temple of God, 1 Chron. xxix. 2. And thus must thou do, if ever thou enterest into heaven.

2^{dly}, When he saith, Strive, he calleth for the mind and will, that they should be on his side, and on the side of the things of his kingdom; for none strive indeed, but such as have given the Son of God their heart, of which the mind and will are a principal part; for saving conversion lieth more in the turning of the mind and will to Christ, and to the love of his heavenly things, than in all knowledge and judgement. And this the Apostle confirmeth, when he saith, "Stand fast in one spirit, with one mind, striving," &c. Phil. i. 27.

(3) And, more particularly, this word strive is expressed by several other terms; as, 1. It is expressed by that word, "so run that you may obtain," 1 Cor. ix. 24, 25. 2. It is expressed by that word, "Fight the good of faith, lay hold of eternal life," 1 Tim. vi. 12. 3. It is expressed by that word, "Labour not for the meat that perisheth, but for that meat that endureth to everlasting life," John vi. 27. 4. It is expressed by that word, "We wrestle with principalities and powers, and the rulers of the darkness of this world," Eph. vi. 12. Therefore, when he saith, strive, it is as much as to say, Run for heaven, fight for heaven, labour for heaven, wrestle for heaven, or you are like to go without it.

The second question is, How should we strive?

Ans. The answer in general is, Thou must strive lawfully: "and if a man also strive for the mastery, yet is he not crowned, except he strive lawfully, 2 Tim. vi.

But you will say, What is it to strive lawfully?

Ans. (1) To strive against the things which are abhorred by the Lord Jesus; yea, to resist to the spilling of your blood, striving against sin, Heb. xii. 4. To have all those things that are condemned by the word; yea, though they be thine own right hand, right eye, or right foot, in abomination; and to seek by all godly means the utter suppressing of them, Mark ix. 43, 45, 47.

(2) To strive lawfully, is to strive for those things that are commanded in the word. But thou, O man of God, fly the world, and follow after, that is, strive for righteousness, godliness, faith, love, patience, meekness, fight the good fight of faith, lay hold on eternal life, &c. 1 Tim. vi. 11, 12.

(3) He that striveth lawfully, must be therefore very temperate in all the good and lawful things of this life. And every one that striveth for the mastery, is temperate in all things; now they do it to obtain a corruptible crown; but we an incorruptible, 1 Cor. ix. 25. Most professors give leave to the world, and vanity of their hearts, to close with them, and to hang about their necks, and make their striving to stand rather in an outcry of words, than a hearty labour against the lusts and love of the world, and their own corruptions; but this kind of striving is but a beating of the air, and will come to just nothing at last, 1 Cor. ix. 26.

(4) He that striveth lawfully, must take God and Christ along with him to the work, otherwise he will certainly be undone: "Whereunto (said Paul) I also labour, striving according to his working, which worketh in me mightily," Col.

i. 29. And for the right performing of this he must observe these following particulars.

(1) He must take heed, that he doth not strive about things, or words, to no profit; for God will not then be with him: "Of these things (saith the apostle) put them in remembrance; charging them before the Lord, that they strive not about words to no profit, but to the subverting of the hearers," 1 Tim. ii. 14. But, alas! how many professors in our days are guilty of this transgression, whose religion stands chiefly, if not only, in a few unprofitable questions, and vain wranglings, about words and things to no profit, but to the destruction of the hearers!

(2) He must take heed, that whilst he strives against one sin, he does not harbour and shelter another: or that whilst he cries out against other mens sins, he does not countenance his own.

(3) In the striving, strive to believe, strive for the faith of the gospel; for the more we believe the gospel, and the reality of the things of the world to come, with the more stomach and courage shall we labour to possess the blessedness, Phil. i. 27. Heb. iv. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

(4) As we should strive for, and by faith, so we should strive by prayer, Rom. xv. 30. by fervent and effectual prayers. O the swarms of our prayerless professors! What do they think of themselves? Surely the gate of heaven was heretofore as wide as in these our days; but what striving by prayer was there then among Christians, for the thing that gives admittance into this kingdom, over there is in these latter days?

(5) We should also strive by mortifying our members that are upon the earth: "I therefore so run, (saith Paul,) so fight I, not as one that beats the air, but I keep under my body, and bring it into subjection, lest that by any means, when I have preached the gospel to others, I myself should be a cast-away," 1 Cor. ix. 27. But all this is spoken principally to professors, so I would be understood.

I come now to the third question, namely, But why should we strive?

Ans. (1) Because the thing for which you are here exhorted to strive, it is worth the striving for: it is for no less than for a whole heaven, and an eternity of felicity there. How will men that have before them a little honour, a little profit, a little pleasure, strive! I say again, how will they strive for this! Now they do it for a corruptible crown; but we an incorruptible. Methinks this word heaven, and this eternal life, what is there again either in heaven or earth like them to provoke a man to strive?

(2) Strive because otherwise the devil and hell will assuredly have thee: "He goes about like a roaring lion, seeking whom he may devour," 1 Pet. v. 8. These fallen angels, they are always watchful, diligent, unwearied; they are also mighty, subtle, and malicious, seeking nothing more than the damnation of thy soul. O thou that art like the heartless dove, strive!

(3) Strive, because every lust strives and wars against thy soul. The flesh lusteth against the Spirit: "Dearly beloved, I beseech you, (saith Peter,) as strangers and pilgrims, abstain from fleshly lusts, which war against the soul," Gal. v. 17. It is a rare thing to see or find out a Christian, that indeed can bridle his lusts; but no strange thing to see such professors that are not only bridled, but saddled too, yea and ridden from lust to sin, from one vanity to another, by the very devil himself, and the corruptions of their hearts.

(4) Strive, because thou hast a whole world against thee. The world hateth thee if thou beest a Christian; the men of the world hate thee; the things of the world are snares for thee, even thy bed and table, thy wife and husband, yea, thy most lawful enjoyments have that in them that will certainly sink thy soul to hell, if thou dost not strive against the snares that are in them, Rom. xi. 9.

The world will seek to keep thee out of heaven with mocks, flouts, taunts, threatnings, gaols, gibbets, halters, burnings, and a thousand deaths; there-

fore strive. Again, if it cannot overcome thee with these, it will flatter, promise, allure, entice, intreat, and use a thousand tricks on this hand to destroy thee; and observe, many that have been stout against the threats of the world, have yet been overcome with the bewitching flatteries of the same. There ever was enmity between the devil and the church, and betwixt his seed and her seed too; Michael and his angels, and the dragon and his angels, these make war continually, Gen. iii. Rev. xii. There hath been great desires and endeavours among men to reconcile these two in one, to wit, the seed of the serpent, and the seed of the woman; but it could never yet be accomplished. The world says, they will never come over to us; and we again say, by God's grace, we will never come over to them: But the business hath not ended in words; both they and we have also added our endeavours to make each other submit; but endeavours have proved ineffectual too. They, for their part, have devised all manner of cruel torments to make us submit; as, slaying with the sword, stoning, sawing asunder, flames, wild beasts, banishments, hunger, and a thousand miseries. We again, on the other side, have laboured by prayers and tears, by patience and long-suffering, by gentleness and love, by sound doctrine, and faithful witness-bearing against their enormities, to bring them over to us; but yet the enmity remains: so that they must conquer us, or we must conquer them. One side must be overcome; but the weapons of our warfare are not carnal, but mighty through God.

(5) Strive, because there is nothing of Christianity got by idleness: "Idleness clothes a man with rags, and the vineyard of the slothful is grown over with nettles," Prov. xxiii. 21. chap. xxiv. 30—32. Profession that is not attended with spiritual labour, cannot bring the soul to heaven. The fathers before us were not slothful in business, but fervent in spirit, serving the Lord: "Therefore be not slothful; but followers of them who through faith and patience inherit the promises, Rom. xii. 11. Heb. vi. 12.

"Strive to enter in." Methinks the words at the first reading do intimate to us, that the Christian, in all that ever he does in this world, should carefully heed and regard his soul, I say, in all that ever he does. Many are for their souls by fits and starts; but a Christian indeed, in all his doing and designs which he contriveth and manageth in this world, should have a special eye to his own future and everlasting good; in all his labours he should strive to enter in: "Wisdom (Christ) is the principal thing; therefore get wisdom, and in all thy gettings get understanding," Prov. iv. 7. Get nothing, if thou canst not get Christ and grace, and further hopes of heaven in that getting; get nothing with a bad conscience, with the hazard of thy peace with God, and that in getting it thou weakenest thy graces which God hath given thee; for this is not to strive to enter in. Add grace to grace, both by religious and worldly duties; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ, 2 Pet. i. 8—12. Religious duties are not the only striving times; he that thinks so is out. Thou mayst help thy faith and thy hope, in the godly management of thy calling, and mayst get farther footing in eternal life, by studying the glory of God in all thy worldly employment. I am speaking now to Christians that are justified freely by grace; and am encouraging, or rather counselling them to strive to enter in; for there is an entering in by faith and good conscience now, as well as our entering in body and soul hereafter; and I must add, that the more common it is to thy soul to enter in now by faith, the more steadfast hope shalt thou have of entering in hereafter in body and soul.

"Strive to enter in." By these words also the Lord Jesus giveth sharp rebuke to those professors that have not eternal glory, but other temporal things in their eye, by all the baffle that they make in the world about religion. Some there be, what a stir they make, what a noise and clamour, with their notions and forms, and yet perhaps all is for the loaves; because they have eaten of the loaves, and are filled, John vi. 26. They strive indeed to enter, but it is not into heaven; they find religion hath a good trade at the end of it; or they find that it is the way to credit, repute, preferment, and the like; and therefore they strive to enter in these.

these: But these have not the strait gate in their eye, nor yet in themselves have they love to their poor and perishing souls; wherefore this exhortation nippeth such, by predicting of their damnation.

“Strive to enter in:” These words also sharply rebuke them who content themselves as the angel of the church of Sardis did, to wit, “To have a name to live, and be dead,” Rev. iii. 1. or as they of the Laodiceans, who took their religion upon trust, and was content with a poor, wretched, lukewarm profession: For such as these do altogether unlike to the exhortation in the text, that says, Strive; and they sit and sleep; that says, Strive to enter in, and they content themselves with a profession that is never like to bring them thither.

“Strive to enter in:” Further, these words put us upon proving the truth of our graces now; I say, they put us upon the proof of the truth of them now; for if the strait gate be the gate of heaven, and yet we are to strive to enter into it now, even while we live, and before we come thither, then doubtless Christ means by this exhortation, that we should use all lawful means to prove our graces in this world, whether they will stand in the judgement or no: Strive to enter in; get those graces now, that will prove true graces then; and therefore try them you have; and if, upon trial, they prove not right, cast them away, and cry for better, lest they cast thee away, when better are not to be had: “Buy of me gold tried in the fire:” Mark that, Rev. xiii. 23. Buy of me faith and grace that will stand in the judgement; strive for that faith, buy of me that grace, and also white raiment, that thou mayst be clothed, that the shame of thy wickedness doth not appear, and anoint thine eyes with eye-salve, that thou mayst see. Mind you this advice, this is right striving to enter in.

But you will say, How should we try our graces? Would you have us run into temptation to try if they be sound or rotten?

Ans. You need not run into trials; God hath ordained, that enough of them shall overtake thee to prove thy graces either rotten or sound before the day of thy death: Sufficient to the day is the evil thereof, if thou hast but a sufficiency of grace to withstand. I say, thou shalt have trials enough overtake thee, to prove thy graces sound or rotten. Thou mayst therefore, if God shall help thee, see how it is like to go with thee before thou goest out of this world, to wit, whether thy graces be such as will carry thee in at the gates of heaven or no.

But how should we try our graces now?

Ans. How dost thou find them in outward trials? See Heb. xi. 15, 16. How dost thou find thyself in the inward workings of sin? (Rom. vii. 24.) How dost thou find thyself under the most high enjoyment of grace in this world? Phil. iii. 14.

But what do you mean by these three questions?

Ans. I mean graces shew themselves at these their seasons whether they be rotten or sound.

How do they shew themselves to be true under the first of these?

Ans. By mistrusting our own sufficiency, by crying to God for help, by desiring rather to die than to bring any dishonour to the name of God, and by counting, that if God be honoured in the trial, thou hast gained more than all the world could give thee, 2 Chron. xx. 12. xiv. 11. Acts iv. xx. 22. 2 Cor. iv. 17, 18. Heb. xi. 24, 25.

How do they shew themselves to be true under the second?

Ans. By mourning, and confessing, and striving, and praying, against them; by not being content, shouldst thou have heaven, if they live, and defile thee; and by counting of holiness the greatest beauty in the world; and by flying to Jesus Christ for life, Zech. xii. 10. John xix. Heb. xii. 4. Ps. xix. 12.

How do they shew themselves to be true under the third?

Ans. By prizing the true graces above all the world, by praying heartily that God will give thee more, by not being content with all the grace thou canst be capable of enjoying on this side heaven and glory, Ps. lxxxiv. 10. Luke xvii. 5. Philip. iii.

“Strive

“ Strive to enter in : ” The reason why Christ addeth these words, to enter in, is obvious, to wit, because there is no true and lasting happiness on this side heaven; I say, none that is both true and lasting, I mean as to our sense and feeling, as there shall; for here have we no continuing city, but we seek one to come, Heb. xiii. 14. The heaven is within; strive therefore to enter in: The glory is within; strive therefore to enter in: The Mount Sion is within; strive therefore to enter in: The heavenly Jerusalem is within; strive therefore to enter in: Angels and saints are within; strive therefore to enter in; and to make up all, the God and Father of our Lord Jesus Christ, and that glorious Redeemer, is within; strive therefore to enter in.

“ Strive to enter in : ” For without are dogs, forcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lye: Without are also the devils, and hell, and death, and all damned souls; without is howling, weeping, wailing, and gnashing of teeth; yea, without are all the miseries, sorrows, and plagues that an infinite God can in justice and power inflict upon an evil and wicked generation; “ strive therefore to enter in at the strait gate,” Rev. xxii. 15. Matth. xxv. 41. Rev. xii. 9. Isa. lxv. 13, 14. Matth. xxii. 13. Deut. xxix. 18—20.

“ Strive to enter in at the strait gate, for many, I say unto you, will seek to enter in, and shall not be able.”

4. We are now come to the motive which our Lord urges to enforce his exhortation.

He told us before, That the gate was strait; he also exhorted us to strive to enter in thereat, or to get those things now that will further our entrance then, and to set ourselves against those things that will hinder our entering in.

In this motive there are five things to be minded.

(1) That there will be a disappointment to some at the day of judgement, they will seek to enter in, and shall not be able.

(2) That not a few, but many, will meet with this disappointment; “ for many will seek to enter in, and shall not be able.”

(3) This doctrine of the miscarriage of many, then, it standeth upon the validity of the word of Christ: “ For many, I say, will seek to enter in, and shall not be able.”

(4) Professors shall make a great heap among the many that shall fall short of heaven: “ For many, I say unto you, will seek to enter in, and shall not be able.”

(5) Where grace and striving are wanting now, seeking and contending to enter in will be unprofitable then: “ For many, I say unto you, will seek to enter in, and shall not be able.”

But I will proceed in my former method, to wit, to open the words unto you.

“ For many,” &c. If he had said, For some will fall short; it had been a sentence to be minded; if he had said, For some that seek, will fall short, it had been very awakening: but when he saith, Many, many will fall short, yea, many among professors will fall short; this is not only awakening, but dreadful.

“ For many,” &c. I find this word many variously applied in scripture.

(1) Sometimes it intendeth the open profane, the wicked and ungodly world, as where Christ saith, “ Wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat,” Matth. vii. 13. I say by the many here, he intends those chiefly that go on in the broad way of sin and profaneness, bearing the tokens of their damnation in their foreheads, those whose daily practice proclaims, “ that their feet go down to death, and their steps take hold of hell,” Job xxi. 29, 30. Isa. iii. 9. Prov. lv.

(2) Sometimes this word many intendeth those that cleave to the people of God deceitfully, and in hypocrisy, or as Daniel hath it, “ Many shall cleave unto the church with flatteries,” Dan. xi. 34. The word many in this text includeth all those who feign themselves better than they are in religion; it includeth I say those that have religion only, for an holiday-saint to set them out at certain times, and when they come among suitable company.

(5) Sometimes

(3) Sometimes this word many intendeth them that apostatize from Christ, such as for a-while believe, and in time of temptation fall away, as John saith of some of Christ's disciples: "From that time many of his disciples went back, and walked no more with him," John vi. 65.

(4) Sometimes this word many intendeth them that make a great noise, and do many great things in the church, and yet want saving grace: "Many (saith Christ) will say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works?" Mark, there will be many of these.

(5) Sometimes this word many intendeth those poor ignorant deluded souls that are led away with every wind of doctrine; those who are caught with the cunning and crafty deceiver, who lieth in wait to beguile unstable souls: "And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of," 2 Pet. ii. 2.

(6) Sometimes this word many includeth all the world, good and bad: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to everlasting shame and contempt," Dan. xii. 2. compare with John v. 28, 29.

(7) Lastly, Sometimes this word many intendeth the good only, "Even them that shall be saved," Luke i. 10. ii. 34.

Since then that the word is so variously applied, let us inquire how it must be taken in the text. And,

(1) It must not be applied to the sincerely godly, for they shall never perish, John. x. 27, 28. (2) It cannot be applied to all the world, for then no flesh should be saved. (3) Neither is it to be applied to the open profane only, for then the hypocrite is by it excluded. (4) But by the many in the text our Lord intendeth in special the professor; the professor, I say, how high soever he seems to be now, that shall be found without saving grace in the day of judgement.

Now that the professor is in special intended in this text, consider, for soon as the Lord had said, "Many will seek to enter in, and shall not be able," he pointeth, as with his finger, at the many that then he in special intendeth, to wit, them among whom he had taught; them that had eat and drunken in his presence; them that had prophesied, and cast out devils in his name, and in his name had done many wonderful works, Luke xxiii. 26. Matth. vii. 27. These are the many intended by the Lord in this text, though others also are included under the sentence of damnation by his word in other places. "For many," &c. Matthew saith concerning this strait gate, That there are but few that find it. But it seems the cast-aways in my text did find it; for you read, that they knocked at it, and cried, "Lord, open unto us." So then, the meaning may seem to be this, many of the few that find it will seek to enter in, and shall not be able. I find, at the day of judgement, some will be crying to the rocks to cover them, and some at the gates of heaven for entrance. Suppose that those that cry to the rocks to cover them, are they whose conscience will not suffer them once to look God in the face, because they are fallen under present guilt, and the dreadful fears of the wrath of the Lamb, Rev. vi. 16. and that those that stand crying at the gate of heaven, are those whose confidence holds out to the last, even those whose boldness will enable them to contend even with Jesus Christ for entrance; them, I say, that will have profession, casting out of devils, and many wonderful works, to plead: Of this sort are the many in my text: "For many, I say unto you, will seek to enter in, and shall not be able." "For many," &c. Could we compare the professors of the times with the everlasting word of God, this doctrine would more easily appear to the children of men. How few among the many, yea among the swarms of professors, have heart to make conscience of walking before God in this world, and to study his glory among the children of men! How few, I say, have his name lie nearer their hearts, than their own carnal concerns! nay, do not many make his word, and his name, and his ways, a stalking-horse to their own worldly advantages? God calls for faith, good conscience,

science, moderation, self-denial, humility, heavenly-mindedness, love to saints, to enemies, and for conformity in heart, in word, and life, to his will: But where is it? Mark xi. 22. Pet. iii. 16. Heb. xiii. 5. Phil. iv. 5. Matth. x. 37—39. Col. iii. 1—4. Micah vi. 8. Rev. ii. 10. John xv. 17. 1 John iv. 21. Matth. v. 44. Prov. xxiii. 26. Col. iv. 6.

“For many, I say unto you.” These latter words carry in them a double argument to prove the truth asserted before: First, in that he directly pointeth at his followers: “I say unto you:” Many, I say unto you, even to you that are my disciples, to you that have eat and drank in my presence. I know that sometimes Christ hath directed his speech to his disciples, not so much upon their accounts, as upon the accounts of others: but here it is not so; the I say unto you, in this place, it immediately concerned some of themselves: “I say unto you, ye shall begin to stand without, and to knock, saying, Lord, Lord, open to us, and he shall answer and say unto you, I know you not, whence you are; then shall ye begin to say, We have eat and drank in thy presence, and thou hast taught in our streets: But he shall say, I tell you, I know you not whence you are, depart from me, all ye workers of iniquity;” it is you, you, you, that I mean. “I say unto you.” It is common with a professing people, when they hear a smart and a thundering sermon, to say, Now has the preacher paid off the drunkard, the swearer, the liar, the covetous, and adulterer; forgetting that these sins may be committed in a spiritual and mystical way. There is spiritual drunkenness, spiritual adultery, and a man may be a liar that calls God his Father when he is not, or that calls himself a Christian, and is not. Wherefore, perhaps all these thunders and lightnings in this terrible sermon may more concern thee than thou art aware of: “I say unto you;” unto you, professors, may be the application of all this thunder, Rev. ii. 9. iii. 9. “I say unto you.”

Had not the Lord Jesus designed by these words to shew what an overthrow will one day be made among professors, he needed not have you’d it at this rate, as in the text, and afterwards he has done; the sentence had run intelligible enough without it; I say, without his saying, “I say unto you:” But the truth is, the professor is in danger; the preacher and the hearer, the workers of miracles, and workers of wonders, may be all in danger of damning, notwithstanding all their attainments. And to awaken us all about this truth, therefore, the text must run thus: “For many, I say unto you, shall seek to enter in, and shall not be able.”

See you not yet that the professor is in danger, and that these words, “I say unto you,” are a prophecy of the everlasting perdition of some that are famous in the congregation of saints? I say, if you do not see it, pray God your eyes may be opened, and beware that thy portion be not as the portion of one of these that are wrapped up in the 28th verse of the chapter: “There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of heaven, and you yourselves thrust out.”

“For many, I say unto you:” These words, I told you, carry in them a double argument for confirmation of the truth asserted before: First, That professors are here particularly pointed at: And secondly, It is the saying of the truth himself: For these words I say, are words full of authority; I say it, I say unto you, says Christ, as he saith in another place, It is I that speak; behold it is I. The person whose words we have now under consideration was no blundering raw-headed preacher, but the very Wisdom of God, his Son, and him that hath lain in his bosom from everlasting; and consequently had the most perfect knowledge of his Father’s will, and how it would fare with professors at the end of this world. And now hearken what himself doth say of the words which he hath spoken: “Heaven and earth shall pass away, but my word shall not pass away,” Matth. xxiv. 35. “I say unto you.”

The prophets used not to speak after this manner, nor yet the holy apostles; for thus to speak, is to press things to be received upon their own authority. They used to say, Thus saith the Lord, or Paul, or Peter, an apostle, or a servant of God. But now we are dealing with the words of the Son of God; it is he that hath

hath said it; wherefore we find the truth of the perishing of many professors asserted, and confirmed by Christ's own mouth. This consideration carrieth great awakening in it; but into such a fast sleep are many now-a-days fallen, that nothing will awaken them, but that shrill and terrible cry, "Behold the bridegroom comes, go ye out to meet him." I say unto you.

There are two things upon which this assertion may be grounded. 1. There is in the world a thing like grace, that is not. 2. There is a sin called the sin against the Holy Ghost, from which there is no redemption. And both these things befall professors.

1st. There is in the world a thing like grace, that is not. This is evident, because we read that there are some that not only make a fair shew in the flesh, that glory in appearance, that appear beautiful outward, that do as God's people, but have not the grace of God's people, Gal. vi. 12. 2 Cor. v. 12. Matth. xxiii. 27. Isa. lviii. 2, 3. It is evident also from those frequent cautions that are every where in the scriptures given us about this thing: Be not deceived: Let a man examine himself: Examine yourselves whether you be in the faith, Gal. vi. 7. 1 Cor. xi. 28. 2 Cor. xiii. 3. All these expressions intimate to us, that there may be a shew of, or a thing like grace, where there is no grace indeed. 3. This is evident from the conclusion made by the Holy Ghost upon this very thing; "for if a man thinketh himself to be something, when he is nothing, he deceiveth himself," Gal. vi. 3. The Holy Ghost here concludeth, that a man may think himself to be something, may think he hath grace, when he hath none, may think himself something for heaven and another world, when indeed he is just nothing at all with reference thereto; the Holy Ghost also determines upon this point, to wit, that they do so deceive themselves: "For if a man thinketh himself to be something when he is nothing, he deceiveth himself; he deceiveth his own soul, he deceiveth himself of heaven and salvation. So again, "Let no man beguile you of your reward," Col. ii. 18. 4. It is manifest from the text, "For many I say unto you, will seek to enter in, and shall not be able," Alas! Great light, great parts, great works, and great confidence of heaven, may be where there is no faith of God's elect, no love of the Spirit, no repentance unto salvation, no sanctification of the Spirit, and so consequently, no saving grace. But,

2^{dly}, As there is a thing like grace, which is not, so there is a sin, called the sin against the Holy Ghost, from which there is no redemption; and this sin doth more than ordinarily befall professors.

There is a sin called the sin against the Holy Ghost, from which there is no redemption. This is evident both from Matthew and Mark: "But whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come. But he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation, Matth. xii. 32. Mark iii. 29. Wherefore, when we know that a man hath sinned this sin, we are not to pray for him, or to have compassion on him, 1 John xv. 16. Judg. xxii.

This sin doth most ordinarily befall professors; for there are few, if any, that are not professors, that are at present capable of sinning this sin. "They which were once enlightened, and have tasted the heavenly gift, that were made partakers of the Holy Ghost, and have tasted the good word of God, and the power of the world to come," Heb. vi. 4, 5. of this sort are they that commit this sin. Peter also describes them to be such, that sin the unpardonable sin: "For if after they have escaped the pollution of the world, through the knowledge of our Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning," 2 Pet. ii. 2. The other passage in the 10th of the Hebrews holdeth forth the same thing: "For if we sin wilfully, after we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgement, and fiery indignation, that shall devour the adversaries," Heb. x. 26, 27. These therefore are the persons that are the prey for this sin: This sin feedeth upon professors, and they that are such, do very often fall into the mouth of this eater. Some fall into the

the mouth of this sin, by delusions and doctrines of devils; and some fall into the mouth of it, by returning with the dog to his own vomit again, and with the sow that was washed, to her wallowing in the mire, 1 Pet. ii. 22. I shall not here give you a particular description of this sin, that I have done elsewhere; but such a sin there is, and they that commit it shall never have forgiveness. And I say again, there be professors that commit this unpardonable sin, yea, more than most are aware of. Let all therefore look about them: The Lord awaken them that they may so do; for what with a profession without grace, and by the venom of the sin against the Holy Ghost, many will seek to enter in, and shall not be able. Will seek to enter in.

This kingdom, at the gate of which the reprobate will be stopped, will be at the last judgement the desire of all the world; and they, especially they in my text, will seek to enter in: for then they will see that the blessedness is to those that shall get into this kingdom, according to that which is written, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city," Rev. xxi. 14. To prove that they will seek, although I have done it already, yet read these texts at your leisure, Matth. xxv. 11. vii. 22. Luke xiii. 28. And, in a word, to give you the reason why they will seek to enter in.

(1) Now they will see what a kingdom it is, what glory there is in it, and now they shall also see the blessedness which they shall have, that shall then be counted worthy to enter in. The reason why this kingdom is so little regarded, it is because it is not seen, the glory of it is hid from the eyes of the world: "Their eye hath not seen, nor their ear heard," &c. Ay, but then they shall hear and see too; and when this comes to pass, then, even then, he that now most seldom thinks thereof, will seek to enter in.

(2) They will now see what hell is, and what damnation in hell is, more clear than ever: They will also see how the breath of the Lord, like a stream of brimstone, doth kindle it. O the sight of the burning fiery furnace, which is prepared for the devil and his angels! This, this will make work in the souls of cast-aways at that day of God Almighty, and then they will seek to enter in.

(3) Now they will see what the meaning of such words as these are, hell-fire, everlasting fire, devouring fire, fire that never shall be quenched: Now they will see what for ever means; what eternity means: now they will see what this word means, the bottomless pit: now they will hear roaring of sinners in this place, howling in that, some crying to the mountains to fall upon them, and others to the rocks to cover them; now they will see blessedness is no where but within.

(4) Now they will see what glory the godly are possessed with; how they rest in Abraham's bosom, how they enjoy eternal glory, how they walk in their white robes, and are equal to the angels. O the favour, and blessedness, and unspeakable happiness that now God's people shall have! and this shall be seen by them that are shut out, by them that God hath rejected for ever: and this will make them seek to enter in, Luke xvi. 22, 23. xiii. 28. Will seek to enter in.

Quest. But some may say, How will they seek to enter in?

Ans. (1) They will put on all the confidence they can, they will trick and trim up their profession, and adorn it with what bravery they can. Thus the foolish virgins sought to enter in; they did trim up their lamps, made themselves as fine as they could: they made shift to make their lamps to shine a while; but the Son of God, discovering himself, their confidence failed, their lamps went out, the door was shut upon them, and they were kept out.

(2) They will seek to enter in, by crouding themselves in among the godly. Thus the man without the wedding-garment sought to enter in; he goes to the wedding, gets into the wedding-chamber, sits close among the guests, and then, without doubt, concluded, he should escape damnation. But you know, one black sheep is soon seen, though it be among an hundred white ones: why even thus it fared with this poor man: and when the King came in to see the guests, he

saw there a man that had not on a wedding-garment. He spied him presently, and before one word was spoken to any of the other, he had this dreadful salutation, "Friend, how camest thou in hither, not having on a wedding-garment?" And he was speechless, though he could swagger if out amongst the guests, yet the master of the feast, at first coming in, strikes him dumb, and having nothing to say for himself, the King had something to say against him: "Then said the King to the servants, (the angels) bind him hand and foot, and take him away, and cast him into utter darkness, there shall be weeping and gnashing of teeth."

(3) They will seek to enter in, by pleading their profession and admittance to the Lord's ordinances, when they were in the world: "Lord, we have eat and drank in thy presence, and thou hast taught in our streets;" we sat at thy table, and used to frequent sermons and Christian assemblies; we were well thought of by thy saints, and were admitted into thy churches; we professed the same faith as they did; Lord, Lord, open unto us.

(4) They will seek to enter in, by pleading their virtues, how they subjected to his ministry, how they wrought for him, what good they did in the world, and the like, Matth. vii. 22. but neither will this help them; the same answer that the two former had, the same have these; "Depart from me, ye workers of iniquity."

(5) They will seek to enter in, by pleading excuses, when they cannot evade conviction. The slothful servant went this way to work, when he was called to account for not improving his Lord's money: "Lord (says he) I knew thou wast an hard man, reaping where thou hast not sowed, and gathering where thou hast not sowed, and I was afraid," &c. (either that I should not please in laying out thy money, or that I should put it into hands out of which I should not get it again at thy need), "and I went and hid thy talent in the earth; lo, there thou hast that is thine," and if he had said, True, Lord, I have not improved, I have not got; but consider also, I have not embezzled, I have not spent nor lost thy money, lo there thou hast what is thine, Matth. xxv. 24—28. There are but few will be able to say these last words at the day of judgement. The most of professors are for embezzling, mispending, and slothing away their time, their talents, their opportunities, to do good in: But I say, if he that can make so good an excuse as to say, Lo, there thou hast what is thine; I say, if such an one shall be called a wicked and slothful servant, if such an one shall be put to shame at the day of judgement, yea, if such an one shall, notwithstanding this care to save his Lord's money, be cast as unprofitable into utter darkness, where shall be weeping and gnashing of teeth, what will they do that have neither took care to lay out, nor care to keep what was committed to their trust?

(6) They will seek to enter in, by pleading that ignorance was the ground of their miscarrying in the things wherein they offended; wherefore when Christ charges them with want of love to him, and with want of those fruits that should prove their love to be true; as, that they did not feed him, did not give him drink, did not take him in, did not clothe him, visit him, come unto him, and the like; they readily reply, "Lord, when saw we thee an hungred, or a thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" Matth. xxv. 41—45. As who should say, Lord, we are not conscious to ourselves that this charge is worthily laid at our door. God forbid that we should have been such sinners; but, Lord, give an instance; when was it, or where? True, there was a company of poor sorry people in the world very inconsiderable, set by with no body, but for thyself we professed thee, we loved thee, and hadst thou been with us in the world, wouldst thou have worn gold, wouldst thou have eaten the sweetest of the world, we would have provided it for thee; and therefore, Lord, Lord, open to us. But will this plea do? No, Then shall he answer them, "Inasmuch as you did it not to one of the least of these my brethren, ye did it not to me." This plea then, though grounded upon ignorance, which is one of the strangest pleas for neglect of duty, would not give them admittance into the Kingdom:

kingdom: "These shall go away into everlasting punishment, but the righteous into life eternal."

I might add other things by which it will appear how they will seek to enter in. As;

(1) They will make a stop at this gate, this beautiful gate of heaven, they will begin to stand without at the gate, as being loath to go any further. Never did malefactor so unwillingly turn off the ladder, when the rope was about his neck, as these will turn away, in that day, from the gates of heaven to hell.

(2) They will not only make a stop at the gate; but there they will knock and call; this also argueth them willing to enter. They will begin to stand without, and to knock at the gate, saying, Lord, Lord, open to us. This word Lord being doubled, shews the vehemency of their desires: Lord, Lord, open to us. The devils are coming; Lord, Lord, the pit opens her mouth upon us; Lord, Lord, there is nothing but hell and damnation left us, if, Lord, Lord, thou hast not mercy upon us; Lord, Lord, open to us.

(3) Their last argument for entrance is their tears, when groundless confidence, pleading of virtues, excuses, and ignorance, will not do; when standing at the gate, knocking and calling, Lord, Lord, open to us, will not do, then they be-take themselves to their tears. Tears are sometimes the most powerful arguments, but they are nothing worth here: Esau also sought it carefully with tears, but it helped him nothing at all, Heb. xii. 15, 16. There shall be weeping and gnashing of teeth, for the gate is shut for ever, mercy is gone for ever, Christ hath rejected them for ever. All their pleas, excuses, and tears, will not make them able to enter into this kingdom.

"For many, I say unto you, will seek to enter in, and shall not be able."

I come now to the latter part of the words, which closely shews us the reason of the rejection of these many that must be damned, "they will seek to enter in, and shall not be able."

An hypocrite, a false professor, may go a great way; they may pass through the first and second watch, to wit, may be approved of Christians and churches; but what will they do when they come at this iron gate that leadeth into the city? There the workers of iniquity will fall, be cast down, and shall not be able to rise.

"And shall not be able." The time, as I have already hinted, which my text respecteth, it is the day of judgement, a day when all masks and vizards shall be taken off from all faces. It is a day wherein God "will bring to light the hidden things of darkness, and will make manifest the counsels of the heart," 1 Cor. iv. 5. It is also the day of his wrath, the day in which he will pay vengeance, even a recompence to his adversaries.

At this day, those things that now these many count sound and good, will then shake like a quagmire, even all their naked knowledge, their feigned faith, pretended love, glorious shews of gravity in the face, their holiday-words, and specious carriages, will stand them in little stead: I call them holiday ones, for I perceive that some professors do with religion, just as people do with their best apparel, hang it against the wall all the week, and put them on on Sundays: For as some scarce ever put on a suit but when they go to a fair or a market, so little house religion will do with some; they save religion till they go to a meeting, or till they meet with a godly chapman. O poor religion! O poor professor! What wilt thou do at this day, and the day of thy trial and judgement? Cover thyself thou canst not; go for a Christian thou canst not; stand against the judge thou canst not. What wilt thou do? "The ungodly shall not stand in judgement, nor sinners in the congregation of the righteous."

"And shall not be able." The ability here intended, is not that which standeth in carnal power of fleshly subtlety; but in the truth and simplicity of those things, for the sake of which God giveth the kingdom of heaven to his people.

There are five things, for the want of which this people will not be able to enter.

(1) This kingdom belongs to the elect, to those for whom it was prepared from the foundation of the world, Matth. xxv. Hence Christ saith, when he comes, he will send forth his angels with a great sound of a trumpet, and they shall gather together his elect, from the four winds, from one end of heaven to another, Matth. xxiv. And hence he saith again, "I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains, and mine elect shall inherit it, and my servants shall dwell there. They shall deceive, if it were possible, the very elect. But the elect hath obtained it, and the rest were blinded," Rom. xi. 7.

2. They will not be able to enter, because they will want the birthright. The kingdom of heaven is for the heirs; and if children, then heirs; if born again, then heirs: wherefore it is said expressly, "except a man be born again, he cannot see the kingdom of God." By this one word, down goes all carnal privilege of being born of flesh and blood, and of the will of man. Canst thou produce the birthright, but art thou sure thou canst? For it will little profit thee to think of the blessed kingdom of heaven, if thou wantest a birthright to give thee inheritance there. Esau did despise his birthright, saying, What good will this birthright do me? And there are many in the world of his mind to this day. Tush, say they, they talk of being born again, what good shall a man get by that? They say, no going to heaven without being born again. But God is merciful; Christ died for sinners; and we will turn when we can tend it, and doubt not but all will be well at last. But I will answer thee, thou child of Esau, that the birthright and blessing go together; mis of one, and thou shalt never have the other. Esau found this true; for having first despised the birthright, when he would afterwards have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears, Gen. xxv. Heb. xii. 14—16.

(3) They shall not be able to enter in, who have not believed with the faith of God's operation; the faith that is most holy, even the faith of God's elect; "He that believeth on the Son of God, hath everlasting life; he that believeth not the Son, shall not see life, but the wrath of God abideth on him," John iii. But now, this faith is the effect of electing love, and of a new birth, John xi. 12. Therefore all the professors that have not faith which floweth from being born of God, will seek to enter in, and shall not be able.

(4) They shall not be able to enter in that have not gospel-holiness; holiness that is the effect of faith, is that which admits into the presence of God, and into his kingdom too: "Blessed and holy are they that have part in the first resurrection, on such the second death (which is hell and eternal damnation, Rev. xx. 14.) have no power," Rev. xx. 6. Blessed and holy, with the holiness that flows from faith which is in Christ, for to these the inheritance belongs: "That they may receive forgiveness of sins, and inheritance among them that are sanctified by faith, (faith Christ), which is in me," Acts xxvi. 18. This holiness, which is the natural effect of faith in the Son of God, Christ Jesus the Lord, will at this day of judgment distinguish from all other shews of holiness and sanctity, be they what they will, and will admit the soul that hath this holiness into his kingdom, when the rest will seek to enter in, and shall not be able.

(5) They shall not be able to enter in, that do not persevere in this blessed faith and holiness, not that they that have them indeed, can finally fall away, and everlastingly perish; but it hath pleased Jesus Christ to bid them that have the right, to hold fast that they have; to endure to the end; and then tells them they shall be saved: Though it is as true, that none is of power to keep himself; but God worketh together with his children, and they are kept by the power of God, through faith, unto salvation, which is also laid up in heaven for them, 1 Pet. i. 3—5.

"The foolish shall stand in thy sight, thou hatest the workers of iniquity." The foolish are the unholy ones, that neither have faith nor holiness, nor perseverance in godliness, and yet lay claim to the kingdom of heaven: but "better is a little with righteousness, than great revenues without right," Psal. lv. Prov. xvi. 8. What is it for me to claim a house, or a farm, without right? or to say, all this is mine, but have nothing to shew for it: his estate lieth in his conceit; he

he hath nothing by birthright, and law, and therefore shall not be able to inherit the possession: "For many, I say unto you, will seek to enter in, and shall not be able."

Thus you see, that the non-elect shall not be able to enter, that he that is not born again shall not be able to enter, that he that hath not saving faith, with holiness and perseverance flowing therefrom, shall not be able to enter: wherefore consider of what I have said.

II. I come now to give you some observations from the words, and they may be three.

1. When men have put in all the claim they can for heaven, but few will have it for their inheritance: "For many, I say unto you, will seek to enter in, and shall not be able." 2. Great therefore will be the disappointment that many will meet with at the day of judgment: "For many will seek to enter in, and shall not be able." 3. Going to heaven therefore will be no trivial business; salvation is not got by a dream; they that would then have that kingdom, must now strive lawfully to enter: "For many, I say unto you, will seek to enter in, and shall not be able."

I shall speak chiefly, and yet but briefly, to the first of these observations, to wit,

That when men have put in all the claim they can to the kingdom of heaven, but few will have it for their inheritance: The observation standeth of two parts:

1. That the time is coming, when every man will put in whatever claim they can to the kingdom of heaven. 2. There will be but few of them that put in claim thereto, that shall enjoy it for their inheritance.

I shall speak but a word or two to the first part of the observation, because I have prevented my enlargement thereon, by my explication upon the words; but you find in the 25th of Matthew, that all they on the left hand of the judge did put in all the claim they could for this blessed kingdom of heaven: If you shall take them on the left hand, as most do, for all the sinners that shall be damned; then that completely proveth the first part of the observation; for it is expressly said, "Then shall they (all of them jointly, and every one apart) also answer him, saying, Lord, when saw we thus and thus, and did not minister unto thee." Matth. xxv. 44. I could here bring you in the plea of the slothful servant, the cry of the foolish virgins: I could also here enlarge upon that passage, "Lord, Lord, have we not eat and drank in thy presence, and thou hast taught in our streets." But these things are handled already, in the handling of which this first part of the observation is proved; wherefore, without more words, I will, God assisting by his grace, descend to the second part thereof, to wit,

There will be but few of them that put in claim thereto, that will enjoy it for their inheritance.

I shall speak distinctly to this part of the observation, and shall first confirm it by a scripture or two.

"Strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it," Matth. vii. 13, 14. "Fear not, little flock, it is your Father's good pleasure to give you the kingdom," Luke xii. 32.

By these two texts, and by many more that will be urged anon, you may see the truth of what I have said.

To enlarge therefore upon the truth; and, First, more generally; Secondly, more particularly.

1. More generally, I shall prove that in all ages but few have been saved.

2. More particularly, I shall prove but few of them that profess have been saved. First, in the old world, when it was most populous, even in the days of Noah, we read but of eight persons that were saved out of it: Well therefore might Peter call them but few; but how few? Why, but eight souls; wherein few, that is, eight souls were saved by water, 1 Pet. iii. 20. He touches a second time upon this truth, saying, "He spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly."

ungodly:" Mark, all the rest are called the ungodly, and there were also a world of them, 2 Pet. ii. 5. These are also taken notice of in Job, and go there also by the name of wicked men: "Hast thou marked the old way, which wicked men have trodden; which were cut down out of time, whose foundation was overflown with a flood, which said unto God, Depart from us, and what can the Almighty do for them?" Job xxii. 15-19.

There were therefore but eight persons that escaped the wrath of God, in the day that the flood came upon the earth, the rest were ungodly; there was also a world of them, and they are to this day in the prison of hell, Heb. xi. 6. 1 Pet. iii. 19, 20.

Nay, I must correct my pen, there were but seven of the eight that were good; for Ham, though he escaped the judgement of the water, yet the curse of God overtook him to his damnation.

Secondly, When the world began again to be replenished, and people began to multiply therein: How few even in all ages do we read of that were saved from the damnation of the world?

(1) One Abraham and his wife God called out of the land of the Chaldeans: "I called (said God) Abraham alone," Isa. li. 1, 2.

(2) One Lot out of Sodom and Gomorrah, out of Adam and Zeboim; one Lot out of four cities: Indeed his wife and two daughters went out of Sodom with him; but they all three proved naught, as you may see in the 19th of Genesis: Wherefore Peter observes, that Lot only was saved; "He turned the cities of Sodom and Gomorrah into ashes, condemning them with an overthrow, making them an example unto those that after should live ungodly, and delivered just Lot, that righteous man;" read 2 Pet. ii. 6, 7, 8.

Jude says, that in this condemnation, God overthrew, not only Sodom and Gomorrah, but the cities about them also; and yet you find none but Lot could be found that was righteous, either in Sodom or Gomorrah, or the cities about them; wherefore they, all of them, suffer the vengeance of eternal fire, verse 7.

(3) Come we now to the time of the Judges, how few then were the godly, even then when the inhabitants of the villages ceased, they ceased in Israel! "the highways (of God) were the unoccupied," Judges v. 6, 7.

(4) There were but few in the days of David: "Help, Lord, (says he) for the godly man ceaseth, for the faithful fail, from among the children of men," Psal. xii. 1.

(5) In Isaiah's time the saved were come to such a few, that he positively says, that there were a very small number left: "God had made them like Sodom, and they had been like unto Gomorrah," Isa. i. 8, 9.

(6) It was cried unto them in the time of Jeremiah, that they should "run to and fro through the streets of Jerusalem, and see, and know, and seek in the broad places thereof, if he can find a man, if there be any that executeth judgement, that seeketh the truth, and I will pardon it," Jer. v. 1.

(7) God shewed his servant Ezekiel how few there would be saved in his day, by the vision of a few hairs saved out of the midst of a few hairs; for the saved were a few saved out of a few, Ezek. v. 3, 4, 5.

(8) You find in the time of the prophet Micha, how the godly complain, that as to number, they then were so few, that he compares them to those that are left behind, when they had gathered the summer-fruit, Micah vii. 1.

(9) When Christ was come, how did he confirm this truth, that but few of them that put in claim for heaven will have it for their inheritance! But the common people could not hear it, and therefore, upon a time when he did but a little hint at this truth, the people, even all in the synagogue where he preached it, "were filled with wrath, rose up, thrust him out of the city, and led him unto the brow of the hill (whereon their city was built) that they might cast him down headlong," Luke iv. 24-30.

(10) John, who was after Christ, saith, "The whole world lies in wickedness; that all the world wandered after the beast; and that power was given to the

the beast, over all kindreds, tongues and nations." Power to do what? Why, to cause all both great and small, rich and poor, bond and free, to receive his mark, and to be branded for him, John v. 10. Rev. xiii. 3. viii. 16.

(11) Should we come to observation and experience, the shew of the countenance of the bulk of men doth witness against them; "they declare their sin like Sodom, they hide it not," Isa. iii. 9. Where is the man that maketh the Almighty God his delight, and that designeth his glory in the world? Do not even almost all pursue this world, their lusts and pleasures? and so, consequently, say unto God, "Depart from us, for we desire not the knowledge of thy ways; or, What is the Almighty that we should serve him? It is in vain to serve God," &c.

So that without doubt it will appear a truth in the day of God, that but few of them that shall put in their claim to heaven will have it for their inheritance.

Before I pass this head, I will shew you to what the saved are compared in the scriptures.

(1) They are compared to an handful: "There shall be an handful of corn in the earth upon the top of the mountains," &c. Psal. xxvii. 16. this corn is nothing else but them that shall be saved, Matth. iii. 12. xiii. 30. But mark, "There shall be an handful." What is an handful, when compared with the whole heap? or what is an handful out of the rest of the world?

(2) As they are compared to an handful, so they are compared to a lily among the thorns, Song ii. 2. which is rare, and not so commonly seen: "As the lily among thorns, (saith Christ), so is my beloved among the daughters." By thorns, we understand the worst and best of men, even all that are destitute of the grace of God, "for the best of them is as a briar, and the most upright of them as a thorn-hedge," Micah vii. 4. 2 Sam. xxiii. 6. 2. I know that she may be called a lily amongst thorns also, because she meets with the pricks of persecution, Ezek. ii. 6. xxix. 24. 3. She may also be thus termed, to shew the disparity that is betwixt hypocrites and the church, Luke viii. 14. Heb. 8. But this is not all; the saved are compared to a lily among thorns, to shew you that they are but few in the world; to shew you that they are but few and rare; for as Christ compares her to a lily among thorns, so she compares him to an apple-tree among the trees of the wood, which is rare and scarce, not common.

(3) They that are saved, are called but one of many; for though there be threescore queens, and fourscore concubines, and virgins without number, yet my love, saith Christ, is but one, my undefiled is but one, Song vi. 8, 9. according to that of Jeremiah, "I will take you, one of a city," Jer. iii. That saying of Paul is much like this, "know you not, that they which run in a race, run all, but one receiveth the prize," 1 Cor. ix. 24. but one, that is, few of many, few of them that run; for he is not here comparing them that run with them that sit still, but with them that run, some run and lose, some run and win; they that run and win, are few in comparison of them that run and lose: "They that run in a race, run all, but one receives the prize; let there then be threescore queens, and fourscore concubines, and virgins without number, yet the saved are but few."

(4) They that are saved, are compared to the gleanings after the vintage is in: "Wo is me, (saith the church,) for I am as when they have gathered the summer-fruit, as the grape-gleanings after the vintage is in," Mich. vii. 1. The gleanings! What is the gleanings to the whole crop? and yet you here see, to the gleanings are the saved compared: It is the devil and sin that carry away the cart-loads, while Christ and his ministers come after a gleanings: But the gleanings of the grapes of Ephraim are better than the vintage of Abiezer, Judges viii. 2. Them that Christ and his ministers glean up and bind up in the bundle of life, are better than the loads that go the other way. You know it is often the cry of the poor in harvest, Poor gleanings, poor gleanings: And the ministers of the gospel they also cry, "Lord, who hath believed our report? And to whom is the arm of the Lord revealed?" Isa. liii. 1. When the prophet speaks of the saved under this

metaphor

metaphor of gleanings, how doth he amplify the matter? "Gleaning-grapes shall be left," says he, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the Lord," Isa. xvii. 6. Thus you see what gleanings are left in the vineyard, after the vintage is in; two or three here, four or five there. Alas! they that shall be saved when the devil and hell have had their due, they will be but as the gleanings, they will be but few; they that go to hell, go thither in clusters, but the saved go not so to heaven, Matth. xiii. 30. Micah vii. wherefore when the prophet speaketh of the saved, he saith, there is no cluster; but when he speaketh of the damned, he saith, they are gathered by clusters, Rev. xiv. 18, 19. O sinners! but few will be saved! O professors! but few will be saved!

(5) They that shall be saved, are compared to jewels: "And they shall be mine," saith the Lord, in the day that I make up my jewels," Malachi iii. 13. Jewels, you know, are rare things, things that are not found in every house: Jewels will lie in little room, being few and small, though lumber takes up much; in almost every house you may find brass, and iron, and lead; and in every place you may find hypocritical professors, but the saved are not these common things; they are God's peculiar treasure, Psal. xxxv. 4. Wherefore Paul distinguisheth betwixt the lumber and the treasure in the house: There is, saith he, in a great house, not only vessels of gold and silver, but also of wood, and of earth, and some to honour, and some to dishonour, 2 Tim. ii. 20. Here is a word for wooden and earthy professors; the jewels and treasure are vessels to honour, they of wood and earth are vessels of dishonour, that is, vessels for destruction, Rom. ix. 21.

(6) They that shall be saved, are compared to a remnant: "Except the Lord had left in us a very small remnant, we should have been as Sodom, and should have been like unto Gomorrah," Isa. i. 9. A remnant, a small remnant, a very small remnant! O! how doth the Holy Ghost word it! and all to shew you how few shall be saved. Every one knows what a remnant is, but this is a small remnant, a very small remnant. So again, "Sing with gladness for Jacob, and shout among the chief of the nations, publish ye, praise ye, and say, O Lord save thy people, the remnant of Israel," Jer. xxxi. 7. What shall I say? the saved are often in scripture called a remnant, Ezek. ix. 8, 14. Isa. x. 20—22. xi. 11, 16. Jer. xxiii. 3. Joel ii. 22. But what is a remnant to the whole piece? What is a remnant of people to the whole kingdom? or what is a remnant of wheat to the whole harvest?

(7) The saved are compared to the tythe or tenth part; wherefore when God sendeth the prophet to make the hearts of the people fat, their ears dull, and to shut their eyes, the prophet asketh, "How long?" to which God answereth, "Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed man far away, and there be a great forsaking in the midst of the land: But yet (as God saith in another place, "I will not make a full end,") in it shall be a tenth, so the holy seed shall be the substance thereof," Isa. vi. 10—13. But what is a tenth? What is one in ten? And yet so speaks the Holy Ghost, when he speaks of the holy seed, of those that were to be reserved from the judgement. And observe it, the fastening and blinding of the rest, it was to their everlasting destruction; and so both Christ and Paul expounds it often in the New Testament, Matth. xiii. 14, 15. Mark iv. 12. Luke viii. 10. John xii. 40. Acts xxviii. 26. Rom. xi. 8. So that those that are reserved from them that perish will be very few, one in ten: "A tenth shall return, so the holy seed shall be the substance thereof.

I shall not add more generals at this time: I pray God that the world be not offended at these. But without doubt, but few of them that shall put in their claim for heaven will have it for their inheritance: which will yet farther appear in the reading of that which follows.

Therefore I come more particularly to shew you, that but few will be saved; I say, but few of professors themselves will be saved; for that is the truth that the text doth more directly look at and defend. Give me therefore thy hand, good reader,

reader, and let us soberly walk through the rest of what shall be said; and let us compare as we go each particular with the holy scripture.

(1) It is said, "The daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city," Isa. xviii. The vineyard was the church of Israel, Isa. v. 1. the cottage in that vineyard was the daughter of Sion, or the truly gracious amongst, or in that church. A cottage; God had but a cottage there, but a little habitation in the church, a very few that were truly gracious amongst that great multitude that professed; and had it not been for these, for this cottage, the rest had been ruined as Sodom: "Except the Lord of Hosts had left in us, in the church, a very few, they had been as Sodom," ver. 9. Wherefore among the multitude of them that shall be damned, professors will make a considerable party.

(2) "For though thy people Israel be as the sand of the sea, a remnant shall return, a remnant shall be saved," Isa. x. 22. Rom. ix. 27. For though thy people Israel, whom thou broughtest out of Egypt, to whom thou hast given church-constitution, holy laws, holy ordinances, holy prophets, and holy covenants; thy people by separation from all people, and thy people by profession; though this thy people be as the sand of the sea, a remnant shall be saved; wherefore among the multitude of them that shall be damned, professors will make a considerable party.

(3) "Reprobate silver shall men call them, because the Lord hath rejected them," Jer. vi. 30. the people here under consideration are called in ver. 27. God's people, his people by profession: "I have set thee for a tower and a fortress among my people, that thou mayest know, and try their way." What follows? They are all grievous revolvers, walking with slanders, reprobate silver; the Lord hath rejected them. In chap. vii. ver. 29. they are called also the generation of his wrath: "For the Lord hath rejected and forsaken the generation of his wrath. This therefore I gather out of these holy scriptures; that with reference to profession and church-constitution a people may be called the people of God, but with reference to the event and final conclusion that God will make with some of them, they may be truly the generation of his wrath.

(4) In the 5th of Isaiah you read again of the vineyard of God, and that it was planted on a very fruitful hill, planted with the choicest vines, had a wall, a tower, a wine-press belonging to it, and all things that could put it into right order and good government, as a church; but this vineyard of the Lord of hosts brought forth wild grapes, fruits unbecoming her constitution and government, wherefore the Lord takes from her his hedge and wall, and lets her be trodden down. Read Christ's exposition upon it in Matth. ii. 23, &c. Look to it, professors, these are the words of the text, "For many, I say unto you, will seek to enter in, and shall not be able."

(5) "Son of man," said God to the prophet, "the house of Israel is to me become dross, all they are brass and tin, and iron and lead, in the midst of the furnace they are the dross of silver," Ezek. xxii. 18. God had silver there, some silver, but it was but little, the bulk of that people was but the dross of the church, though they were the members of it: But what doth he mean by the dross? why he looked upon them as no better, notwithstanding their church-membership, than the rabble of the world, that is, with respect to their latter-end; for to be called dross, it is to be put amongst the rest of the sinners of the world, in the judgement of God, though at present they abide in his house: Thou putteth away all the wicked of the earth like dross; therefore I love thy testimonies," Ps. cxix. 119.

God saith of his saved ones, "He hath chosen them in the furnace of affliction." The refiner, when he putteth the silver into his furnace, he puts lead in also among it; now this lead being ordered as he knows how, works up the dross from the silver, which dross, still as it riseth, he putteth by, or taketh away with an instrument: And thus deals God with his church; there is silver in his church, ay, and there is also dross; now the dross are the hypocrites and graceless ones

that are got into the church, and these will God discover, and afterwards put away as dross. So that it will without doubt prove a truth of God, that many of their professors that shall put in claim for heaven, will not have it for their inheritance.

(6) It is said of Christ, "His fan is in his hand, and he will thoroughly purge his floor, and will gather his wheat into his garner, but will burn up the chaff with unquenchable fire," Matth. iii. 12.

The floor is the church of God, ("O my threshing and the corn of my floor") said God by the prophet, Isa. xxi. 10. to his people.

The wheat are those good ones in his church that shall be undoubtedly saved; therefore he saith, "Gather my wheat into my garner."

The chaff groweth upon the same stalk and ear, and so is in the same visible body with the wheat, but there is not substance in it: wherefore in time they must be severed one from the other; the wheat must be gathered into the garner, which is heaven; and the chaff, or professors that want true grace, must be gathered into hell, that they may be burned up with unquenchable fire. Therefore let professors look to it.

(7) Christ Jesus casts away two of the three grounds that are said to receive the word, Luke viii. The stony ground received it with joy, and the thorny ground brought forth fruit almost to perfection. Indeed the highway ground was to shew us, that the carnal, whilst such, receive not the word at all; but here is the pinch, two of the three that received it, fell short of the kingdom of heaven; for but one of the three received it so as to bring forth fruit to perfection. Look to it professors.

(8) The parable of the unprofitable servant, the parable of the man without a wedding-garment, and the parable of the unfavoury salt, do each of them justify this for truth, Matth. xxv. 24; 29. xxii. 11—13. also v. 13. That of the unprofitable servant is to shew us the sloth and idleness of some professors; that of the man without a wedding-garment, is to shew us how some professors have the shame of their wickedness seen by God, even when they are among the children of the bridegroom: and that parable of the unfavoury salt is to shew, that as the salt that hath lost its flavour is fit for nothing, no, not for the dunghill, but to be trodden under foot of men; so some professors (yea, and great ones too, for this parable reached one of the Apostles) will in God's day be counted fit for nothing, but to be trodden down as the mire in the streets: Oh! the slothful, the naked, and unfavoury professors, how will they be rejected of God and his Christ in the judgement! Look to it, professors.

(9) The parable of the tares also giveth countenance to this truth: for though it be said, the field is the world, yet it is said, the tares were sown even in the church: "And while men slept, the enemy came and sowed tares among the wheat, and went his way," Matth. xiii. 24, 25.

Obj. But some may object, The tares might be sowed in the world among the wheat, though not in the churches.

Ans. But Christ, by expounding this parable, tells us, the tares were sown in his kingdom; the tares, that is, the children of the devil, ver. 30, 39. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world: "The son of man shall send forth his angels, and they shall gather out of his kingdom, all things that offend, and them that do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth," ver. 40—44. Look to it, professors.

(10) The parable of the ten virgins also suiteth our purpose: them ten are called the kingdom of heaven, Matth. xxv. 1. that is, the church of Christ, the visible rightly-constituted church of Christ; for they went all out of the world, had all lamps, and all went forth to meet the bridegroom; yet behold what an overthrow the one half of them met with at the gate of heaven; they were shut out, bid to depart, and Christ told them he did not know them, ver. 10, 11. Tremble, professors! Pray, professors!

(11) The parable of the net that was cast into the sea, Matth. xiii. 41, 42. that

also

also countenanceth this truth. The substance of that parable is to shew, that souls may be gathered by the gospel, there compared to a net, may be kept in that net, drawn to a shore, to the world's end, by that net, and yet may then prove bad fishes, and be cast away. The parable runs thus, "The kingdom of heaven, the gospel, is like unto a net which was cast into the sea, the world, and gathered of every kind, good and bad, which when it was full, they drew it to shore, to the end of the world, and sat down, in judgement, and gathered the good into vessels, and cast the bad away." Some bad fishes; nay, I doubt a great many, will be found in the net of the gospel, at the day of judgement. Watch and be sober, professors.

(12) "And many shall come from the east and from the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; and the children of the kingdom shall be cast out," Matth. viii. 12. The children of the kingdom, whose privileges were said to be these, to whom pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promise, Rom. ix. 4. I take liberty to harp the more upon the first church, because that that happened to them, happened as types and examples, intimating, there is ground to think, that things of as dreadful a nature are to happen among the churches of the Gentiles, 1 Cor. x. 11, 12. Neither indeed have the Gentile churches security from God that there shall not as dreadful things happen to them. And concerning this very thing, sufficient caution is given to us also, 1 Cor. vi. 9, 10. Gal. v. 19—21. Eph. v. 3—7. Phil. iii. 10, 11. 2 Thess. ii. 11, 12. 2 Tim. ii. 20, 21. Heb. vi. 4—9. and x. 26—28. 2 Pet. ii. and iii. 1 John v. 10. Rev. ii. 20—22.

(13) The parable of the true vine and its branches confirm what I have said, John xv. 1—6. By the vine there I understand Christ, Christ as head; by the branches, I understand his church. Some of these branches proved fruitless castaways, were in time cast out of the church, were gathered by men, and burned.

(14) Lastly, I will come to particular instances.

1. The twelve had a devil among them, John vi. 70. 2. Ananias and Sapphira were in the church of Jerusalem, Acts v. 3. Simon Magus was among them at Samaria, Acts viii. 4. Among the church of Corinth were them that had not the knowledge of God, 1 Cor. xv. 5. Paul tells the Galatians, false brethren crept in unawares; and so does the Apostle Jude, and yet they were as quicklighted to see as any now-a-days, Gal. ii. Jude iii. 4. 6. The church in Sardis had but a few names in her, to whom the kingdom of heaven belonged: "Thou hast a few names, even in Sardis, which have not defiled their garments, and they shall walk with me in white, for they are worthy." 7. As for the church of the Laodiceans, it is called "wretched, and miserable, and poor, and blind, and naked, Rev. iii. 17. So that put all things together, and I may boldly say, as I also have said already, that among the multitude of them that shall be damned, professors will make a considerable party; or, to speak in the words of the observation, When men have put in all the claim they can for heaven, but few will have it for their inheritance.

I will now shew you some reasons of the point, besides those five that I shewed you before.

But, first, I will shew you why the poor, carnal, ignorant world miss of heaven, and then why the knowing professors miss of it also.

1. The poor, carnal, ignorant world miss of heaven, even because they love their sins, and cannot part with them: "Men love darkness rather than light, because their deeds be evil," John iii. The poor ignorant world miss of heaven, because they are enemies in their minds to God, his word, and holiness: They must be all damned who take pleasure in unrighteousness, 2 Thess. ii. 10—12. The poor ignorant world miss of heaven, because they stop their ears against convictions, and refuse to come when God calls: "Because I have called, and ye refused, I have stretched out my hand, and no man regarded, but have set at naught all my counsels, and would none of my reproofs; I also will laugh at your

your calamities, and mock when your fear cometh as desolation, and your destruction like a whirlwind, when distress and anguish cometh upon you; then shall you call upon me, but I will not answer; they shall seek me early, but shall not find me," Prov. i. 24—29.

2. The poor ignorant world miss of heaven, because the God of this world hath blinded their eyes, that they can neither see the evil and damnable state they are in at present, nor the way to get out of it: neither do they see the beauty of Jesus Christ, nor how willing he is to save poor sinners, 2 Cor. iv. 2, 3.

3. The poor ignorant world miss of heaven, because they put off and defer coming to Christ, until the time of God's patience and grace is over. Some indeed are resolved never to come; but some again say, We will come hereafter, and so it comes to pass, that because God called, and they did not hear; so they shall cry, and I will not hear, saith the Lord, Zech. vii. 11—13.

4. The poor ignorant world miss of heaven, because they have false apprehensions of God's mercy. They say in their hearts, We shall have peace, though we walk in the imagination of our heart, to add drunkenness to thirst. But what saith the word? "The Lord will not spare him; but then the anger of the Lord, and his jealousy, shall smoke against that man, and all the curses that are written in this book shall be upon him, and God shall blot out his name from under heaven," Deut. xxix. 19—21.

5. The poor ignorant world miss of heaven, because they make light of the gospel that offereth mercy to them freely, and because they lean upon their own good meanings, and thinkings, and doings, Matth. xxii. 1—6. Rom. ix. 30, 31.

6. The poor carnal world miss of heaven, because by unbelief, which reigns in them, they are kept for ever from being clothed with Christ's righteousness, and from washing in his blood, without which there is neither remission of sin, nor justification. But to pass these till anon.

I come, in the next place, To shew you some reasons why the professor falls short of heaven.

First, In the general they rest in things below special grace; as in awakenings that are not special, in repentance that is not special, &c. and a little to run a parallel betwixt the one and the other, that, if God will, you may see and escape.

1. Have they that shall be saved, awakenings about their state by nature? So have they that shall be damned. They that never go to heaven may see much of sin, and of the wrath of God due thereto. This had Cain and Judas, and yet they came short of the kingdom, Gen. iv. Matth. xxvii. 4. The saved have convictions, in order to their eternal life; but the others convictions are not so. The convictions of the one doth drive them sincerely to Christ; the convictions of the other doth drive them to the law, and the law to desperation at last.

2. There is a repentance that will not save, a repentance to be repented of; and a repentance to salvation, not to be repented of, 2 Cor. vii. 10. Yet so great a similitude and likeness there is betwixt the one and the other, that most times the wrong is taken for the right, and through this mistake professors perish.

As, (1) In saving repentance there will be an acknowledgement of sin; and one that hath the other repentance, may acknowledge his sins also, Matth. xxvii.

4. (2) In saving repentance there is a crying out under sin, but one that hath the other repentance may cry out under sin also, Gen. iv. 13. (3) In saving repentance there will be humiliation for sin, and one that hath the other repentance may humble himself also, 1 Kings xxi. 29. (4) Saving repentance is attended with self-loathing; but he that hath the other repentance may have loathing of sin too, 2 Pet. ii. 22. a loathing of sin, because it is sin, that he cannot have; but a loathing of sin, because it is offensive to him, that he may have. The dog doth not loath that which troubleth his stomach, because it is there, but because it troubleth him; when it has done troubling of him, he can turn to it again, and lick it up as before it troubled him. (5) Saving repentance is attended with prayers and tears; but he that hath none but the other repentance, may have prayers

prayers and tears also, Gen. xxvii. 34, 35. Heb. xii. 14--16. (6) In saving repentance, there is fear and reverence of the word and ministers that bring it; but this may be also where there is none but the repentance that is not saving; for Herod feared John, knowing that he was a just man, and holy, and observed him; when he heard him, he did many things, and heard him gladly, Mark vi. 20. (7) Saving repentance makes a man's heart very tender of doing any thing against the word of God. But Balaam could say, "if Balaak would give me his house full of silver and gold, I cannot go beyond the word of the Lord," Numb. xxiv. 13.

Behold then how far a man may go in repentance, and yet be short of that which is called, "Repentance unto salvation, not to be repented of." 1. He may be awakened; 2. He may acknowledge his sin; 3. He may cry out under the burden of sin; 4. He may have humility for it; 5. He may loath it; 6. May have prayers and tears against it; 7. May delight to do many things of God; 8. May be afraid of sinning against him; and after all this may perish for want of saving repentance.

Secondly, Have they that shall be saved faith? Why, they that shall not be saved may have faith also; yea, a faith in many things so like the faith that saveth, that they can hardly be distinguished, (though they differ both in root and branch). To come to particulars.

1. Saving faith hath Christ for its object, and so may the faith have that is not saving. Those very Jews, of whom it is said they believed on Christ, Christ tells them, and that after their believing, "ye are of your father the devil, and the lusts of your father ye will do," John viii. 30--44. 2. Saving faith is wrought by the word of God, and so may the faith be that is not saving, Luke viii. 13. 3. Saving faith looks for justification without works, and so may a faith do that is not saving, James ii. 18. 4. Saving faith will sanctify and purify the heart; and the faith that is not saving, may work a man off from the pollutions of the world, as it did Judas, Demas, and others. See 2 Pet. ii. 5. Saving faith will give a man tastes of the world to come, and also joy by them tastes, and so will the faith do that is not saving, Heb. vi. 4, 5. Luke viii. 13. 6. Saving faith will help a man, if called thereto, to give his body to be burned for his religion, and so will the faith do that is not saving, 1 Cor. xiii. 1--5. 7. Saving faith will help a man to look for an inheritance in the world to come, and that may the faith do that is not saving: "All those virgins took their lamps, and went forth to meet the bridegroom," Matth. xxv. 1. 8. Saving faith will not only make a man look for, but prepare to meet the bridegroom, and so may the faith do that is not saving: "Then all these virgins arose and trimmed their lamps," Matth. xxv. 7. 9. Saving faith will make a man look for an interest in the kingdom of heaven with confidence, and the faith that is not saving will even demand entrance of the Lord: "Lord, Lord, open unto us," Matth. xxv. 11. 10. Saving faith will have good works follow it into heaven, and the faith that is not saving may have great works follow it, as far as to heaven-gates: "Lord, have we not prophesied in thy name and in thy name cast out devils, and in thy name done wonderful works?" Matth. vii. 22.

Now then, if the faith that is not saving, may have Christ for its object, be wrought by the word, look for justification without works, work men off from the pollutions of the world, and give men tastes of, and joy in the things of another world: I say again, if it will help a man to burn for his judgement, and to look for an inheritance in another world; yet if it will help a man to prepare for it, claim interest in it; and if it can carry great works, many great and glorious works as far as heaven-gates, then no marvel if abundance of people take this faith for the saving faith, and so fall short of heaven thereby. Alas, friends! There are but few that can produce such for repentance; and such faith, as yet you see, I have proved even reprobates have had in several ages of the church. But,

Thirdly, They that go to heaven are a praying people; but a man may pray that shall not be saved. Pray; he may pray, pray daily; yea, he may ask of God

God the ordinances of justice, and may take delight in approaching to God; nay, further, such souls may, as it were, cover the altar of the Lord with tears, with weeping and crying out, *Is.* xxviii. 2. *Mal.* xii. 13.

Fourthly, Do God's people keep holy fasts? they that are not his people may keep fasts also, may keep fasts often, even twice a-week: "The Pharisee stood, and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican: I fast twice a week, I give tithes of all that I possess," *Luke* xvi. 11, 12. I might enlarge upon things, but I intend but a little book. I do not question but many Balaamites will appear before the judgement-seat to condemnation: men that have had visions of God, and that knew the knowledge of the Most High; men that have had the Spirit of God come upon them, and that have by that been made other men; yet these shall go to the generations of their fathers, they shall never see light, *Num.* xxiv. 2, 4, 16. *1 Sam.* x. 6, 10. *Psal.* xlix. 19.

I read of some men, whose excellency in religion mounts up to the heavens, and their heads reaches unto the clouds, who yet shall perish for ever like their own dung; and he that in this world hath seen them, shall say at the judgement, Where are they? *Job* xx. 5, 6, 7. There will be many a one that were gallant professors in this world be wanting among the saved in the day of Christ's coming; yea, many whose damnation was never dreamed of. Which of the twelve ever thought that Judas would have proved a devil? nay, when Christ suggested that one among them was naught, they each were more afraid of themselves than of him, *Matth.* xxvi. 21, 22, 23. Who questioned the salvation of the foolish virgins? the wise ones did not; they gave them the privilege of communion with themselves, *Matth.* xxv. The discerning of the heart, and the infallible proof of the truth of saving grace, is reserved to the judgement of Jesus Christ at his coming; the church and best of saints, sometimes hit, and sometimes miss in their judgements about this matter: and the cause of our missing in our judgement, is, 1. Partly, because we cannot infallibly, at all times, distinguish grace that saveth, from that which doth but appear to do so. 2. Partly also because some men have the art to give right names to wrong things. 3. And partly because we being commanded to receive him that is weak, are afraid to exclude the least Christian, by which means hypocrites creep into the churches; but what saith the scripture? "I the Lord search the heart, I try the reins." And again, "All the churches shall know that I am he that searches the reins and hearts, and I will give to every one of you according to your works," *Jer.* xi. 20. xvii. 10. *Rev.* ii. 23. To this searcher of hearts is the time of infallible discerning reserved, and then you shall see how far grace that is not saving hath gone; and also how few will be saved indeed. The Lord awaken poor sinners by these warnings and cautions.

I come now to make some brief use and application of the whole; and my first word shall be to the open profane. Poor sinner, thou readest here, that but a few will be saved, that many that expect heaven, will go without heaven. What sayst thou to this, poor sinner? let me say it over again. There are but few to be saved, but very few; let me add, but few professors; but few eminent professors. What sayst thou now, sinner? If judgement begins at the house of God, what will the end of them be that obey not the gospel of God? This is Peter's question: Canst thou answer it, sinner? yea, I say again, if judgement must begin at them, will it not make thee think what shall become of me? And I add, when thou shalt see the stars of heaven to tumble down to hell, canst thou think that such a much-heap of sin as thou art, shall be lifted up to heaven? Peter asks thee another question, to wit, "If the righteous scarcely be saved, where shall the ungodly and sinners appear?" *1 Pet.* iv. 18. Canst thou answer this question, sinner? Stand among the righteous thou mayst not; "The ungodly shall not stand in the judgement, nor sinners in the congregation of the righteous," *Psal.* i. 5. Stand among the wicked thou then wilt not dare to do; where wilt thou appear, sinner? to stand among the hypocrites will avail thee nothing: "The hypocrite shall not come before him," that is, with acceptance, "but shall

shall perish," Job xiii. 16. Because it concerns thee much, let me over with it again. When thou shalt see less sinners than thou art, bound up by angels in bundles, to burn them, where wilt thou appear, sinner? Thou mayst wish thyself another man, but that will not help thee, sinner. Thou mayst wish, Would I had been converted in time; but that will not help thee neither. And if, like the wife of Jereboam, thou should feign thyself to be another woman, the Prophet, the Lord Jesus, would soon find thee out? What wilt thou do, poor sinner? heavy tidings, heavy tidings, will attend thee, except thou repent, poor sinner! 1 Kings xiv. 2, 5, 6. Luke xiii. 3, 5. O the dreadful state of a poor sinner, of an open profane sinner! Every body that hath but common sense, knows that this man is in the broad way to death, yet he laughs at his own damnation.

Shall I come to particulars with thee?

1. Poor unclean sinner, the harlot's house is the way to hell, going down to the chambers of death, Prov. ii. 18. v. 5. vii. 27.

2. Poor swearing and thievish sinner, God hath prepared the curse, that every one that stealeth shall be cut off, as on this side, according to it; and every one that sweareth, shall be cut off on that side, according to it, Zech. v. 3.

3. Poor drunken sinner, what shall I say to thee? "Woe to the drunkards of Ephraim, woe to them that are mighty to drink wine, and men of strong drink; they shall not inherit the kingdom of heaven," Isa. xxviii. v. 11, 12. 1 Cor. vi. 9, 10.

4. Poor covetous worldly man, God's word says, "That the covetous the Lord abhorreth; that the covetous man is an idolater; and that the covetous shall not inherit the kingdom of God, Psal. x. 3. Eph. v. 5. John ii. 15. 1 Cor. vi. 9, 10.

5. And thou liar, what wilt thou do? "All lyars shall have their part in the lake that burneth with fire and brimstone," Rev. xxi. 8, 27.

I shall not enlarge, poor sinner, let no man deceive thee; for because of these things cometh the wrath of God upon the children of disobedience, Ephes. v. 6. I will therefore give thee a short call, and so leave thee.

Sinner, awake; yea, I say unto thee, awake: Sin lieth at thy door, and God's ax lieth at thy root, and hell-fire is right underneath thee: I say again, awake: "Every tree therefore that bringeth not forth good fruit, is hewn down, and cast into the fire," Gen. iv. 7. Matth. iii. 10.

Poor sinner, awake; Eternity is coming, and his Son, they are both coming to judge the world; awake, art yet asleep, poor sinner? let me set the trumpet to thine ear once again. The heavens will be shortly on a burning flame; the earth, and the works thereof, shall be burned up, and then wicked men shall go into perdition; dost thou hear this, sinner, 2 Pet. iii. Hark again, the sweet morsels of sins will then be fled and gone, and the bitter burning fruits of them only left. What sayst thou now sinner? canst thou drink hell-fire? will the wrath of God be a pleasant dish to thy taste? This must be thine every day's meat and drink in hell, sinner.

I will yet propound to thee God's ponderous question, and then for this time leave thee: "Can thine heart endure, or can thine hands be strong in the day that I shall deal with thee, saith the Lord?" Ezek. xxii. 14. What sayst thou? wilt thou answer this question now? or wilt thou take time to do it? or wilt thou be desperate, and venture all? and let me put this text in thine ear to keep it open; and so the Lord have mercy upon thee: "Upon the wicked shall the Lord rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup." Psal. xi. 6. Repent, sinners.

Secondly, My second word is to them that are upon the potter's wheel; concerning whom, we know not, as yet, whether their convictions and awakenings will end in conversion, or no; several things I shall say to you, both to further your convictions, and to caution you from staying any where below, or short of saving grace.

1. Remember that but few shall be saved; and if God should count thee worthy

to be one of that few, what a mercy would that be? 2. Be thankful therefore for convictions; conversion begins at conviction, though all conviction doth not end in conversion. It is a great mercy to be convinced that we are sinners, and that we need a Saviour; count it therefore a mercy, and that thy convictions may end in conversion: Do thou,

1. Take heed of stifling of them: It is the way of poor sinners to look upon convictions, as things that are hurtful; and therefore they use to shun the awakening ministry, and to check a convincing conscience. Such poor sinners are much like to the wanton boy that stands at the maid's elbow, to blow out her candle as fast as she lights it at the fire. Convinced sinner, God lighteth thy candle, and thou puttest it out; God lights it again, and thou puts it out, ("yea, how oft is the candle of the wicked put out?" Job xxi. 17.) At last God resolveth he will light thy candle no more; and then, like the Egyptians, you dwell all your days in darkness, and never see light more, but by the light of hell-fire; wherefore give glory to God, and if he awakens thy conscience, quench not thy convictions; "do it (saith the prophet) before he cause darkness, and before your feet stumble upon the dark mountains, and he turn your convictions into the shadow of death, and make them gross darkness," Jer. xiii. 16.

1. Be willing to see the worst of thy condition; it is better to see it here than in hell; for thou must see thy misery here or there. 2. Beware of little sins, they will make way for great ones, and they again will make way for bigger, upon which God's wrath will follow; and then may thy latter end be worse than thy beginning, 2 Pet. ii. 20. 3. Take heed of bad company, and evil communication, for that will corrupt good manners. God saith, evil company will turn thee away from following him, and will tempt thee to serve other gods, devils; "So the anger of the Lord will be kindled against thee, and destroy thee suddenly," Duet. vii. 4. 4. Beware of such a thought as bids thee delay repentance; for that is damnable, Prov. i. 24. Zech. vii. 12, 13. 5. Beware of taking example by some poor carnal professor, whose religion lies in the tip of his tongue. Beware, I say, of the man whose head swims with notions, but his life is among the unclean, Job xxxvi. 14. "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed," Prov. xiii. 20. 6. Give thyself much to the word, and prayer, and good conference. 7. Labour to see the sin that cleaveth to the best of thy performances, and know that all is nothing if thou beest not found in Jesus Christ. 8. Keep in remembrance, that God's eye is upon thy heart, and upon all thy ways: "Can any hide himself in secret places, that I should not see him, saith the Lord? do not I fill heaven and earth, saith the Lord?" Jer. xxxiii. 24. 9. Be often meditating upon death and judgement, Ecclef. xi. 9. xii. 14. 10. Be often thinking what a dreadful end sinners that have neglected Christ, will make at that day of death and judgement, Heb. x. 31. 11. Put thyself often, in thy thoughts, before Christ's judgement-seat, in thy sins, and consider with thyself, Were I now before my judge, how should I look, how should I shake and tremble? 12. Be often thinking of them that are now in hell past all mercy: I say, be often thinking of them, thus;

1. They were once in the world, as I now am. 2. They once took delight in sin, as I have done. 3. They once neglected repentance, as Satan would have me do. 4. But now they are gone, now they are in hell, now the pit hath shut her mouth upon them.

Thou mayest also double thy thoughts of the damned, thus:

1. If these poor creatures were in the world again, would they sin as they did before? would they neglect salvation as they did before? 2. If they had sermons, as I have; if they had the Bible, as I have; if they had good company, as I have; yea, if they had a day of grace, as I have; would they neglect it as they did before? Sinner, couldst thou soberly think of these things, they might help (God blessing them) to awaken thee, and to keep thee awake to repentance, to the repentance that is to salvation, never to be repented of.

Obj. But you have said, few shall be saved; and some that go a great way, yet

yet are not saved: At this therefore I am even discouraged, and awakened; I think I had as good go no further; I am indeed under conviction, but I may perish, and if I go on in my sins I can but perish; and it is ten, twenty, an hundred to one, if I be saved, should I be never so earnest for heaven.

Ans. That few will be saved must needs be a truth, for Christ hath said it; that many go far, and come short of heaven, is as true being testified by the same hand: But what then? Why, then had I as good never seek. Who told thee so? Must no body seek because few are saved? This is just contrary to the text, that bids us therefore strive, strive to enter in, because the gate is strait, and because many will seek to enter in, and shall not be able. But why go back again, seeing that is the next way to hell? Never go over hedge and ditch to hell. If I must needs go thither, I will go the farthest way about. But who can tell, though there should not be saved so many as there shall, but thou mayest be one of that few. They that miss of life perish, because they will not let go their sins, or because they take up in profession short of the saving faith of the gospel. They perish, I say, because they are content with such things as will not not prove graces of a saving nature, when they come to be tried in the fire, otherwise the promise is free, and full, and everlasting: "Him that cometh to me, (says Christ,) I will in no wise cast thee out; for God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life," John vi. 37. Wherefore let not this thought, Few shall be saved, weaken thy heart, but let it cause thee to mend thy pace, to mend thy cries, to look well to thy grounds for heaven; let it make thee fly faster from sin to Christ; let it keep thee awake, and out of carnal security, and thou mayest be saved.

Thirdly, My third word is to professors. Sirs, give me leave to set my trumpet to your ears again a little; when every man hath put in all the claim they can for heaven, but few will have it for their inheritance, I mean but few professors, for so the text intendeth, and so I have also proved: "For many, I say unto you, will seek to enter in, and shall not be able."

Let me therefore a little expostulate the matter with you, O ye thousands of professors.

1. I begin with you whose religion lieth only in your tongues, I mean you who are little or nothing known from the rest of the rabble of the world, only you can talk better than they. Hear me a word or two: "If I speak with the tongue of men and angels, and have not charity, (that is, love to God, and Christ, and saints, and holiness,) I am nothing," no child of God, and so have nothing to do with heaven, 1 Cor. xiii. A prating tongue will not unlock the gates of heaven, nor blind the eyes of thy judges, look to it: "The wise in heart will receive commandments; but a prating fool shall fall," Prov. x. 8.

2. Covetous professors, thou that makest a gain of religion, that usest thy profession to bring grist to thy mill, look to it also: Gain is not godliness. Judas's religion lay much in the bag, but his soul is now burning in hell. All covetousness is idolatry; but what is that, or what will you call it, when men are religious for filthy lucre sake, Ezek. xxxiii. 31,

3. Wanton professors, I have a word for you, I mean you that can tell how to misplead scripture, to maintain your pride, your banqueting, and abominable idolatry. Read what Peter says, You are the snare and damnation of others; "you allure through the lust of the flesh, through much wantonness, those that were clean escaped from them who live in error," 2 Pet. ii. 18. Besides, the Holy Ghost hath a great deal against you, for your feasting, and eating without fear, not for health, but gluttony, Jude 12. Farther, Peter says, "that you that count it pleasure to riot in the day time, are spots and blemishes, sporting yourselves with your own deceivings," 2 Pet. ii. 14. And let me ask, did God give his word to justify your wickedness? or doth grace teach you to plead for the flesh, or the making provision for the lusts thereof? Of these also are they that feed their bodies to strengthen their lusts, under pretence of strengthening frail nature. But pray remember the text, "Many, I say unto you, will seek to enter in, and shall not be able."

4. I come next to the Opinionist, I mean, to him whose religion lieth in some Circumstantial of religion; with this sort this kingdom swarms at this day. These think all out of the way that are not of their mode, when themselves may be out of the way in the midst of their zeal for their opinions. Pray do you also observe the text, "Many, I say unto you, seek to enter in, and shall not be able."

5. Neither is the Formalist exempted from this number. He is a man that hath lost all but the shell of religion: he is not indeed for his form: and no marvel for that is his all to contend for: but his form being without the power and spirit of godliness, it will leave him in his sins; nay, he standeth now in them, in the sight of God, 2 Tim. iii. 5. and is one of the many that "will seek to enter in, and shall not be able."

6. The Legalist comes next, even him that hath no life but what he makes out of his duties. This man hath chosen to stand and fall by Moses, who is the condemnor of the world: "There is one that accuseth you, even Moses, in whom ye trust," John v. 45.

7. There is, in the next place, the Libertine, he that pretendeth to be against forms and duties, as things that gender to bondage, neglecting the order of God. This man pretends to pray always, but under that pretence prays not all; he pretends to keep every day a Sabbath, but this pretence serves him only to cast off all set times for the worship of God. This is also one of the many that "will seek to enter in, and shall not be able," Tit. i. 16.

8. There is the temporising Latitudinarian; he is a man that hath no God but his belly, nor any religion but that by which his belly is worshipped. His religion is always like the times, turning this way and that way, like the cock on the steeple; neither hath he any conscience but a benumbed and seared one, and is next door to a downright Atheist; and also is one of the many that "will seek to enter in, and shall not be able."

9. There is also the wilfully ignorant professor, or him that is afraid to know more, for fear of the cross. He is for picking and chafing of truth, and loveth not to hazard his all for that worthy name by which he would be called. When he is at any time overset by arguments, or awakenings of conscience, he uses to heal all by, I was not brought up in this faith: as if it were unlawful for Christians to know more than hath been taught them at first conversion. There are many scriptures that lie against this man, as the mouths of great guns, and he is one of the many that "will seek to enter in, and shall not be able."

10. We will add to all these, the professor that would prove himself a Christian, by comparing himself with others, instead of comparing himself with the word of God. This man comforts himself, because he is as holy as such and such; he also knows as much as that old professor, and then concludes he shall go to heaven: As if he certainly knew, that those with whom he compareth himself would be undoubtedly saved, but how if he should be mistaken, nay, may they not both fall short; but to be sure he is in the wrong that hath made the comparison, 2 Cor. x. 12. and a wrong foundation will not stand in the day of judgement. This man therefore is one of the many that "will seek to enter in, and shall not be able."

11. There is yet another professor; and he is for God and for Baal too; he can be any thing for any company; he can throw stones with both hands; his religion alters as fast as his company; he is a frog of Egypt, and can live in the water and out of the water; he can live in religious company, and again as well out. Nothing that is disorderly comes amiss to him; he will hold with the hare, and run with the hound; he carries fire in one hand, and water in the other; he is a very any thing but what he should be: This is also one of the many that "will seek to enter in, and shall not be able."

12. There is also that free-willer, who denieth to the Holy Ghost the sole work in conversion; and that Socinian, who denieth to Christ that he hath made to God satisfaction for sin; and that Quaker, who takes from Christ the two natures in

in his person, and I might add as many more; touching whose damnation (they dying as they are) the scripture is plain: These "will seek to enter in, and shall not be able."

But, fourthly, If it be so, what a strange disappointment will many professors meet with at the day of judgement. I speak not now to the open profane; every body, as I have said, that hath but common understanding between good and evil, knows that they are in the broad way to hell and damnation, and they must needs come thither, nothing can hinder it; but repentance unto salvation, except God should prove a liar to save them, and it is hard venturing of that.

Neither is it amiss, if we take notice of the examples that are briefly mentioned in the scriptures concerning professors that have miscarried.

1. Judas perished from among the apostles, Acts i. 2. Demas, as I think, perished from among the evangelists, 2 Tim. iv. 9. 3. Diotrophes from among the ministers, or them in office in the church, John x. 4. And as for Christian professors, they have fell by heaps, and almost by whole churches, 2 Tim. i. 15. Rev. iii. 4, 15—17. 5. Let us add to these, that the things mentioned in the scriptures about these matters, are but brief hints and items of what is afterwards to happen; as the Apostle said, "Some mens sins are open before-hand, going before to judgement; and some men they follow after," 1 Tim. v. 24. So that, fellow-professors, let us fear, lest a promise being left us of entering into this rest, any of us should seem to come short of it. O! to come short! nothing kills it, nothing will burn like it. I intend not discouragements, but awakenings; the churches have need of awakening, and so have all professors: Do not despise me, therefore, but hear me over again: What a strange disappointment will many professors meet with at the day of God Almighty? a disappointment, I say, and that as to several things:

1. They will look to escape hell, and yet fall just into the mouth of hell: What a disappointment will here be? 2. They will look for heaven; but the gate of heaven will be shut against them: What a disappointment is here? 3. They will expect that Christ should have compassion for them; but will find that he hath shut up all bowels of compassion from them: What a disappointment is here?

Again, fifthly, As this disappointment will be fearful, so certainly it will be very full of amazement.

1. Will it not amaze them to be unexpectedly excluded from life and salvation. 2. Will it not be amazing to them to see their own madness and folly, while they consider how they have dallied with their own souls, and took lightly for granted, that they had that grace that would save them, but hath left them in a damnable state. 3. Will they not also be amazed one at another, while they remember how in their lifetime they counted themselves fellow-heirs of life. To allude to that of the prophet, "They shall be amazed one of another, their faces shall be as flames," Is. xiii. 8. 4. Will it not be amazing to some of the damned themselves, to see some come to hell that then they shall see come thither? to see preachers of the word, professors of the word, practisers in the word, to come thither. What wondering was there among them at the fall of the King of Babylon, since he thought to have swallowed up all, because he was run down by the Medes and Persians! "How art thou fallen from heaven, Lucifer, son of the morning! How art thou cut down to the ground that didst weaken the nations!" If such a thing as this will with amazement surprise the damned, what an amazement will it be to them to see such a one as he, whose head reached to the clouds, to see him come down to the pit, and perish for ever like his own dung? "Hell from beneath is moved for thee, to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth," Is. xiv. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man? Is this he that professed, and disputed, and forsook us; but now he is come to us again? Is this he that departed from us, but now is he fallen with us into the same eternal damnation with us?

Sixthly, Yet again, one word more, if I may awaken professors. 1. Consider, though the poor carnal world shall certainly perish, yet they will want these things to aggravate their sorrow, which thou wilt meet with in every thought that thou wilt have of the condition thou wast in, when thou wast in the world.

1. They will not have a profession, to bite them when they come thither. 2. They will not have a taste of a lost heaven, to bite them when they come thither. 3. They will not have the thoughts of, I was almost at heaven, to bite them when they come thither. 4. They will not have the thoughts of, how they cheated saints, ministers, churches, to bite them when they come thither. 5. They will not have the dying thoughts of false faith, false hope, false repentance, and false holiness, to bite them when they come thither. I was at the gates of heaven, I looked into heaven, I thought I should have entered into heaven; O how will these things sting! They will, if I may call them so, be the sting of the sting of death in hell fire.

Seventhly, Give me leave now in a word to give you a little advice.

1. Dost thou love thine own soul? then pray to Jesus Christ for an awakened heart, for an heart so awakened with all the things of another world, that thou mayst be allured to Jesus Christ. 2. When thou comest there, beg again for more awakenings about sin, hell, grace, and about the righteousness of Christ. 3. Cry also for a spirit of discerning, that thou mayst know that which is saving grace indeed. 4. Above all studies, apply thyself to the study of those things that shew thee the evil of sin, the shortness of man's life, and which is the way to be saved. 5. Keep company with the most godly among professors. 6. When thou hearest what the nature of true grace is, defer not to ask thine own heart, if this grace be there? And here take heed,

1. That the preacher himself be sound, and of good life. 2. That thou takest not seeming graces for real ones, nor seeming fruits for real fruits. 3. Take heed that a sin in thy life goes not unrepented of; for that will make a flaw in thine evidence, a wound in thy conscience, and a breach in thy peace; and a hundred to one, if at last it doth not drive all the grace in thee into so dark a corner of thy heart, that thou shalt not be able, for a time, by all the torches that are burning in the gospel, to find it out to thine own comfort and consolation.

Some GOSPEL TRUTHS opened, according to the Scriptures:

Or, The Divine and Human Nature of CHRIST JESUS, his coming into the World, his Righteousness, Death, Resurrection, Ascension, Intercession, and second Coming to Judgement, plainly demonstrated and proved.

And also, Answers to several questions, with profitable directions to stand fast in the doctrine of Jesus the Son of Mary, against those blustering storms of the devil's temptations, which do at this day, like so many scorpions, break loose from the bottomless pit, to bite and torment those that have not tasted the virtue of Jesus, by the revelation of the Spirit of God.

Jesus saith, I am the way, the truth, and the life: no man cometh to the Father, but by me, John xiv. 6.

Neither is there salvation in any other, Acts iv. 12.

The Author to the Reader.

SEEING the Lord hath been pleased to put it into my heart, to write a few things to thee, reader, touching those things which are most surely believed by all those that are or shall be saved, Luke i. 1. Acts xiii. 38. I think it meet also

also to stir up thy heart by way of remembrance, touching those things that are the hindrances of thy believing the things that are necessary to the welfare of thine immortal soul. And indeed this is the only thing necessary; it is better to lose all that ever thou hast, than to have thy soul and body for ever cast into hell: And therefore, I beseech thee, to consider with me a few things touching the stratagems, or subtle temptations of the devil, whereby he lieth in wait, if by any means he may, to make thee fall short of eternal life, 1 Pet. v. 8.

And, first of all, he doth endeavour by all means to keep thee in love with thy sins and pleasures, knowing that he is sure of thee, if he can but bewitch thee to live and die in them, 1 Cor. vi. 9, 10. 2 Thess. ii. 12. Yea, he knows that he is as sure of thee, as if he had thee in hell already, John iii. 19. And that he might accomplish his design on thee in this particular, he laboureth by all means possible to keep thy conscience asleep in security and self-conceit, keeping thee from all things that might be a means to awaken and rouse up thine heart: As, first, he will endeavour to keep thee from hearing of the word, by suggesting unto thee this and the other worldly business which must be performed; so that thou wilt not want excuse to keep thee from the ordinances of Christ, in hearing, reading, meditation, &c. or else, seeks to disturb, and distract thy mind when thou art conversant in these things, that thou canst not attend to them diligently, and so they become unprofitable; or else if thou art a little more stirred, he labours to rock thee asleep again, by casting thee upon, and keeping thee in evil company, as among rioters, drunkards, jesters, and other of his instruments, which he employeth on purpose to keep thee secure, and so ruin thy soul and body for ever and ever.

If not thus, then peradventure he will seek to persuade thee it is but a melancholy fit, and will put thee upon the works of thy calling, or thy pleasures, or physic; or some other trick he will invent, such as best agreeth with thy nature: And this thy heart is again deaded, and thou art kept in carnal security, that thou mightest perish for ever. But if, notwithstanding these, and many cunning sleights more which might be named, he cannot so blind and benumb thy conscience, but that it doth see and feel sin to be a burden, intolerable and exceeding sinful; then, in the second place, his design is to drive thee to despair, by persuading thee that thy sins are too big to be pardoned: he will seek by all means possible to aggravate them by all the circumstances of time, place, person, manner, nature, and continuance of thy sins: he will object in thy soul, thou hast outfinned grace, by rejecting so many exhortations, and admonitions, so many reproofs, so many tenders of grace. Hadst thou closed in with them, it had been well with thee, but now thou hast stood it out so long, that there is no hope for thee: Thou mightest have come sooner, if thou didst look to be saved; but now is it too late. And withal, that he might carry on his design upon thee to purpose, he will be sure to present to thy conscience the most sad sentences of the scripture; yea, and set them home with such cunning arguments, that if it be possible, he will make thee despair, and make away thyself, as did Judas.

But if he be prevented in this his intended purpose; the next thing he doth beset thee with, is to make thee rest upon thy own righteousness, telling thee, that if thou wilt needs be saved, thou must earn heaven with thy finger-ends; and it may be, he represents to thy soul such a scripture, "if thou do well, shalt thou not be accepted?" And thou having (but in the strength of nature) kept thyself from thy former grosser pollutions, and it may be from some more secret sins, art ready to conclude, now thou dost well; now God accepts thee; now he will pardon, yea, hath pardoned thee; now thy condition is good, and so goest on till thou meetest with a searching word, and ministry, which tells thee, and discovers plainly unto thee, that thou dost all this while deceive thyself, by a vain hope and confidence; for though thou seek after the law of righteousness, thou hast not yet attained to the law of righteousness, nor yet canst, because thou seekest it not by faith, but, as it were, by the works of the law, Rom. ix. 31, 32. Here again thou art left in the mire; and now peradventure thou seeest, that thou art not profited

profited by the works of the law, nor thy own righteousness: And this makes thee stir a little; but in process of time, (through the subtil sleights of the devil, and the wickedness of thine own heart), thou forgettest thy trouble of conscience, and slippest into a notion of the gospel, and the grace thereof, and now thou thinkest thyself cock sure: Now thou art able to say, he that lives and dies in his sins, shall be damned for them: He that trusts in his own righteousness, shall not be saved: Now thou canst cry, grace, grace, it is freely by grace, it is through the death of the man Christ Jesus, that sinners do attain unto eternal life, Heb. ix. 14. This, I say, thou hast in the notion, and hast not the power of the same in thine heart, and so it may be thine head is full of the knowledge of the scriptures, though thine heart be empty of sanctifying grace. And thus thou dost rejoice for a time. Yet because thou hast not the root of the matter within thee, in time of temptation thouallest away, Luke viii. 13.

Now being in this condition, and thinking thyself to be wondrous well, because of that notion of the truth, and that notion thou hast in the things of God; I say, being in this state, thou art liable to these dangers.

1. Thou art like to perish if thou die with this notion in thine head, except God out of his rich grace do work a saving work of grace and knowledge in thy heart; for know this, thou mayst understand glorious mysteries, and yet be a cast-away, 1 Cor. xiii. 1—3. Or else,

2. Thou art liable to the next damnable heresy that the devil sendeth into the world; see and consider, Luke viii. 13. 2 Tim. ii. 18. I say thou dost lie liable to be carried away with it, and to be captivated by it; so that at last, through the delusions of the devil, thou mayst have thy conscience seared as with an hot iron, so hard, that neither law, nor gospel, can make any entrance thereinto, to the doing of thee the least good. And indeed, who are the men that at this day are so deluded by the Quakers, and other pernicious doctrines, but those who thought it enough to be partakers of the gospel, and grace of God, without seeking and giving all diligence to make it sure unto themselves? "And for this cause God hath sent them strong delusions, that they should believe a lye: That they all might be damned, who believed not the truth, but had pleasure in unrighteousness," as it is written, 2 Thess. ii. 11, 12. And indeed if you mark, you shall see, that they be such kind of people, who at this day are so carried away with the Quakers delusions; namely, a company of loose ranters, and light notionists, with here and there a legalist, which were shaking in their principles from time to time, sometimes on this religion, sometimes on that. And thus these unstable souls are deluded and beguiled at last, 2 Pet. ii. 14. So that these who before (as one would have thought) had something of God in them, are now turned such enemies to the glorious truths of the gospel, that there is none so obstinately erroneous as they. And indeed it is just with God to give them over to believe a lye, 2 Thess. ii. 11. who before were so idle that they would not receive the truth of God into their hearts, in the love of it; and to be bewitched by the devil to obey his temptations, and be damned, who would not obey the truth, Gal. iii. 1, that they might be saved.

But you will say, what lyes are those that the devil beguileth poor souls withal? I shall briefly tell you some of them; but having before said, that they especially are liable to the danger of them who slip into high notions, and rest there; taking that for true faith which is not, I shall desire thee seriously to consider this one character of a notionist. Such a one, whether he perceives it or not, is puffed up in his fleshly mind, and advanceth himself above others, thinking but few may compare with him for religion and knowledge in the scriptures, but are ignorant and foolish in comparison of him; (thus knowledge puffeth up, 1 Cor. viii. 1.) whereas when men receive truth in the love of the truth, the more the head and heart is filled with the knowledge of the mystery of godliness, the more it is emptied of its own things, and is more sensible of its own vileness, and so truly humbled in its own eyes.

And

And further, a notiomist, though he fall from his former strictness and seeming holiness, and appear more loose and vain in his practices, yet speaks as confidently of himself, as to assurance of salvation, the love of God, and union with God, as ever. But now to return, and declare some of those lyes which the devil persuades some of these men to believe:

1. That salvation was not fully and completely wrought out for poor sinners by the man Christ Jesus, though he did it gloriously, Acts xiii. 38, 39. by his death upon the cross, without the gates of Jerusalem, Heb. xiii. 12, compared with John xix. 20.

2. This is another of his lyes wherewith he doth deceive poor sinners, bidding them follow the light that they brought into the world with them, telling them, that light will lead them to the kingdom; for (say they) it will convince of sin, as swearing, lying, stealing, covetousness, and the rest of the sins against the law, Rom. iii. 20. "But the law is not of faith," Gal. iii. 12. And then I am sure, that it, with all its motions and convictions, is never able to justify the soul of any poor sinner: "For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things that are written in the book of the law to do them," Gal. iii. 10. but that no man is justified by the law is evident, for "the just shall live by faith," ver. 11.

Now, because I am not altogether ignorant of the delusion of the devil touching this grace of faith also, I shall therefore in short give thee (reader) a brief yet true description from the scripture. 1. What true justifying faith is, and what it lays hold upon. 2. I shall shew who it doth come from. 3. That every one hath it not. 4. What are the fruits of it.

1. First therefore, true faith is a fruit, work, or gift of the Spirit of God, (Gal. v. 22. 2 Thess. i. 11. and 1 Cor. xii. 9. whereby a poor soul is enabled, through the mighty operation of God, Col. ii. xii. in a sense of its sins and wretched estate, to lay hold on the righteousness, blood, death, resurrection, ascension, intercession, and coming again of the Son of God which was crucified without the gates of Jerusalem, for eternal life, John iii. 16, 18. compared with Matth. iii. 17. Gal. ii. 20. Rom. v. 8—10. Rom. iii. 25. Acts xvi. 31. Heb. xiii. 12. according to that saying in Heb. xi. 1. Now, faith is the substance of things hoped for, and the evidence of things not seen, that is, the things that are hoped for, faith sees, lays hold upon, and embraces them, Heb. xi. 13. as if they were present; yea, it seals up the certainty of them to the soul. Therefore, saith the apostle, it is the evidence, or testimony, or witness, of those things that are not seen as yet with a bodily eye; which are obtained by the blood of the man Christ Jesus, Heb. ix. 14. compared with Heb. x. 12, 19, 20. by which the soul sees, "as in a glass, the things that God hath laid up for them that fear him," 1 Cor. xiii. 12. 2 Cor. iii. 18.

2. If you would know who this faith comes from, read Eph. ii. 8. "For by grace ye are saved (saith the scriptures) through faith, and that not of yourselves, it is the gift of God." Again, in Phil. i. 29. it is thus written: "For unto you (that are believers) it is given in behalf of Christ, not only to believe on him, but also to suffer for his sake." And thus much do the apostles hold forth to us in their prayer or request to the Lord Jesus, when they say, "Lord, increase our faith," Luke xvii. 5. and he is therefore called "the author and finisher of our faith," Heb. xii. 3. Also we find in James i. 17. "that every good and perfect gift is from above, and cometh down from the Father of lights," &c. and therefore faith comes from God; for true justifying faith is a good gift, and perfect in respect of the author, God, in respect of its object, Christ; and in respect of the nature, though not in respect of the degree, and measure of it in us. Even as a grain of gold is as perfect gold, as a pound of gold, though not so much.

3. All men have not faith; this the apostle witnesseth in so many words, as we find, 2 Thess. iii. 2. and Deut. xxxii. 20. also in Tit. i. 15. "To them that are destitute and unbelieving is nothing pure," &c. It appeareth also in this, that all do not attain salvation, which they must needs do if they had true justifying faith; compare

compare Luke iii. 24. and 1 John v. 19. with Mark xvi. 16. and Heb. iv. 3. with ver. 6, 11. they that believe shall be saved.

4. The fruits of it are, (1) to purify the heart, Acts xv. 9. and 1 John iii. 3. and that as I said before, by laying hold on what Jesus Christ had done and suffered for sinners, Acts xiii. 38, 39.

(2) It fills the soul with peace and joy, in that it lays hold on the things that are obtained for it, Rom. v. 1. 2 Tim. i. 9, 10. 1 Pet. i. 8.

(3) It makes the soul to wait patiently, for the glory that is to be revealed at the second appearing of the man Christ Jesus, whom God hath raised from the dead, which hath also delivered it from the wrath to come, as in Tit. ii. 13, 14. 1 Pet. iv. 13. v. 1, 4. 1 Thess. i. 10.

But how (may some say) doth the devil make his delusions take place in the hearts of poor creatures?

Ans. Why, 1. He labours to render the doctrine of the Lord Jesus, and salvation by him alone, very odious and low: And also his ordinances, as hearing, reading, meditation, use of the scriptures, &c. telling poor sinners that these things are but poor, low, carnal, beggarly, empty notions; preached up by the clergymen who are the Scribes and Pharisees of this generation; who have the letter, but not the Spirit of God in them; which lead men into the form, but not into the power of the Lord Jesus; and with this persuasion he also represents the ungodly and base carriage or behaviour of some, who have taken in hand to preach the doctrine of the Lord Jesus Christ, and thereby he doth render the gospel of our Lord Jesus the more contemptible and base: "But wo, wo, wo, be to them by whom such offences come," Matth. xviii. 7. Luke xvii. 1, 2.

2. He pretends to lead them up into some higher light, mysteries, revelations of the Spirit, into which a very few have attained or can attain, also bewitching their affections, and taking them with an earnest pursuit after these his pretended truths; persuading them, that they shall be as God himself, able to discern between good and evil, Gen. iii. 5. And in this he is exceeding subtle and expert, as having practised it ever since the days of Adam. These things being thus considered, and in some measure hungered after, and the rather because they are good (as they think) to make one wise, Gen. iii. 6. The poor soul is all on the sudden possessed with a desperate spirit of delusion, which carries it away headlong with some high, light, frothy notions, and spiritual wickedness, (which drown it in perdition and destruction); that doth feed and tickle the heart a while, to the end it may make way for a farther manifestation of itself in the poor deluded soul; which when it hath attained to, it doth then begin to bring the soul into a clearer sight of those things, which it was loth it should know at the first; but having fitted the soul by degrees for a further possession of itself, at last it begins to hold forth its new gospel, shewing the soul a new Christ, and new scriptures. The new and false Christ is a Christ crucified within, dead within, risen again within, and ascended within, in opposition to the Son of Mary, who was crucified without, dead without, risen again without, and ascended in a cloud away from his disciples into heaven, Acts i. 9—11. without them.

Now, this new and false Christ hath a new and false faith belonging to his gospel, which faith is this, to apprehend this Christ crucified within, dead within, risen again within, and ascended within: But ask them for a scripture that doth positively prove their doctrine, they also have a scripture, but it is within, it doth bear witness within, and if they had not that, (though that be of the devil's making) I am sure they would have none out of God's holy scriptures, for they will allow of no crucified Christ, but he that was crucified without the gates of Jerusalem, Heb. xiii. 12. John xvi. 20. dead and buried in the sepulchre of Joseph of Arimathea, John xix. 38. to 42. was raised again out of that sepulchre into which Joseph had laid him, John xx. 1, 12. who went before his disciples into Galilee, Mark xvi. 7. and to Emmaus, Luke xxiv. 16. shewed them his hands and his feet, Luke xxiv. 39, 40. where the nails had gone through; did eat and drink with after his resurrection; was seen of them on earth forty days after his resurrection,

resurrection, Acts i. 3. and after that ascended away in a cloud, out of the sight of his disciples into heaven, Acts i. 9—11. Which Christ ever lives to make intercession for us, Heb. vii. 24, 25. Who will come again also at the end of the world to judgement, Acts x. 42. xvii. 31. 2. Pet. iii. 10, 11. Who also is the same that hath obtained eternal redemption for us, Acts xiii. 37—39. Rom. iii. 25. Eph. i. 7. Rev. i. 5. This I say, or rather the scriptures say, is God's Christ, Mat. xvi. 16. In whom he is well pleased, Matth. iii. 17. Neither doth God own any other, or allow of any other: "For there is none other name under heaven given among men, whereby we must be saved, than the name of Jesus of Nazareth," Acts iv. 10. compared with ver. 11, 12. But as I told you before, the way to be thus deluded, is first to render God's Christ odious and low, with a pretence of some further light and revelations; and thus professing themselves to be wise, they became fools, Rom. i. 22. But you will say, doth not the scripture make mention of a Christ within? Col. i. 27. and 2 Cor. xiii. 5. Rom. viii. 10. I answer, 1. God's Christ was, and is, true God and true man; he was born of the Virgin Mary, true God, and true man, Mat. i. 23. And they shall call his name Emanuel, which being interpreted, is God with us, or God in our nature, according to 1 Tim. iii. 16. "God was manifested in the flesh." And 1 John i. 14. "The word was made flesh, and dwelt among us, and we beheld his glory, as of the only begotten of the Father, full of grace and truth." And in Heb. i. 14. "Forasmuch then as the children are partakers of flesh and blood, he (that is, God), Heb. i. 8. "also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil." Now as he was thus true God, and true man, so he became our Redeemer and Saviour. Compare the first and second chapters to the Hebrews together, and you may clearly see that this is a glorious truth, that he who is "the first and the last, Rev. i. 17, 18. and ii. 8. humbled himself, and made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." And was this all? No: "He humbled himself unto death, even the death of the cross," Phil. ii. 7, 8. compared with Rev. i. 17, 18. and Rev. ii. 8. with Gal. i. 4. Now after this Christ of God, true God and true man, had wrought out eternal redemption for us poor miserable sinners, Heb. ix. 14. compared with 1 Tim. i. 15. I say, after he had done this, he ascended up into heaven, and there ever lives to make intercession for us. Now this Christ, having thus completely wrought out our salvation, sends his disciples abroad to preach the same to poor sinners, Acts ii. and 2 Cor. v. 19, 20. and so many as were ordained to eternal life, when they heard the word, or the gospel, preached by the Apostles, which gospel was this Christ, 1 Cor. i. 17. compared with ver. 23. I say, so many as were ordained to eternal life, when they heard the word, the Holy Ghost or Spirit of Christ fell upon them, Acts x. 44. compared with Acts xiii. 48. which did lead them into the redemption and glorious things that the Lord Jesus had laid up and prepared for them, John xvi. 13. to 16. 1 Cor. ii. 9. Which Spirit was the earnest of their inheritance, until the redemption of the purchased possession, to the praise of his glory, Eph. i. 13, 14. The earnest of their inheritance was a glorious encouragement to them that had it, to hope for the glory that was to be revealed at the appearing of Jesus Christ, which is the meaning of that place in Col. i. 27. And that will be seen clearly, if we compare it with Eph. i. 13, 14. before recited. Now this Spirit, which sometimes is called the Spirit of Christ, 2 Cor. xiii. 5. this Spirit, I say, being given to all those that were ordained to eternal life, it must needs follow, that those that had not this Spirit, but did live and die without it, were not ordained to eternal life, and so were none of Christ's; but were reprobates, Rom. viii. 9. for the Spirit of Christ is the distinguishing character betwixt a believer and an unbeliever, he that hath it, and is led by it, is a child of God, Rom. vii. 14. but he that hath it not is none of Christ's.

So then, the answer that I give to the question is, The Spirit of Christ that is given to believers is the earnest or hope of that inheritance that Christ hath already purchased, and is now preparing for so many as he hath given, or shall give

this holy Spirit unto. And for the proof hereof, read Eph. i. 13, 14. "In whom (saith the scripture) ye also trusted, after that ye heard the word of truth, the gospel of your salvation. In whom also, after that ye believed, ye were sealed with the holy Spirit of promise, which is the earnest of our inheritance: (which inheritance is the eternal redemption that was purchased by Christ for poor sinners, Heb. ix. 14.) until the redemption of the purchased possession, unto the praise of his glory." Again, Gal. v. 5. "For ye through the Spirit wait for the hope of righteousness by faith." And Col. i. 27. the Apostle, speaking of this great mystery saith, "To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ, in you the hope of glory," which glory was then revealed to the saints no otherwise than by faith, as the Apostle saith, "We rejoice in the hope of the glory of God," Rom. v. 2. Which hope is begotten by the Spirit's shedding abroad the love of God in our hearts, ver. 5, which hope is not yet seen, that is, not yet actually enjoyed; for we are saved by hope: But hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it, Rom. viii. 24, 25. And as, I say, the cause of believers hope is this, Christ, or the Spirit of Christ, in them, the hope of glory. And indeed he may well hope for glory to come, who hath already an earnest thereof given him of God, and that earnest no less than the Spirit of the Lord Jesus, Rom. viii. 16, 17.

But now, this Spirit, which is the cause of a believer's hope, all men have not, Jude 19, Eph. ii. 12, Rom. viii. 9. John xiv. 16, 17. Therefore what a sad doctrine is that which saith, follow the light that Christ hath enlightened every man withal, which cometh into the world; which light is the conscience, that convinceth of sins against the law; and that you may see clearly if you mind that scripture, John viii. 9. which saith, that the Pharisees, which had neither the love of God, nor his word, abiding in them, John v. 38, 43. when they had heard Christ speaking thus to them, "He that is without sin among you," &c., being convicted by their own consciences, "went out one by one, beginning at the eldest, even to the least." But the devil, that he might be sure not to miss of his design, labours by all means to render the scriptures also odious and low, telling them of the scriptures within; which Christ never taught, nor yet his disciples: But they being given up of God to a reprobate mind, have given themselves over, rather to follow the suggestions of the devil, than the holy scriptures which God hath commanded us to betake ourselves to, Isa. viii. 20. compared with John v. 39. which scripture is called "the sword of the Spirit," Eph. vi. 17. which weapon our Lord Jesus himself held up, to overcome the devil withal, Matth. iv. 4, 7, 10, Luke iv. 4, 8, 12. But this design (as I told you) the devil carries on, by pretending to shew them a more excellent way which they may attain to, if they be but wise, and follow what is made known unto them from the light within them.

But, (Reader), that thou mayst be able to escape the snare of this cunning hunter, I shall lay thee down some few directions, which if the Lord give thee grace to follow, thou shalt escape these wicked delusions.

1. And, first of all, I do admonish thee to be very serious touching thine estate and condition, and examine thine own heart by the rule of the word of God, whether or no thou hast as yet any beginnings of desiring after religion; and if thou findest that thou hast lived till now in ignorance, and hast not set thyself to remember thy Creator, as thou art commanded, Eccl. xii. 1. then I beseech thee consider that thou art under the wrath of Almighty God, and hast been so ever since thou camest into the world, Eph. ii. 1, 2. being thou in thy first parents didst transgress against thy maker, Rom. v. 18. "Therefore as by the offence of one, (that is, of Adam) ver. 14. judgement came upon all men unto condemnation; besides the many sins thou hast committed ever since thou wast born; sins against the law of God, and sins against the gospel of the grace of God; sins against the long-suffering and forbearance of God, and sins against his judgements; sins of omission,

omission, and sins of commission, in thoughts, words, and actions: consider, I say, thy condition; yea, get a very great sense of thy sins that thou hast committed; and that thou mayest so do, beg of God to convince thee by his Holy Spirit, not only of sins against law, but also of that damning sin, the sin of unbelief.

2. If thou, by grace, art but brought into such an estate as to see thyself in a lost condition because of sin, without the Lord Jesus; then, in the next place, have a care of resting on any duty done, though it be never so specious; I say, have a care of making any stay any where on this side the Lord Jesus Christ; but above all, strive to believe, that that very man that was born of the Virgin Mary, did come into the world on purpose to save thee, as well as other poor sinners; I say, thou must not be content till thou art enabled to say, He loved me, and gave himself for me, Gal. ii. 20. And that thou mayst be sure to attain to this most precious faith, (for so it is), be much in applying the freest promises to thy own soul; yea, those that have no conditions annexed to them, as these, or other like, Jer. xxxi. 3. Jer. iii. John vi. 37. also John xiv. 19. Hos. xiv. 3. I say, labour to apply to thy own soul in particular, the most glorious and freest promises in the book of God. And if at any time the devil besets thee by his temptations, (for so is his wonted manner to do, and so much the more, as he sees thee labour to get out of his reach), I say, when he assails thee with his fiery darts, be sure to act faith on the most free promises, and have a care that thou dost not enter into any dispute with him, but rather resist him by those blessed promises that are laid down in the word of God: And withal, be sure to meditate upon the blood of the man Christ Jesus, who also is the true God, and read those scriptures that do most fully and clearly speak of it; as, 1 John i. 7. Eph. i. 7. Heb. ix. 14. Rom. iii. 25.

But if thou say, (as it is often the speech of poor souls lying under a sense of sin, and the apprehensions of wrath due to it), I cannot apply the promises to mine own soul; and the reason is, because my sins are so great, and so many; consider, and know it for a truth, that the more and greater thou seest thy sins to be, the more cause hast thou to believe; yea, thou must therefore believe because thy sins are great. David made it an encouragement to himself, or rather the Spirit of the Lord made it his encouragement, to crave, yea to hope for pardon, because he had greatly transgressed, Psal. xxv. 11. "For thy name sake, O Lord, (saith he), pardon mine iniquity, for it is great." As if he had said, O Lord, thy name will be more glorified, the riches of thy grace will be more advanced, thy mercy and goodness will more shine, and be magnified in pardoning me who am guilty of great iniquity, than if thou pardonest many others, who have not committed such heinous offences. And I dare say, the reason why thou believest not, is not because thy sins are great, but because thou dost reason too much with that wicked enemy of man's salvation, and givest way too much to the fleshly reasoning of thine own heart: For Christ hath said, "He that cometh unto me, I will in no wise cast out," John vi. 37. And again, "Though thy sins be as red as scarlet, they shall be as white as snow," Is. i. 18. And Christ calleth those that labour, and are heavy laden, to come to him, with promise to give them rest, Matth. xi. 28. Wherefore thou must not say, my sins are too big; but thou must say, because I am a great sinner; yea, because I have sinned above many of my companions, and am nearer to hell and eternal damnation than they; because of my sins, therefore will I cry unto the Lord, and say, O Lord pardon my sins, for they are great.

Now, that thou mayst not be deceived in a matter of so great concernment, have a special care of these three things:

1. Have a care of putting off thy trouble of spirit the wrong way, which thou mayst do three ways.

(1) When thy conscience lieth in thy face, and tells thee of thy sins, thou dost put off convictions the wrong way, if thou dost stop thy conscience, by promising to reform thyself, and lead a new life, and gettest off thy guilt by so doing: for though thou mayst by this means still and quiet thy conscience for a time, yet thou canst not hereby satisfy and appease the wrath of God: yea, saith God to such,

"Though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me," Jer. ii. 22.

(2) If when thou art under the guilt of thy sins, thou puttest off convictions by thy performances or duties, and so satisfiest thy conscience, then also thou dost put off thy convictions the wrong way: for God will not be satisfied with any thing less than the blood, righteousness, resurrection, and intercession of his own Son, Acts iv. 12. And thou shouldst not satisfy thyself with any less than God would have thee to satisfy thyself withal, and that is the water of life, Is. lv. 1, 2. which water of life, thy duties, and all thy righteousness, is not; for it is but menstious rags, Is. lxiv. 6.

(3) Have a care, that when thou art under conviction, thou dost not satisfy thyself with a notion of the free grace of the gospel; my meaning is, do not content thyself with any measure of knowledge that thou canst attain unto, or bottom thy peace upon it, thinking thou art well enough, because thou canst speak much of the grace of God, and his love in Christ to poor sinners. For this thou mayst have, and do; and yet be but a companion for Demas, yea, for Judas, and the rest of the damned multitude: As the Apostle saith, "For all this thou mayst be but as sounding brass, and as a tinkling cymbal;" that is, nothing but a sound, 1 Cor. xiii. 1—3.

But 2. If thou wouldst not be received, then have a care to avoid false doctrines, which are according to the spirit of the devil, and not after Christ.

As, (1.) If any doctrine doth come unto thee, that tells thee, except thou art circumcised after the manner of Moses, thou canst not be saved; that is, if any man come unto thee, and tells thee, thou must do such and such works of the law, to the end thou mayst present thyself the better before God, do not receive him: "for to him that worketh not, but believeth in him that justifieth the ungodly, his faith is counted for righteousness;" Rom. iv. 5.

(2) If any come unto thee, and bring such a doctrine as this, That thou mayst be saved by grace, though thou walk in the imaginations of thy own wicked heart; his doctrine also is devilish, do not receive him, Deut. xxix. 19—24.

(3) But if any come unto thee, and doth in truth advance the blood, righteousness, resurrection, intercession, and second coming of that very man in the clouds of heaven, that was born of the Virgin Mary, and doth press thee to believe on what he hath done, (shewing thee thy lost condition without him,) and to own it as done for thee in particular, and withal doth admonish thee, not to trust in a bare notion of it, but to receive it into thy heart, so really, that thy very heart and soul may burn in love to the Lord Jesus Christ again; and doth also teach thee, that the love of Christ should, and must, constrain thee, not to live to thyself; but to him that loved thee, and gave himself for thee, 2 Cor. v. 14, 15. Ephes. iv. 21—24. 1 Cor. vii. 23. "Ye are bought with a price," Be not ye the servants of men. If his conversation be also agreeable to his doctrine, a believing, honest, loving, self-denying, courteous conversation, (he also is a true Christian,) receive that doctrine, and receive it really; for it is the doctrine of God, and of Christ, Gal. iv. 4. i. iv. Ephes. i. 7. Rev. i. 5. Acts xiii. 38. John i. 19. Acts iv. 12. x. 40, 41, 42. and 1 Thess. i. 10. Mark xiii. ult. 2 Pet. i. 5—11. considering the end of their conversation, Jesus Christ, yesterday, and to day, and the same for ever, Heb. xiii. 7, 8.

3. Again. If thou wouldst not be deceived, then (1) Beware of slighting any known truth that thou findest revealed, or made known to thee in the gospel; but honour and obey it in its place, be it (as thou thinkest) never so low, John xiv. 15.

(2) Have a care that thou do not undervalue, or entertain low thoughts of God, Christ the Son of Mary, and the holy scriptures, but search them, John v. 39. and give attendance to the reading of them, 1 Tim. iv. 13. For, I will tell thee, he that slights the scriptures, doth also slight him of whom they testify. And I will tell thee also, that for this cause God hath given up many to strong delusions, that they might believe a lie; that they might all be damned who believed not the truth, but had pleasure in unrighteousness, 2 Thess. ii. 11, 12.

Therefore

Therefore I say unto thee, in the name of the Lord Jesus, the Son of Mary, the Son of God, the very creator of heaven and earth, and all things that are therein, have a care of thyself; for the devil doth watch for thee day and night, 1 Pet. v. 8. Thine own heart also doth labour to deceive thee, if by any means it may, Jer. xviii. 10. Therefore do not thou trust it; for if thou do, thou wilt not do wisely, Prov. xxviii. 26. I say therefore, have a care that thou labour in the strength of the Lord Jesus, to escape all these things; for if thou fall into any one of them, it will make way for a farther income of sin and the devil, through whose deceitfulness thy heart will be hardened, and thou wilt be more incapable of receiving instruction, or reaping advantage, by and from the ordinances of Jesus Christ, the rather therefore give all diligence to believe in the Christ of God, which is the Son of Mary, and be sure to apply all that he hath done, and is doing, unto thyself, as for thee in particular; which thing if thou dost, thou shalt never fall.

And now, reader, I shall also give thee some few considerations, and so I shall commit thee to the Lord.

1. Consider, that God doth hold out his grace and mercy freely, and that to every one, Rev. xxii. 17. Isa. lv. 1—8.

2. Consider, that there is no way to attain to this free mercy and grace, but by him that was born of the Virgin Mary; for he himself saith, "I am the way, the truth, and the life; no man cometh to the Father but by me," John xiv. 6, compared with Matth. i. 20, 21.

3. Consider, if thou strivest to go over any other way, thou wilt be but a thief and a robber, John x. 1. compared with ver. 9. And know that none of those (so continuing) shall enter into the kingdom of heaven, 1 Cor. vi. 9, 10.

4. Consider, that if the devil should be too hard for thee, and deceive thee, by persuading thee to embrace, or entertain a new gospel, which neither Christ nor his disciples did allow of, it would make thee gnash teeth when it is too late.

5. Consider, that though thou hast been deluded by Satan to this day, yet if now thine eyes be opened to see and acknowledge it, though as yet thou hast been either exceedingly wicked, 1 Tim. i. 13. or an idle, Matth. xx. 6, 7. lukewarm, hypocritical professor, Rev. iii. 17, 18, 19. and hast stood it out to the last, Ezek. xviii. 21, 22. for all this there is hope; and if now thou receive the truth in the love of the truth, being as willing to be rid of the filth of sin, as the guilt of it, thou shalt be saved.

6. Consider, that the Lord will call thee to judgement for all thy sins past, present, and what else thou shalt practise hereafter, especially for thy rejecting and trampling on the blood of his Son, the man Christ Jesus: "And if thou dost not agree with thine adversary now, while thou art in the way, he will deliver thee to the judge," and the judge will deliver thee to the officer; and if he cast thee into prison, I tell thee, thou shalt not come out thence till thou hast paid the very last mite," Luke xii. 58, 59.

And therefore I beseech thee to consider: Here is at this time life and death, heaven and hell, everlasting joy, and everlasting torment, set before thee. Here is also the way to have the one, and the way to escape the other. Now if the Lord shall do thee any good by what I have spoken, I hope it will be a means to stir me up to thank the Lord that ever he did use such a sinner as I am in the work of his gospel. And here I shall close up what I have said, desiring thee (if thou be a Christian) to pray for him who desires to continue Thy servant in the Lord Jesus Christ, though less than the least of all saints,

JOHN BUNYAN.

The Epistle writ by Mr. BURTON Minister at Bedford.

To the READER.

READER, thou hast in this small treatise set before thee the several pieces of that great and glorious mystery, Jesus Christ, God manifested in the flesh: And if thou art enlightened by the Spirit of Christ here, thou mayest see by that Spirit

Spirit how Jesus Christ, the Son of God, the Son of Mary, is both true God and true man, both natures making but one Christ, one Jesus, as Phil. ii. 5-10. where speaking first of his being God, and then of his taking upon him the nature of man; afterwards in the 8th and 9th verses, he saith, "he (meaning this Jesus) humbled himself," &c. "and God (meaning the Father) hath highly exalted him," &c. speaking of both natures of God and man, as together making but one Christ; who is the Saviour, and is to be believed and trusted in for salvation, not only as God, but as man also; and those who do not thus make him the object of their faith, will surely fall short of pardon of sin and of salvation, Acts xiii. 38, 39. "Through this man (speaking of Christ crucified at Jerusalem) is preached unto you forgiveness of sins:" And saith he, "There is one Mediator between God and man, (1 Tim. ii. 5.) the man Christ Jesus:" and this discovers the damnable errors of those commonly called Socinians, who, on the one hand, deny him that was born of the Virgin Mary to be true God as well as true man; and this is also quite contrary to those commonly called Familists, Ranters, Quakers, or others, who, on the other hand, either deny Christ to be a real man without them, blasphemously fancying him to be only God manifest in their flesh, or else make his human nature with the fulness of the Godhead in it, to be but a type of God to be manifest in the saints; and so, according to their wicked imagination, his human nature was to be laid aside after he had offered it up on the cross without the gate at Jerusalem, contrary to Acts i. 1, 2, 3, 9, 10, 11. compared with the last chapter of Luke, ver. 39, 40, 50, 51. where it is clearly held forth, that the man Christ rose again out of the grave, with the same body which was crucified and laid in the grave, and was taken up above the clouds into heaven with the same real body, and that he shall again descend from heaven in that same glorious body of flesh, as Acts iii. 9, 10, 11. And this sure truth of Christ being the Saviour and Mediator, as man, and not only as God, will also shew serious believers what to think of some, who, though they will not (it may be) deny that Christ is a real man without them in the heavens as well as God, yet do own him to be the Saviour only as God, first dwelling in that flesh that was born of the Virgin, and then dwelling in saints, and thus both beginning and perfecting their salvation within them, and so indeed do hold Christ as man, to be only (1 say to be only) the saved or glorified one of God, together with the saints his members, only something in another and more glorious manner and measure than the saints; and these high-flown people are in this very like to Familists and Quakers, undervaluing the Lord Jesus Christ, God-man; and though they may speak much of Christ, yet they do not rightly and savingly lay him for their foundation.

Now as a help against all these dangerous things, thou hast here the main things of Christ laid down before thee briefly, and fully proved by the scriptures: First, Of his being true God out of flesh from eternity, and then of his taking flesh, or the nature of man, upon him in the womb of the Virgin, and so his fulfilling the law, his dying for sins at Jerusalem, his rising again without, his ascending into heaven without, and not into a fancied heaven only within, as some say; his interceding in heaven for all his, and his coming again in his body of flesh to judge the world. And if thou art yet in a state of nature, though covered over with an outside profession, here thou mayst find something (if the Spirit of Christ meet thee in reading) to convince thee of the sad condition thou art in, and to shew thee the righteousness thou art to fly to by faith, and to trust in for salvation, when convinced of sin; which is a righteousness wrought by that God-man Jesus Christ without thee, dying without thee at Jerusalem for sinners. Here also thou mayst see the difference between true and false faith. If thou art a true believer, as these things are the foundation of thy faith, so they may be of great use for thee to meditate upon, and to exercise thy faith in, particularly in meditation, and in this way to seek daily for a higher faith in these truths, to be given into thy heart from heaven; and there is a great need of this; for though these truths be commonly known amongst professors to the notion of them, yet very

few know or believe them aright: nay, it may well be said in this age, that if the faith of the true saints was well sifted, and tradition, notion, and the apprehensions of their own reason and fancy was sifted out, most of them would be found to have very little knowledge of, and faith in, these common truths.

Secondly, These truths being put thus together, and plainly proved by the scriptures, may be a great help (through the Spirit concurring) to strengthen thee against all those damnable heresies which are spread abroad, which deny the Lord Jesus Christ either plainly, or more cunningly and mysteriously. And,

Thirdly, The more thou art rooted and set down from heaven in the faith of these truths of Christ, to believe fully the glorious reality of them, and their interest in them, the more heavenly peace and joy thou wilt have, 1 Pet. i. 7, 8. and also thou wilt hereby attain the more true holiness and purity of heart and life, purifying their hearts by faith, Acts xv. 9. And then the more thou hast of the right faith of Christ, and of his things in thy heart, the more strong and valiant wilt thou be in spirit, to do any work private or public for Jesus Christ, like Stephen, Acts vi. 8, who being full of faith, and of the Holy Spirit, was also full of power.

In this book thou hast also laid down from the scriptures, how Jesus Christ is without the saints as man, and yet dwelleth within them, that is, something of his divine nature or his blessed Spirit dwells within them, which Spirit is sometime called, "The Spirit of Christ," Rom. viii. 9. "He that hath not the Spirit of Christ," &c. and sometime called Christ, "If Christ be in you," &c. Rom. viii. 10. And also how we may know whether it be Christ and the Spirit of Christ within, or a false spirit calling itself Christ, and that is thus: If it be indeed Christ within, that is, the Spirit of Christ God-man; why then it teaches that man or woman in whom it is, to apply and trust in Christ without for salvation; Christ as born of the Virgin Mary, as fulfilling the law without them, as dying without the gate of Jerusalem as a sacrifice for sin; it teaches them to trust in the Man Christ as rising again out of the grave without them, as ascending into, and interceding in heaven without for them; and as to come from that heaven again in his flesh to judge the world. Thus the man Christ himself saith, "When he (the Spirit of truth) is come, &c. he shall glorify me," John xiii. He shall make you more to prize, admire, and glorify me, who am both God and man, and who shall be absent from you touching my body. Then follows, "for he shall take of mine (of my glorious things) and shew them to you;" he shall take my divine and human nature, my birth, my person and offices, my obedience, death, satisfaction, my resurrection, ascension, and intercession, and of my second coming in the clouds with my mighty angels to judgement, and shall shew them, or clear them up to you: He shall take of my salvation, which I have wrought for you in my own person without you: And he shall take of my glory and exaltation in the heavens, and shew to you. Now to mind this one thing, and to be set down in a right understanding of it, by the Spirit, from the scriptures, will be of great concernment to thee and me; for, for want of this, many professors have split themselves, some looking only on what Christ hath done and suffered without them, resting in an historical, traditional, and indeed a fancied faith of it, without looking for the Spirit of Jesus Christ to come with power into their hearts, without which they cannot rightly know nor rightly believe in Christ the Son of God without them, so as to have any share or interest in him. "If any man have not the Spirit of Christ, he is none of his," Rom. viii. 9. Others have been depending too much upon something they call Christ, and the righteousness of Christ within them, in opposition to Christ and his righteousness without them, from which all true saints have their justification and comfort, it being received through the operation of the Spirit which dwells in them; and however these may talk much of Christ within them, yet it is manifest, that it is not the Spirit of Christ, but the spirit of the devil; in that it doth not glorify, but slight and reject the man Christ, and his righteousness which was wrought without them: Reader, in this book thou wilt not meet with high-flown airy notions, which some delight in, counting

counting them high mysteries, but the sound, plain, common, (and yet spiritual and mysterious,) truths of the gospel, and if thou art a believer, thou must needs reckon them so, and the more, if thou hast not only the faith of them in thy heart, but art daily living in the spiritual sense and feeling of them, and of thy interest in them. Neither doth this treatise offer to thee doubtful controversial things, or matters of opinion, as some books chiefly do, which, when insisted upon, the weightier things of the gospel have always done more hurt than good; But here thou hast things certain, and necessary to be believed, which thou canst not too much study. Therefore pray, that thou mayest receive this word which is according to the scriptures in faith and love, not as the word of man, but as the word of God, without respect of persons, and be not offended because Christ holds forth the glorious treasure of the gospel to thee in a poor earthen vessel, by one who hath neither the greatness nor the wisdom of this world to commend him to thee; for as the scripture saith, Christ (who was low and contemptible in the world himself) ordinarily chuseth such for himself, and for the doing of his work, 1 Cor. i. 26—28. "Not many wise men after the flesh, not many mighty, not many noble are called: But God hath chosen the foolish things of the world," &c. This man is not chosen out of an earthly, but out of the heavenly university, the church of Christ; which church, as furnished with the Spirit, gifts, and graces of Christ, was in the beginning, and still is, and will be to the end of the world, that out of which the word of the Lord, and so all true gospel-ministers must proceed, 1 Cor. xii. 27, 28. whether learned or unlearned, as to human learning. And though this man hath not the learning or wisdom of man, yet through grace he hath received the teaching of God, and the learning of the Spirit of Christ, which is the thing that makes a man both a Christian and a minister of the gospel, 1st. 4. "The Lord God hath given me the tongue of the learned," &c. compared with Luke ii. 18. where Christ, as man, saith, "the Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor," &c. He hath, through grace, taken these three heavenly degrees, to wit, union with Christ, the anointing of the Spirit, and experience of the temptation of Satan, which do no more fit a man for that weighty work of preaching the gospel, than all university learning and degrees that can be had.

My end in writing these few lines is not to set up man, but having had experience with many other saints of this man's soundness in the faith of his godly conversation, and his ability to preach the gospel, not by human art, but by the Spirit of Christ, and that with much success in the conversion of sinners when there are so many carnal empty preachers both learned and unlearned; I say, having had experience of this, and judging this book may be profitable to many others, as well as to myself: I thought it my duty upon this account (though I be very unfit for it) to bear witness with my brother to the plain and simple (and yet glorious) truths of our Lord Jesus Christ. And now, reader, the Lord give thee and me a right understanding in these things, that we may live and die, not with a traditional notional dead faith, but with a right spiritual lively faith of Christ in our heart, wrought by the mighty power of God; such a faith as may make Jesus Christ more real and precious to us than any thing in the world, as may purify our hearts, and make us new creatures, that so we may be sure to escape the wrath to come, and after this life enjoy eternal life and glory through the Lord Jesus Christ, to whom be glory for ever and ever. Amen. Farewell. Thine to serve thee in the Lord Jesus,

JOHN BURTON.

Some GOSPEL-TRUTHS Opened.

FORasmuch as many have taken in hand to set forth their several judgements concerning the Son of the Virgin Mary, the Lord Jesus Christ, and some of those many having most grossly erred from the simplicity of the gospel, it seemed

good

good to me, having had some knowledge of these things, to write a few words, to the end, if the Lord will, souls might not be so horribly deluded by those several corrupt principles that are gone into the world concerning him.

NOW, that there is such a thing as a Christ, I shall not spend much time in proving of; only I shall shew you, that he was first promised to the fathers, and afterwards expected by their children: But before I do that, I shall speak a few words concerning God's fore-ordaining and purposing, that a Christ, a Saviour, should be, and that before the world began

Now God, in his own wisdom and counsel, knowing what would come to pass, as if it were already done, Rom. iv. 17. he knowing that man would break his commandments, and so throw himself under eternal destruction, did in his own purpose fore-ordain such a thing as the rise of him that should fall, and that by a Saviour, Eph. i. 4. "According as he hath chosen us in him (meaning the Saviour) before the foundation of the world." That is, God seeing that we would transgress, and break his commandment, did before chuse some of those that would fall, and give them to him that should afterward purchase them actually, though in the account of God his blood was shed before the world was, Rev. xiii. 8. I say in the account of God his Son was slain; that is, according to God's purpose and conclusion, which he purposed in himself before the world was; as it is written, 2 Tim. i. 9. "Who hath saved us, and called us with an holy calling, according to his own purpose and grace which was given us in Christ before the world began," As also, in 1 Pet. i. 20. where the Apostle speaking of Christ, and the redemption purchased by him for sinners, saith of him, "Who verily was fore-ordained before the foundation of the world, but was manifest in these last days for you who by him do believe in God that raised him from the dead." God having thus purposed in himself, that he would save some of them that by transgression had destroyed themselves, did with the everlasting Son of his love, make an agreement or bargain, that upon such and such terms he would give him a company of such poor souls as had by transgression fallen from their own innocency and uprightness, into those wicked inventions that they themselves had sought ought, Eccles. vii. 29. The agreement also how this should be, was made, "before the foundation of the world was laid," Tit. i. 2. The Apostle, speaking of the promise, or covenant made between God and the Saviour (for that is his meaning) saith on this wise, "in hope of eternal life, which God that cannot lye, promised before the world began." Now this promise, or covenant, was made with none but with the Son of God, the Saviour. And it must needs be so; for there was none with God before the world began, but he by whom he made the world, as in Prov. viii. from ver. 22. to ver. 31. which was and is the Son of his love.

This covenant, or bargain, had these conditions in it.

1. That the Saviour should take upon him flesh and blood, the same nature that the sons of men were partakers of (sin only excepted) Heb. ii. 14. Heb. vi. 15. And this was the will or agreement that God had made with him: And therefore when he speaks of doing the will of God, Heb. x. 5. he saith, "a body hast thou prepared me, (as according to thy promise, Gen. iii. 15. which I was to take of a woman), and in it I am come to do thy will, O God, as it is written of me in the volume of thy book," ver. 7.

2. The Saviour was to bring everlasting righteousness to justify sinners withal, Dan. ix. 24, 25. The Messias, or Saviour, shall "bring in everlasting righteousness, and put an end to iniquity," as it is there written, "to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness." This, I say, was to be brought into the world by the Saviour, according to the covenant, or agreement, that was between God and Christ "before the world began, which God, that cannot lye, promised at that time," Tit. i. 2.

3. He was to accomplish this everlasting righteousness by spilling his most precious blood, according to the terms of the covenant, or bargain; and therefore

when God would shew his people what the agreement was that he and the Saviour had made, even before the covenant was accomplished and sealed actually, see for this Zech. ix. 11. (where he is speaking of him that should be the Saviour). And as for thee also, (meaning the Saviour), by the blood of thy covenant; or, as some render it, whose covenant is by blood, (which is all to one purpose), I (meaning God) have sent forth the prisoners out of the pit wherein there was no water. The meaning is this: As for thee also, seeing the covenant, or bargain that was made between me and thee before the world was, is accomplished in my account, as if it were actually and really done, with all the conditions that were agreed upon by me and thee; I have, therefore, according to that agreement that was on my part, sent forth the prisoners, and those that were under the curse of my law, out of the pit wherein there is no water; seeing thou also hast completely fulfilled in my account whatsoever was on thy part to be done, according to our agreement. And thus is that place to be understood in John xvii. 9. "I pray for them, I pray not for the world, but for those that thou hast given me, (which I covenanted with thee for), thine they were, and thou gavest them me," (but on such and such conditions as are before mentioned, Zech. ix.) And again, "according as he hath chosen us in him, (that is, in Christ), before the foundation of the world, that we should be holy and without blame before him in love." Now, seeing this was thus concluded upon by those that did wish well to the souls and bodies of poor sinners, after the world was made by them, and after they had said, "let us make man after our own image, after our likeness," Gen. i. 26. And after man, whom God had made upright, had by transgression fallen from that state into which God at first placed him, and thrown himself into a miserable condition by his transgression, then God brings out of his love that which he and his Son had concluded upon, and begins now to make forth that to the world, which he had purposed in himself before the world began, Eph. i. 4, 9. 2 Tim. i. 9.

1. Now the first discovery that was made to a lost creature of the love of God, was made to fallen Adam, Gen. iii. 15. Where it is said, "I will put enmity between thee and the woman, and between thy seed and her seed," which is the Saviour, Gal. iv. 4. It shall break thy head, and thou shalt bruise his heel. This was the first discovery of the love of God to lost man; this was the gospel which was preached to Adam in his generation; in these words was held forth to them in that generation, that which should be farther accomplished in after generations.

2. Another discovery of the love of God in the gospel, was held forth to Noah, in that he would have him to prepare an ark to save himself withal; which ark did type out the Lord that was to come, and be the Saviour of those whom he before had covenanted for with God the Father: "And God said to Noah, the end of all flesh is before me; make thee an ark of gopher wood," Gen. vi. 13, 14. and vii. 1. "The Lord said unto Noah, come thou and all thy house into the ark, for thee have I seen righteous before me in this generation."

3. God breaks out with a farther discovery of himself in love to that generation in which Abraham lived, Gen. xii. 3. where he saith, "And in thee (that is, from thee shall Christ come through, in whom) shall all the families of the earth be blessed." This was also a farther manifestation of the good-will of God to poor lost sinners; and through this discovery of the gospel did Abraham see that which made him rejoice, John viii. 56.

4. When the time was come that Moses was to be a prophet to the people of his generation, then God did more gloriously yet break forth with one type after another, as the blood of bulls, and lambs, and goats: Also sacrifices of divers manners, and of several things, which held forth that Saviour more clearly which God had in his own purpose and decree determined to be sent; "for these things (the types) were a shadow of that which was to come, which was the substance," Heb. ix. 9, 10. Heb. x. 1, 5, 6, 7. Now when these things were then done, when God had thus signified to the world, what he intended to do in after times, presently all that had faith to believe that God would be as good as his word,

began

began to look for, and to expect that the Lord should accomplish and bring to pass what he had promised, what his hand and counsel had before determined to be done.

Now Abraham begins to look for what God had promised and signified, namely, that he would send a Saviour into the world in his appointed time; which thing being promised, Abraham embraces, being persuaded of the certainty of it, as in Heb. xi. 13. and this did fill his heart with joy and gladness, as I said before; "for he saw it, and was glad," John viii. 56.

2. Jacob also, while he was blessing his sons, concerning things to come, breaks forth with these words, "I have waited for thy salvation." He was also put in expectation of salvation to come by this Saviour.

3. David was in earnest expectation of this, which was held forth by types and shadows in the law; for as yet the Saviour was not come, which made him cry out with a longing after it, "O that the salvation of Israel were come out of Sion;" Ps. liii. 6. And again, "O that the salvation of Israel were come out of Sion," Ps. cxlvii. The thing that David waited for, was not in his time come, though before his time it was promised; which makes him cry out, "O that it were come, that it were come out of Sion!" Where, by the way, take notice, that the true salvation and Saviour of Israel was to come out of Sion, that is, out of the church of God, touching the flesh, as it is written, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me," Deut. xviii. 15, 18. And again, "I have laid help upon one that is mighty; I have exalted one chosen out of the people," Ps. lxxxix. 19. and, Rom. ix. 5. "Whose are the fathers, of whom as concerning the flesh, Christ came, who is over all, God blessed for ever. Christ, as concerning the flesh, did come of the fathers."

4. Isaiah did prophesy of this, that God would thus save his people; yea, he breaks forth with these words, "But Israel shall be saved with an everlasting salvation," Is. xlv. 17. He also tells them how it shall be accomplished in that 53d chapter. Yea, he had such a glorious taste of the reality of it, that he speaks as though it had been actually done.

5. In the days of Jeremiah, this that God had promised to the fathers, was not yet accomplished: In chap. xxiii. 5. he saith, "Behold the days come, saith the Lord, that I will (mark, it was not yet done) but I will (saith God) raise unto David a righteous branch, and a king shall reign and prosper. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name wherewith he shall be called, The Lord our righteousness."

6. He was also to come in Zechariah's time, Zech. iii. 8. where he saith, "For behold I will bring forth my servant the Branch."

7. He was not come in the time of Malachy neither, though he was indeed at that time near his coming. For he saith himself, "Behold I will send my messenger," (meaning John the Baptist), Is. xl. 5, 3. Luke i. 76. "And he shall prepare the way before me; and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in. Behold he shall come, saith the Lord of hosts."

8. Old Simeon did also wait for the consolation of Israel a long time, Luke ii. 25. where it is said, "And behold there was a man in Jerusalem, whose name was Simeon, the same was a just man, and devout, waiting for the consolation of Israel," that is, waiting for him that was to be the Saviour, as is clear, if you read with understanding a little farther: "And it was revealed to him by the Spirit, that he should not see death before he had seen the Lord Christ," ver. 26.

And thus have I in brief shewed you, 1. That there is such a thing as Christ; 2. That this Christ was promised and signified out by many things before he did come; 3. How he was waited for, and expected before the time that God had appointed in the which he should come.

The second thing that I will (through the strength of Christ) prove, in this, That he that was of the Virgin, is he that is the Saviour.

And, first, I shall lay down this for a truth, That it is not any spirit only by,

and of itself, without it do take the nature of man, that can be a Saviour of man from eternal vengeance.

Or thus, That that will be a Saviour of man, must in the nature of man satisfy and appease the justice and wrath of God. And the arguments that I do bring to prove it by, are these.

1. Because it was man that had offended; and justice required that man must give the satisfaction: And therefore, when he that should be the Saviour, was come, "he took upon him the form of a servant, and was made in the likeness of men," Phil. ii. 7. And in Heb. ii. 14. "Because the children were partakers of flesh and blood, he also himself likewise took part of the same:" To what end? "That through death he might destroy him that had the power of death," that is the devil. And is that all? No; but also "that he might deliver them who through fear of death were all their lifetime subject to bondage."

2. The second argument is this: Because if a spirit only could have made satisfaction for the sin of mankind, and have subdued Satan for man, without the nature of man, either there had been weakness in God when he made that promise to fallen Adam, "That the seed of the woman, should break the serpent's head:" (for there hath been no need of, and so no room for that promise), or else God having made it would have appeared unfaithful, in not fulfilling his promise, by redeeming the world without it.

3. If a spirit only could have made satisfaction, and so have saved man; then Christ needed not to have come into the world, and to have been born of a woman, Gal. iv. 4. But in that he must come into the world, and must be born of a woman, it is clear, that without this he could not have been a Saviour: "For he was made of a woman, made under the law, to this end, that he might redeem them that were under the law;" implying, no subjection to this, (viz. the taking of the nature of man), no redemption from the curse of the law: "But Christ hath delivered from the curse of the law, (all that believe in his name), being in their nature made a curse for them."

And this is the reason, why the fallen angels are not recovered from their damnable estate, because he did not take hold of their nature: "For he took not on him the nature of angels, but he took on him the seed of Abraham," Heb. ii. 16.

Now then, seeing this is the very truth of God, I shall next prove, That Jesus was born of the Virgin, to be the Saviour: And, first, I shall prove it by comparing some places of the Old and New Testament together, and by some arguments drawn from the scriptures.

And, 1. See Gen. iii. 15. where he is called the seed of the woman, saying, "I will put enmity between thee and the woman, and between thy seed and her seed;" and so was Jesus, Gal. iv. 4. where it is said, "God sent forth his Son made of a woman, or born of a woman."

2. This woman must be a virgin, Is. vii. 14. where it is said, "A virgin shall conceive, and bear a Son, and shall call his name Emanuel." And Jesus is he that was the fulfilling of this scripture, Matth. i. 22, 23. Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, "Behold a virgin shall conceive, and bring forth a Son, and they shall call his name Emanuel."

3. The Saviour must be of the tribe of Judah. And this Jacob prophesied of on his death-bed, saying, Judah, "Thou art he whom thy brethren shall praise, or honour, thine hand shall be on the neck of thine enemies, thy father's children shall bow down before thee."

And again, Micah v. 2. "But thou Bethel Ephrata, though thou be little among the thousands of Judah, yet out of thee shall he come, that is to be ruler in Israel." Jesus also came of the tribe of Judah, and that will clearly appear, if you read Matth. i. Matthew he begins first with Abraham, ver. 2. and thence to Judah, ver. 3. from Judah to David, ver. 6. from David to Zerubabel, ver. 13. then to Jacob the father of Joseph the husband of Mary, of whom was born Jesus, ver. 16.



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Now Mary was one of the same house also, and for this consider, Jesus came from the loins of David; see Matth. i. but that he could not do, if Mary had not been of the seed of David: For Christ came from her, not from him, for Joseph knew her not till she had brought forth her first-born, Matth. i. 25. Again, the angel told her, that he was the son of David, saying, "And the Lord God will give unto him the throne of his father David," Luke i. 32.

And again, the Jews knew this very well, or else they would have been sure to have laid it open before all the world; for they fought by all means to disown him. And though they did through the devilishness of their unbelief disown him, yet could they find no such thing as to question the right of his birth from Mary. If it had been to be done, they would no doubt have done it; they did not want malice to whet them on; neither did they want means so far as might help forward their malice; without manifest and apparent injury; for they had exact registers, or records of their genealogies, so that, if they had had any colour for it, they would sure have denied him to have been the son of David. There was reasoning concerning him when he was with them, John vii. 27, 43. and I do believe, part of it was about the generation of which he came. And this was so commonly known, that the blind man that sat by the way side could cry out, "Jesus, thou son of David, have mercy on me; thou son of David, have mercy on me," Luke xviii. 38, 39. It was so common, that he came from the loins of his father David according to the flesh, that it was not so much as once questioned. And when Herod demanded (Matth. ii. 4—6.) of the chief priests and scribes of the people where Christ should be born, they said unto him, "in Bethlehem of Judea;" For thus it is written by the prophet, "And thou Bethlehem in the land of Judea, art not the least among the princes of Judah, for out of thee shall come a governour that shall rule thy people Israel:" (For out of thee) mark that; if Mary had not been of Judah, Christ had not come out of Judah, but Christ came out of Judah; therefore Mary is also a daughter of Judah. And this is evident, as saith the scripture, "for our Lord sprang out of Judah," Heb. vii. 14.

Again, when Christ the Saviour was to come into the world, at that time the scepter was to depart from Judah, according to the prophecy of Jacob, "The scepter shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come," Gen. xlix. 10.

Now the scepter was then departed from those that were Jews by nature, and also the law-giver, and Herod who was a stranger, and not of Judea, was king over them, as Cæsar's deputy; and Cæsar Augustus imposed laws on them.

The stubborn Jews also confessed the sceptre to be departed, when before Pontius Pilate a Roman governor of Judea they cried out against Christ; "We have no king but Cæsar," John xix. 15.

Nay, farther, the Jews from that day to this have been without a king of their own nation to govern them: they never had the scepter swayed since by any of themselves, but have been a scattered despised people, and have been as it were liable to all dangers, and for a long time driven out from their country, and scattered over all the nations of the earth, as was prophesied concerning them, Jer. xiv. 9. Zech. v. 14, 15. and yet these poor souls are so horribly deluded by the devil, that though they see things come to pass, yet they will not believe. And one reason among many of their being thus deluded, is this, they say that the word scepter, Gen. xlix. is not meant of a kingly government; but the meaning is, (say they), a rod, or persecutions, shall not depart from Judah till Shiloh come. Now they do most grossly mistake that place; for though I am not skilled in the Hebrew tongue, yet, through grace, I am enlightened into the scriptures; whereby I find that the meaning is not persecutions, nor the rod of afflictions, but a governor or scepter of the kingdom shall not depart from Judah till Shiloh come. And that this is the meaning of the place, weigh but the very next words of the same verse, and you will find it to be the scepter of a king that is meant; for he addeth, "Nor a law-giver from between his feet." Mark it, the scepter, nor a law-giver; the legislative power, depending on the scepter of the kingdom, shall
not

not depart from Judah till Shiloh come. According to that scripture, written in *Is. vii. 16.* "For before the child shall know to refuse the evil, and chuse the good, the land which thou abhorrest shall be forsaken of both her kings:" which scripture hath been fulfilled from that same time.

But a word to the Jews exposition of the scepter to be a rod, or persecutions; saying, that persecutions shall not depart from Judah till Shiloh come. This cannot be the meaning of the place; for the Jews have had rest oftentimes, and that before Shiloh did come; at one time they had rest fourscore years, *Judges iii. 30.* Again, "And the land had rest from war," *Josh. xiv. 15.* And again, "And the Lord gave them rest round about, according to all that he sware unto their fathers, and there stood not up a man of all their enemies before them," *Josh. xxi. 44.* "And the land had rest forty years," *Judg. iii. 11.* There was rest many a time from persecution and from the rod, though it were but for a season; but the scepter, or kingdom, "did not depart from Judah, and a law-giver from between his feet till Shiloh came."

Again, to prove that Jesus is the Christ, it is clear from the hand of God against the Jews, for putting him to death, What was the reason why they did put him to death, but this, He did say that "he was the Christ, the Son of God?" *Luke xxii. 70.* "Then said they all, Art thou the Son of God? And he said, ye say that I am:" that is, I am he as you say, "I am the Son of God; yea, the only begotten Son of the Father, and I was with him before the world was."

Now the Jews did put him to death for his thus owning his own; that is, for not denying of his Sonship, but making himself equal with God, therefore did they put him to death, *John xix. 7.*

Now God did, and doth most miserably plague them to this very day, for their crucifying of him: But, I say, had he not been the Christ of God, God's Son, he would not have laid sin to their charge, for crucifying him: but rather have praised them for their zeal, and for taking him out of the way, who did rob God of his honour, in that he made himself equal with God, and was not. He would have praised them for doing the thing that was right, as he did Phineas the son of Eleazar, for executing judgement in his time, on the adulterer and adulteress, *Numb. xxv. 8.*

But in that he said he was the Son of God, and accounted it no robbery so to call himself, *Phil. ii.* and seeing that they did put him to death, because he said he was the Son of God; and in that God doth so severely charge them with, and punish them for their sin in putting him to death, for saying that he was the Son of God, it is evident that he was and is the Son of God, and that Saviour that should come into the world. For his blood hath been upon them to this very day for their hurt, according to their desire, *Matth. xxvii. 25.*

Again, Jesus himself doth in this day hold forth that he is the Christ, where he saith, "the time is fulfilled, and the kingdom of heaven is at hand," *Mark i. 15.* What time is this that Jesus speaks of? Surely, it is that of Daniel's seventy weeks, spoken of in *chap. ix. 24.* where he saith, "Seventy weeks are determined upon thy people to finish transgression, and to make an end of sin, and to make reconciliation, or satisfaction for iniquity, and to bring in everlasting righteousness, and to anoint the most holy:" This time, that here Daniel speaks of, is it that Christ saith hath an end; and the argument that he brings to persuade them to believe the gospel, is this, "The kingdom of God is at hand, (according as was prophesied of it by Daniel,) repent, and believe the gospel." Repent, and believe that this is the gospel, and that this is the truth of God; consider that Daniel had a revelation of these days from the angel of God, and also the time in which it should be accomplished: namely, seventy weeks was the determined time of the Messiah's coming, from the time when the angel spake these words to Daniel: Seventy weeks, that is, about 490 years, if you reckon every day in the said seventy weeks for a year: A day for a year, a day for a year; for so is the Holy Spirit's way sometimes to reckon days, *Ezek. xlv.* And this the Jews were convinced of when Christ saith to them, "Ye hypocrites, ye can discern the face of the sky, but can you not discern the signs of the times?" *Matth. xvi. 3.* Do you

not see that those things that are spoken of as forerunners of my coming, are accomplished? Do you not see that the scepter is departed from Judah? Do you not see the time that Daniel spake of is accomplished also? "There shall no sign be given you but the sign of the prophet Jonah: O ye hypocritical generation!" ver. 4.

Another argument to prove that Jesus is the Christ, is this, by his power the blind see, the lame walk, the deaf hear, the dumb speak, the dead are raised up, the devils are dispossessed. In Isa. xxxv. 4, it is thus prophesied of him, "Behold your God will come with a vengeance; even God with a recompence; he will come and save you." But how shall we know when he is come? Why, "then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped, then shall the lame man leap as an hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break forth, and streams in the desert," ver. v. 6. Now when John would know whether he were the Christ or no, Jesus sends him this very answer, "Go, and tell John (saith he) what you hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have the gospel preached unto them," Matth. xii. 3, 4, 5.

Another argument that doth prove this Jesus to be the Christ, is this, namely, he to whom it was revealed, that he should see him, though he waited long for him. So soon as ever he did but see that sweet babe that was born of the Virgin Mary, he cried out, "Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, which thou hast prepared before all people," as it is in Luke ii. 26. to 32. The prophetess Anna also, so soon as she had seen him, "gave thanks to the Lord, and spake of him to all those who waited for redemption in Israel," ver 36, 37, 38.

Another argument is, the sign of the prophet Jonah: He, "even Jonah, was three days and three nights in the whale's belly," Jonah i. 17. and Jesus makes this very thing an argument to the Jews, that he was the true Messiah, where he saith, "a wicked and an adulterous generation seeketh after a sign;" that is, they would have me to shew them a sign to prove that I am the Saviour, "and there shall no sign be given to them, but the sign of the prophet Jonah; for as Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth," Matth. xii. 39, 40. And this the Apostle makes mention of to be accomplished, where he says, "the Jews slew Jesus, and hanged him on a tree," Acts x. 39. "and laid him in a sepulchre," Matth. xxvii. "But God raised him up the third day, and shewed him openly," Acts x. 40.

Another scripture-argument to prove that Jesus is the Christ, is this, that there was not one of his bones broken; which thing was foretold and typified out by the Paschal Lamb, where he saith, "Thou shalt not leave any of it until the morning, nor break a bone of him," Exod. xii. 40. Numb. ix. 12. which thing was fulfilled in the son of the Virgin, (though contrary to the customs of this nation,) as it is written, "Then came the soldiers, and brake the legs of the first, and of the other that was crucified with him; but when they came to Jesus and saw that he was dead already, they brake not his legs," John xix. 31, 32. "that the scripture should be fulfilled, a bone of him shall not be broken," ver. 36.

Another scripture-demonstration is, in that they did fulfil the saying that was written, "They parted my raiment among them, and for my vesture they did cast lots," Psal. xxii. 18. But this was also fulfilled in Jesus, as it is written, "Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part, and also his coat: Now the coat was without seam: they said therefore among themselves, let us not rent it, but let us cast lots whose it shall be, that the scripture might be fulfilled which saith, "They parted my raiment among them, and for my vesture did they cast lots," John xix. 23, 24.

Again, the scripture saith, "They shall look on me whom they have pierced," Zech. xii. 10. "But the soldier thrust a spear into his side, that it might be fulfilled

filled

filled which was written, they shall look on him whom they have pierced," John xix. 34—37.

Now then, seeing this is the truth of God, that Jesus that was born of the Virgin is the Christ of God, how horribly are those deceived who look on Jesus the Son of Mary, to be but a shadow or type of something that was afterward to be revealed; whereas the scriptures most lively hold him forth to be the Christ of God, and not a shadow of a spirit, or of a body afterwards to be revealed, but himself was the very substance of all things that did any way type out Christ to come; and when he was indeed come, then was an end put to the law of righteousness, or justification to every one that believeth: Christ is the end of the law, for righteousness to every one that believeth, as it is written, Rom. x. 4. that is, he was the end of the ceremonial law, and of that commonly called the moral law, the substance of which is laid down, Exod. xx. from the 1st to the 17th verse; though that law, as handed out by Christ, still remains of great use to all believers, which they are bound to keep for sanctification, as Christ saith, Matth. v. 19. to the end of the chapter. But Christ Jesus hath obtained everlasting righteousness, having fulfilled all the law of God in the body of his flesh, wherein he also suffered on the cross without the gates, and doth impute this righteousness to poor man, having accomplished it for him in the body of his flesh, which he took of the virgin, Gal. iv. 4. God sent forth his Son made of a woman, made under the law, that is, to obey it, and to bear the curse of it, being made a curse for us, Gal. iii. 13, to redeem them that were under the law, that is, to redeem such as were ordained to life eternal, from the curse of the law. And this he did by his birth, being made or born of a woman; by his obedience, yea, by his perfect obedience, he became the author of eternal salvation to all them that obey him, Heb. v. 8, 9. and by his doing and suffering, did completely satisfy the law and the justice of God, and bring in that glorious and everlasting salvation, without which we had all eternally been undone, and that without remedy: for without shedding of his blood there was no remission.

Secondly, Seeing Jesus Christ, the Son of the Virgin Mary, was and is the Christ of God; and that salvation came in alone by him, for there is salvation in no other, Acts iv. 12. then how are they deceived, that think to obtain salvation by following the convictions of the law, which they call Christ, (though falsely), when, alas! let them follow those convictions that do come from the law, and conscience set on work by it! I say, let them follow all the convictions that may be hinted in upon their spirits from that law, they shall never be able to obtain salvation by their obedience to it; "for by the law is the knowledge of sin," Rom. iii. 20. And, "It is not of works, lest any man should boast," as those fond hypocrites called Quakers would do. And again, "If righteousness comes by the law, then Christ is dead in vain," Gal. ii. 21. But that no man is justified by the works of the law, is evident; "for the just shall live by faith," Gal. iii. 10. Which living by faith, is to apply the Lord Jesus Christ his benefits, as birth, righteousness, death, blood, resurrection, ascension, and intercession, with the glorious benefits of his second coming to me, as mine, being given to me; and for me; and thus much doth the apostle signify, saying, "The life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me," Gal. ii. 20.

Again, Seeing God's Christ, which was with him before the world was, John xvii. 5. took upon him flesh and blood from the Virgin Mary, (who was espoused to Joseph the carpenter), and in that human nature yielded himself an offering for sin, (for it was the body of his flesh by which sin was purged, Col. i. 22.); I say, seeing the Son of God, as he was in a body of flesh, did bring in salvation for sinners, and by this means, as I said before, we are saved, even by faith in his blood, righteousness, resurrection, &c. how are they then deceived, who own Christ no otherwise than as he was before the world began, who was then without flesh and blood, (for he took that in time of the Virgin, Gal. iv. 4. Heb. ii. 14.) I say, they are wickedly deluded, who own him no otherwise but as he was before the

the world was: for in their owning of him thus, and no otherwise, they do directly deny him to be come in the flesh, and are of that Antichristian party which John speaks of, John iv. 3, "Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God;" and this is that spirit of Antichrist, whereof you have heard that it should come, and even now already it is in the world. Now, because the enemy doth most notably wrest this scripture, as they do others, to their own damnation, I shall speak something to it; and therefore, which he saith, "Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God," his meaning is, every spirit that doth not confess that that Christ that was with the Father before the world was, did, in the appointed time of the Father, come into the world, took on him a body from the Virgin, and was very man as well as very God, and in that body of flesh did do and suffer whatsoever belonged to the sons of men for the breach of the holy law of God, and impute his glorious righteousness which he fulfilled in that body of his flesh, to the souls that shall believe on what he hath done, and is a-doing in the same body. And that this is the mind of the Spirit of God, consider, first, he himself saith, Handle me and see, for a Spirit hath not flesh and bones, as ye see me have, when his disciples had thought he had been but a spirit, Luke xxv. 39, 40. Now that in this flesh he died for sins, consider, secondly, that scripture which saith, Who his own self (that is, the Christ that was born of the Virgin) did bear our sins in his own body on the tree. See Col. i. 22. in the body of his flesh, saith he, to present you holy and unblameable, and unproveable in his sight. Now that he arose again from the dead, with the body of flesh wherewith he was crucified, consider that forenamed scripture, Luke xxiv. 39, 40. spoken after his resurrection.

Now that he went away with the same body from them into heaven, consider that it is said, "And he led them out as far as Bethany, and he, lift up his hands and blessed them: And it came to pass while he blessed them, he was carried from them, and carried into heaven," Luke xxiv. 50, 51. This is the meaning of those words therefore, Jesus Christ is come into the flesh, that is, Jesus Christ hath come in the flesh that he took of the Virgin, hath brought us who were intralled to the law, the devil, and sin, to liberty; and that by his obedience and death: "Forasmuch then as the children were partakers of flesh and blood (saith the scripture) he, Christ, also himself took part of the same; (wherefore?) That through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their time subject to bondage," Heb. ii. 14, 15. "For he was delivered for our offences, and was raised again for our justification," Rom. iv. 25. For he, even that man; "through the power of the eternal Spirit, did offer up himself without spot to God," and thereby, or by that offering, "obtained eternal redemption for us," Heb. ix. 12, 14. and therefore I say again and again, look to yourselves, that you receive no Christ except God's Christ: For he is like to be deceived that will believe every thing that calls itself a Christ: "For many (saith he) shall come in my name, and shall deceive many," Matth. xxiv. 5.

Now having spoken thus much touching the Saviour, the Lord Jesus Christ, I shall, according to the assistance of the Lord Jesus, proceed, and shall speak something of his Godhead, birth, death, resurrection, ascension, and intercession; together with his most glorious and personal appearing the second time, which will be to raise the dead, and bring every work to judgement, Eccles. xii. 14.

And, 1. I shall shew you that he (Christ) is very God, coeternal, and also coequal with his Father. 2. That by this Son of Mary, (which is equal with his Father) the world was made. 3. That he in the fulness of time was made of a woman, made under the law, to redeem that were (or are) under the law; that is, was born of a woman, and in our nature (for "he made himself of no reputation, and took on him the form of a servant, and was made in the likeness of men,") and in our stead he did fulfil the law in point of justification, Rom. x. 4. and was crucified for our transgressions, 1 Cor. i. 23—25. 4. That very body of the Son of Mary which was crucified, did rise again from the dead, after he had been

buried, in Joseph's sepulchre; that he in that very body ascended up into heaven; and in that very body shall come again to these ends: 1. To judge the quick and the dead. 2. To receive his saints to himself. 3. To pass eternal condemnation on his enemies.

These things in brief I shall touch upon, according to the wisdom given me.

1. And therefore that Christ is very God, I shall prove, 1. By plain texts of scripture. 2. From the testimony of God, angels, and men, witnessed by the scriptures. 3. By several arguments drawn from scripture, which will prove the same clearly.

1. First, then, to prove it by the scriptures: Though indeed the whole book of God's holy scripture testify these things plainly to be most true, yet there be some places more pregnant and pertinent to the thing than others; and therefore I shall mention some of them: as first, mind that in Prov. viii. 22. &c. and there you shall find him spoken of under the name of Wisdom, the same name that is given him in 1 Cor. i. 24. I say in that place of the Proverbs above mentioned, you shall find these expressions from his own mouth: "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was, when there was no depths, I was brought forth; while there was no fountain abounding with water. Before the mountains were settled, before the hills, was I brought forth. While as yet he had not made the earth, nor the fields, nor the highest places of the dust of the world. When he prepared the heavens, I was there: When he set a compass upon the face of the depth; when he established the clouds above; when he strengthened the fountains of the deep; when he gave to the sea his decree, That the waters should not pass his commandment: when he appointed the foundations of the earth; then was I by him, as one brought up with him: And I was daily his delight, rejoicing in the habitable parts of the earth, and my delight was with the sons of men." Also, John i. 1, 2. you have these words spoken of Christ, "In the beginning was the word, and the word was with God, and the word was God: The same was in the beginning with God." As also, in Heb. i. 2. the Apostle being about to prove the Son of Mary to be very God, saith, "He hath in these latter days spoken to us by his Son;" which Son is the Son of Mary, as in Matth. iii. But (saith the Apostle) Heb. i. 8, to the Son he saith, "Thy throne, O God, is for ever and ever, a scepter of righteousness is the scepter of thy kingdom." Again, in John xvii. 5. you have the words of the Son of Mary for it, saying, "And now, Father, glorify thou me with thine own self, with the glory that I had with thee before the world was." Again, he himself saith, "before Abraham was, I am." And again, "I and my Father are one." And in Phil. ii. 5. the Apostle saith, "Let the same mind be in you which was also in Christ Jesus; who being in the form of God, thought it no robbery to be equal with God, but made himself of no reputation, and took on him the form of a servant, and was made in the likeness of men." Also, Rev. ii. 8. Christ himself saith, "I am the first and the last, which was dead, but am alive." And thus have I quoted some few scriptures to prove that the Son of Mary is the true God.

2. I shall give you the testimony of God himself touching the truth of this, viz. That Christ the son of the Virgin is the true God. And, first, see Zech. xiii. 7. and there you shall find these words, "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts." In this place the Lord doth call that man his fellow, which he doth not do to any mere creature. Again, in Matth. iii. 17. he calls him his beloved Son, saying, "This is my beloved Son, in whom I am well pleased." And in the aforesaid place of the Hebrews, chap. i. the Apostle, advancing the Lord Jesus, brings in this question; "To which of the angels said he at any time, thou art my Son?" ver. 5. but to the Son he saith, ver. 8. "Thy throne, O God, is for ever and ever." And thus far of the testimony that God himself hath given of the Son of Mary, Jesus Christ.

The angels do shew that he is God : 1. In that they do obey him. 2. In that they do worship him.

1. That they obey him, is clear, if we compare Rev. xxi. 9. with Rev. xxii. 8. In the first of these places we find, that there came "one of the angels of the seven vials, which had the seven last plagues, and talked with John." He came not of himself; for in that 22^d chap. ver. 6. he saith, "The Lord sent his angel, to shew unto his servants the things that must be done." Now, in the 16th verse you may see who this Lord God is: He saith there, "I, Jesus, have sent mine angel, to testify these things in the churches. I am the root (as well as) the offspring of David, and the bright and morning star." I say this obedience of the angels doth testify that Jesus, which is the Son of Mary, is the true and very God: for they do obey God only.

(2) The angels do shew that the Son of Mary is the true God, in that they do not only obey him, but worship him also; yea they are commanded so to do, Heb. i. 6. where it is written, "When he bringeth his first begotten into the world, he (i. e. God, saith), And let all the angels of God worship him," viz. the Son of Mary. Now the angels themselves command that we worship none but God, Rev. xxii. 8, 9. When John fell down to worship the angel, the angel said, "See thou do it not, for I am thy fellow-servant; worship God." Now if the angels should command to worship God, and they themselves should worship him that by nature is no god, they should overthrow themselves, in commanding one thing, and doing another, and so lose their own habitations, and be "shut up in chains of darkness, to be punished with everlasting destruction from God himself at the great day." And thus much concerning the testimony of angels touching Jesus the Son of Mary, the Son of God, yea, very and true God, II. ix. 6.

Now followeth David's testimony, among other of the saints, who witness Jesus the Son of Mary to be true God; and that you may find in Ps. cx. 1. where he saith, "The Lord said unto my Lord, sit thou at my right hand, till I make thine enemies thy footstool." Also Isaiah in the 9th chap. ver. 6. saith, "For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of peace. Of the increase of his government and peace there shall be no end, upon the throne of David, which is not, nor never was the heart of any believer, and upon his kingdom, to order it, and to establish it with judgement and justice from henceforth even for ever: The zeal of the Lord of hosts will do this." Again, see Peter's testimony of the Son of Mary; when Jesus asked his disciples, "Whom say ye that I am?" Peter, as the mouth of the rest, said, "Thou art Christ, the Son of the living God," Matth. xvi. 16. Also when Thomas, one of Christ's disciples, would not be persuaded by the others that they had seen the Lord, except he did also "see in his hands the print of the nails, and put his fingers into the print of the nails, and thrust his hand into his side, he would not believe;" saith the Son of Mary, "reach hither thy fingers, and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithless, but believing;" and then Thomas breaks out with a mighty faith, and a glorious testimony for his master, and saith, "My Lord, and my God," John xx. 27, 28.

Again, see Paul's testimony of him, Rom. ix. 5. where, speaking of the Son of Mary, he saith, "That Christ came of the Father, who is over all, God blessed for ever, Amen." And the Apostle John doth also witness as much, 1 John v. 20. where, speaking of Jesus Christ, he saith on th^e wife, "And we know that the Son of God is come, and hath given us an understanding that we might know him that is true, and we are in him that is true, (who is that? why, saith John), even in his Son Jesus Christ." Who is he? why, "This is the true God, and eternal life."

I could here also bring in the testimony of the very devils themselves, as Luke iv. 41. Luke viii. 28. where he is by them acknowledged "to be the Son of the living God:" but it is needless so to do, for we have plainly proved it already.

3. Now followeth the several scripture arguments, which will prove that Jesus the Son of Mary is very God.

And (1) there is none but he that is the true God, can satisfy the justice of the true God, for the breach of his holy law; but if you compare, *Is. liii. 6.* with *Matth. iii. 17.* you shall find, that Jesus the Son of Mary did give God a full and complete satisfaction for the breach of his holy law; therefore Jesus the Son of Mary must needs be the great and the true God. (2) "He that hath power of his own to lay down his life, and hath power of his own to take it up again," must needs be the true God: But this did Jesus the Son of Mary the Virgin; therefore he must needs be the true God, *John x. 8.* *Rom. i. 4.* (3) There was never any able to bear the sins of all the believers in the world, that ever were, now are, or hereafter shall be, but the true God: but Jesus, the Son of the Virgin Mary, "did bear them all in his body on the tree," *1 Pet. ii. 24.* *Is. liii. 6.* therefore Jesus the Son of Mary must needs be the true God as well as man. (4) There was never any mere man able, by his own power, to overcome the devil in all his temptations, but he that is also true God, (for Adam in his state of innocency was overcome by them, and fell under them): but Jesus the Son of the Virgin did overcome them all by his own power; therefore, see *Gen. iii. 15.* *Is. lxiii. 5.* *Matth. xlv.* *Luke iv. 12.* he is very God, as well as very man. (5) There was never any that did call himself the true God, and was not, which did please God in so doing: but Jesus the Son of Mary did call himself the true God, or account himself equal with God; (which is all one) yet "God was well pleased with him," *Phil. ii. 6, 7.* *John viii. 29.* and therefore Jesus the Son of Mary must needs be true God as well as man. (6) There was never any that had all power in heaven and in earth, but the true God: Jesus the Son of the Virgin Mary, who was espoused to Joseph, hath all power in heaven and in earth in his own hand; therefore, *Matth. xxviii. 18.* he is the true and great God. (7) There was never any able to keep poor souls from falling from God, saving he that is the true God: Jesus the Son of Mary did, and doth this, *John x. 27—30.* *John xvii. 12.* therefore, &c. (8) Never could any justly call himself the first and the last, except the true God, nor truly (as the Lord did) say, "I am;" but these did Jesus the Son of Mary, *Rev. i. 1.* compared with *ver. 17, 18.* *Rev. ii. 8.* and *John viii. 58.* therefore Jesus must needs be true God as well as man. (9) Never was there any that could absolutely forgive sins but God, *Mark xxvii.* *Luke v. 21.* but Jesus the Son of the Virgin Mary can forgive sins, *Luke v. 20.* *Mark ii. 5.* therefore Jesus the Son of Mary must needs be true God as well as man. (10) The scriptures never call any the true and living God, but he that is the true God: The scriptures call Jesus, the Son of the Virgin, the true God, *Is. ix. 6.* *1 John v. 20.* therefore he is the true and great God. (11) He that made all things, whether they be visible or invisible, whether they be thrones or dominions, or principalities, or powers, must needs be the true God: but Jesus the Son of the Virgin Mary did make all these, *Col. i. 14—18.* *John i. 16.* *Heb. i. 2, 3.* and therefore he is the true God as well as man. (12) The blood of a mere finite creature could never obtain eternal redemption for sinners: but the blood of Jesus, the Son of the Virgin Mary, hath obtained eternal redemption for sinners, *Eph. i. 7.* *Heb. ix. 12, 14.* *Heb. x. 10, 20.* therefore the blood of the Son of the Virgin must needs be the blood of God. And so the Apostle calleth it, saying to the pastors of the churches, "Feed the church of God, which he hath purchased with his own blood," *Acts xx. 28.* *1 John iii. 16.* (13) Never was there any that could overcome death in his own power, but the true God, *Hos. xiii. 4.* Jesus the Son of the Virgin Mary did overcome death by himself, *Heb. ii. 14.* therefore, &c. (14) He that searcheth the hearts, and knoweth the thoughts of men, must needs be the true God, *Jer. xvii. 10.* but Jesus the Son of the Virgin doth, *Luke v. 22.* *Luke ix. 47.* *John ii. 24, 25.* therefore, &c. (15) He that by his own power commanded the raging sea, must needs be the true God, *Job xxxvii. 10, 11.* *Prov. viii. 29.* but this did Jesus the Son of Mary, *Mark iv. 39, 41.* *Luke viii. 24.* therefore, &c. (16) He that is the wisdom, power, and glory of God, must needs

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needs be true God: but Jesus, the Son of the Virgin, is all these, as 1 Cor. i. 23, 24. Heb. i. 1—3. therefore Jesus the Son of the Virgin must needs be true God as well as man.

II. The next thing that I am to prove, is this; namely, That by this Jesus Christ, the Son of the Virgin, the world was made: And here I shall be brief, having touched on it already. Only I shall lay down some of the scriptures that hold forth this to be a truth, and so pass to the next things that I intend to speak of.

And therefore, in the first place, see Heb. i. 2. where the Apostle is speaking of the Son of God, which Son was born of the Virgin Mary, according to these scriptures mentioned before, Matth. i. 18—23. Luke ii. Matth. iii. 17. where God himself saith, "This is my beloved Son," &c. This Son of God, saith the Apostle, "by whom God hath spoken to us, by him also he made the worlds." And, Col. i. the Apostle speaking of the deliverance of the saints, saith, "who hath delivered you from the power of darkness, and translated you into the kingdom of his dear Son, in whom we have redemption through his blood, even the forgiveness of sins." And is that all? No; but "he is also the image of the invisible God," ver. 15. "The first born of every creature." And in ver. 16, 17. "By him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: All things were created by him and for him: And he is before all things, and by him all things consist." Also, Heb. i. 10. it is thus written of the Son of God, Christ Jesus the Son of Mary, "And thou Lord in the beginning hast laid the foundations of the earth, and the heavens are the work of thy hands." And again, John i. and the first nine verses, the Evangelist, or Apostle, speaking of the Son, saith, "In the beginning was the word, which word was the Son, Rev. xix. 12, 13. "This Word, or Son, was with God, and the Word was God: All things were made by him, and without him was not any thing made that was made. In him was life, and the life was the light of men; and the light shined in the darkness, and the darkness comprehended it not." But in the 9th verse of this first chapter of John, it is written, "That was the true light, which lighteth every one that cometh into the world." Now, seeing the Lord hath brought me thus far; and because the Quakers, by wresting this scripture, do not only split themselves upon it, but endeavour also to split others; I shall therefore, before I proceed any further, speak a few words to it; and they are these that follow.

The Apostle in these nine first verses, or most of them, is speaking of the Divinity or Godhead of the Son of Mary, and shewing that he made the world: Now in this ninth verse he speaketh of man as he is in his coming into the world, and not as he is a regenerate person. Now every man as he comes into the world, receives a light from Christ, as he is God, which light is the conscience, that some call Christ, though falsely. This light, or conscience, will shew a man that there is a God, and that this God is eternal, Rom. i. 20. This light doth discover this eternal God by his works in the world; for saith the scripture before named, "The invisible things of him (meaning God) from the creation of the world are clearly seen, being understood by the things that are made; even his eternal power and Godhead." This light also will reprove of sin, or convince of, and make manifest sins against the law of this eternal God: So that man, before he is regenerate, is able by that light to know that sins against the law are sins against God, as is manifested in the unconverted Pharisees, "who (as Christ told them) had neither the love of God, nor the word of God abiding in them," John v. 38, 42. yet knew sins against the law to be sins; for they were offended at a woman for committing adultery, which act was forbidden, Matth. v. 27, 28. by the law; and it is said also, they were convicted of sin by their own consciences, John viii. 7—9, 19.

Again, the Apostle, writing to the Corinthians, and admonishing them to walk orderly, 1 Cor. xi. 14. turns them to nature itself, saying, "Doth not even nature itself teach you?" &c. This light surely is that, wherewith Christ, as he

is God, hath "enlightened every man that cometh into the world," which doth convince of sins against the law of God. Therefore, as the Apostle saith, Rom. i. 20. "They are left without excuse." That is, they have their own conscience, that doth shew them there is a God, and that this God is to be served and obeyed; and the neglect of this will be sure to damn them, though the obedience to the law will not save them, because they are not able to make a full recompence to God for the sins that are past; neither are they able for the time to come, to yield a full, continual, and complete obedience to the law of this Almighty, infinite, and eternal God. For as many as are of the works of the law, are under the curse; for it is written, "curst is every one that continueth not in all things that are written in the book of the law to do them." But that no man is justified by the works of the law, it is evident: "For the just shall live by faith," Gal. iii. 10, 11.

But now, though Christ, as he is God, doth give a light to every one that cometh into the world, which light is the conscience, (as they themselves confess:) yet it doth not therefore follow that this conscience is the Spirit of Christ, or the work of grace, wrought in the heart of any man whatsoever: for every one hath conscience, yet every one hath not the Spirit of Christ: For Jude speaks of a company of men in his days, who had not the Spirit of Christ, Jude 19. "these be they who separate themselves, (saith he,) sensual, having not the Spirit." Yea, Heathens, Turks, Jews, Pagans, Atheists, have that also that doth convince of sin, and yet are so far from having the Spirit of Christ in them, that it is their great delight to serve their lusts, this world, their sins; whereas the Apostle saith plainly, "If Christ be in you, the body is dead because of sin, but the Spirit is life for righteousness sake." So that those who are alive to their sins, have not the Spirit of Christ: Nay, let me tell you, the very devils themselves, who were thrown from their first state by sin, 2 Pet. ii. 4. have such a taste of their horrible sins, that when they did but suppose that Jesus was come to put an end to their tyrannical dealing with the world, and to bring them to judgement for their sins, (to which they know they shall be brought,) it made them cry out, "Art thou come to torment us before the time?" James doth also signify thus much unto us, where he saith, "The devils also believe and tremble," James ii. 19. Which belief of theirs is not a believing in Christ to save them; for they know he did not take hold on their nature, Heb. ii. But they do believe that Christ will come to their everlasting torment; and the belief of this doth make those proud spirits to tremble.

Again, Man at his coming into the world hath his conscience given him, which doth convince of sin, John ii. 9. viii. 9. yet man, as he cometh into the world, hath not the Spirit of Christ in him; for that must be received afterwards by the preaching of the word, which is preached by the ministers and servants of Jesus Christ. This is God's usual way to communicate of his Spirit into the hearts of his elect; and this is clear in so many words, where Peter, preaching to a certain number, the scripture saith, "While Peter yet spake these words, the Holy Ghost, or Holy Spirit, fell on all those that heard the word." And again, Gal. iii. 2. and 5. compared together, "received ye the Spirit by the works of the law, (saith the Apostle,) or by the hearing of faith?" or the gospel, which is the word of faith preached by us? Which Spirit, as Christ saith, the world cannot receive, because it seeth him not, neither knoweth him, though his children shall have fellowship with him to the great comfort of their own souls, John xiv. 16, 17.

But now, this merciless butcherer of men, the devil, that he might be sure to make the soul fall short of glory, if possible, endeavours to persuade the soul that its state is good; that it hath the Spirit of Christ in it; and for a proof of the same, saith he, turn thy mind inward, and listen within, and see if there be not that within thee that doth convince of sin: Now the poor soul, finding this to be so, all on haste, (if it be willing to profess,) through ignorance of the gospel, claps in with these motions of its own conscience, which doth command to abstain from
this

this evil, and to practise that good; which, if neglected, will accuse and torment for the same neglect of others, Rom. ii. 15. both now and hereafter.

Now the soul seeing that there is something within that convinceth of sin, doth all on a sudden close with that, supposing it is the Spirit of Christ, and so through this mistake is carried away with the teachings and convictions of its own conscience, (being misinformed by the devil) unto the works of the law; under which, though it work all days, and labour with its might and main, yet it never will be able to appease the wrath of God, nor get from under the curse of the law, nor get from under the guilt of one sinful thought the right way, which is to be done by believing what another man hath done by himself, Heb. i. 2, 3. Rom. v. 15. without us, on the cross, without the gates of Jerusalem. See for this, 1 Pet. ii. 24. Heb. xiii. 12. the one saith, "He bare our sins in his own body on the tree;" the other saith, "It was done without the gate."

And thus the poor soul is most horribly carried away headlong, and thrown down violently under the curse of the law, under which it is held all its days, if God of his mere mercy prevent not: and at the end of its life doth fall into the very belly of hell.

Again, That the devil might be sure to carry on his design, he now begins to counterfeit the work of grace; here he is very subtle, and doth transform himself into an angel of light, 2 Cor. xi. 14. Now he makes the soul believe that he is its friend, and that he is a gospel-minister; and if the soul will be led by what shall be made known unto it by the light (or conscience) within, it shall not need to fear but it shall do well.

Now he counterfeits the new birth, persuading them that it is wrought by following the light that they brought into the world with them. Now he begins also to make them run through difficulties: And now, like Baal's priests, they must launce themselves with knives, &c. Now, 1656: But now, (1691) Quakers, are changed to the laws of the world. Now they must wear no hat-bands; now they must live with bread and water; now they must give heed to seducing spirits, and doctrines of devils, which bids them to abstain from marriage, and commands to abstain from meats, which God hath created to be received with thanksgiving, of them which love and know the truth, as in 1 Tim. iv. 1—3. now they must not speak except the spirit moves them, (I do not say the Spirit of Christ), though when it moves them, they will speak such sad blasphemies, and vent such horrible doctrines, that it makes me wonder to see the patience of God, in that he doth not command, either the ground to open her mouth and swallow them up, or else suffer the devil to fetch them away alive, to the astonishment of the whole world.

Obj. But you will say, doth not the scripture say, that it is the Spirit of Christ that doth make manifest or convince the world of sin? John xvi. 8.

Ans. Yes, it do so. But for the better understanding of this place, I shall lay down this; namely, That there are two things spoken of in the scriptures, which do manifest sin, or convince of sin.

1. The law, as saith the Apostle, Rom. iii. 20. "Therefore by the deeds of the law shall no flesh be justified in his sight," viz. God's sight: For by the law is the knowledge of sin. 2. The Spirit of Christ doth make manifest, or reprove of sin, as it is written, John xvi. 8; 9. "And when he (the Spirit) is come, he will reprove the world of sin, of righteousness, and of judgement: Of sin, because they believe not on me," saith the Son of Mary, which is Christ.

Now the law doth sometimes, by its own power, manifest sin without the Spirit of Christ; as in the case of Judas, who was convinced of the sin of murder, which made him cry out, "I have sinned;" yet at that time he was so far from having the Spirit of Christ in him, that he was most violently possessed of the devil, Luke xxii. 3, 4.

Again, sometimes the Spirit of Christ takes the law, and doth effectually convince of sin, of righteousness, and judgement to come.

Quest.

Quest. But you will say, how should I know whether I am convinced by the law alone, or that the law is set home effectually by the Spirit of the Lord Jesus upon my conscience?

Ans. Unto this I answer: First, When the law doth convince by its own power, without the help of the Spirit of Christ, it doth only convince of sins against the law, as of swearing, lying, stealing, murdering, adultery, covetousness, and the like: I say, it doth only make manifest sins against the law, pronouncing a horrible curse, Gal. iii. 10. against thee, if thou fulfil it not, and so leaves thee; but it gives thee no strength to fulfil it completely, and continually, (which thou must do, if thou wilt be saved thereby). Now thy own strength being sufficient for these things, having lost it in Adam, thou art a breaker of the law. Here the law finds thee in thy sins, and condemns thee for thy sins: But gives thee no power to come wholly out of them; neither doth it shew thee thy right Saviour, to save thee from them (which is the Son of the Virgin Mary, the Man Christ Jesus) but commands thee upon pain of eternal damnation, "to continue in all things that are written in the book of the law to do them," Gal. iii. 10. And therefore if thou hast been convinced of no other sins, but what are against the law, for all thy convictions and horror of conscience, thou mayst be but a natural man at the best, and so under the curse, Gal. iii. 10.

Obj. But, perhaps thou wilt say, I am not only convinced of my sins against the law, but I have also some power against my sins, so that I do in some considerable measure abstain from those things that are forbidden in the law.

Ans. This thou mayst have, and do, as thou thinkest, perfectly, as those blind Pharisees called Quakers, do think that they also do, and yet be but a natural man: And therefore I pray consider that place in Rom. ii. 14. the Apostle there speaks on this wise, concerning the Gentiles obedience to the law; "for when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves, which shew the work of the law written in their hearts." Which work of the law, Christ as he is God, hath enlightened every one withal that cometh into the world," John i. 19. which, as the Quakers say, doth convince of sin, yet of no other than of sins against the law: And therefore must needs be all one light or law, for "the law is light," Prov. vi. 23. and gives "the knowledge of sin," Rom. iii. 20. And therefore as I said before, so say I now again, if thy convictions are no other than for the sins against the law, though thy obedience be the strictest that ever was wrought by any man, (except the Lord Jesus the Son of Mary) thou art at the best but under the law, and so consequently under the curse, and under the wrath of God, Gal. iii. 10. John iii. 36. whether thou believest it or not.

But now the second thing, how thou shouldst know whether the Spirit of Christ doth effectually set home the law upon thy conscience or not; and therefore to speak directly to it, if the Spirit of the Lord Jesus, the Son of God, doth set home the law effectually; then the same Spirit of Christ shews thee more sin than the sins against the law. For,

First, It shews thee, that "all thy righteousness is but as filthy rags," Is. lxiv. 6. Thou seest all thy praying, meditation, hearing, reading, alms-deeds, fasting, reformation, and whatsoever else thou hast done, dost, or can do, being an unbeliever, deserves at the hands of God his curse and condemnation, and that for ever: And therefore thou art so far from trusting to it, that in some measure thou even loathest it, and art ashamed of it, as being a thing abominable, both in God's sight and thine own, Phil. iii. 8. Thou countest thy own performances, when at best, and thine own righteousness, "a bed too short to stretch thyself upon, and a covering too narrow to wrap thyself in," Is. xxviii. 20. and these things thou seest not overly, or slightly, and as at a great distance, but really and seriously, and the sense of them sticks close unto thee.

Secondly, it shews thee that thou hast no faith in the man Christ Jesus by nature, and that though thou hadst no other sins, yet thou art in a perishing state because of unbelief, according to that 16th of John, ver. 9. "Of sin, because they believed

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believed not on me." If therefore thou hast been convinced aright by the Spirit, thou hast seen that thou hadst no faith in Christ the Son of Mary, the Son of God, before conversion. It shews thee also, that thou canst not believe in thine own strength, though thou wouldst never so willingly; yea, though thou wouldst give all the world (if thou hadst it) to believe, thou couldst not.

In the next place, it will shew thee, that if thou dost not believe in the man Christ Jesus, and that with the faith of the operation of God, Col. ii. 12. thou wilt surely perish, and that without remedy. Also, it shews thee, that if thou hast not that righteousness, which the man Christ Jesus accomplished in his own person for sinners, I say, if thou be not cloathed with that instead of thine own, thou art gone for ever; and therefore saith Christ, (speaking of the Spirit,) "When he is come, he shall reprove the world of sin, and of righteousness too," John xvi. 8. that is, the Spirit shall convince men and women of the sufficiency of that righteousness, that Christ, in his human nature, hath fulfilled: So that they need not run to the law for righteousness; "for Christ is the end of the law for righteousness; to every one that believeth," Rom. x. 4. Again, if the Spirit of Jesus setteth home the law upon thy conscience, thou wilt freely confess, that although the law curseth and condemneth thee for thy sins, and gives thee no power either to fulfil, or come out of thy sins; yet God is just in giving that law, and "the law is holy, and the commandment holy, and just, and good," Rom. vii. 12.

Lastly, It also convinceth of judgement to come: "He (viz. the Spirit) shall reprove the world of sin, of righteousness, yea, and of judgement too," Acts xxiv. 25. Then doth the soul see, that that very man that was born of the Virgin Mary, crucified upon the cross without the gates of Jerusalem, shall so come again; even that same Jesus, in like manner as he was seen to go up from his disciples, Acts i. 11. Yea, they that are thus convinced by the Spirit of Christ, know that God "hath appointed a day, in which he will judge the world in righteousness, by that man whom he hath ordained," Acts xvii. 31. which is the man Christ Jesus: For it is he that is "ordained of God to be the judge of quick and dead," Acts x. 42.

And now, O man or woman, whoever thou art, that are savingly convinced by the Spirit of Christ, thou hast such an endless desire after the Lord Jesus Christ, that thou canst not be satisfied or content with any thing below the blood of the Son of God to purge thy conscience withal; even that blood that was shed without the gates, Heb. xiii. 12. ix. 14. Also thou canst not be at quiet, till thou dost see by true faith, that the righteousness of the Son of Mary is imputed unto thee, and put upon thee, Rom. iii. 21, 22, 23. Then also thou canst not be at quiet, till thou hast power over thy lusts and corruptions, till thou hast brought them into subjection to the Lord Jesus Christ. Then thou wilt never think that thou hast enough of faith: No, thou wilt be often crying out, Lord, give me more precious faith: Lord, more faith in thy righteousness; more faith in thy blood and death; more faith in thy resurrection; and, Lord, more faith in this, that thou art now at the right hand of thy Father in thy human nature, making intercession for me a miserable sinner. And then, O poor soul, if thou comest but hither, thou wilt never have an itching ear after another gospel. Nay, thou wilt say, if a Presbyter, or Anabaptist, or Independant, or Ranter, or Quaker, or Papist, or Pope, or an angel from heaven, preach any other doctrine, let him be accused, again and again, Gal. i. 8. And thus have I briefly shewed you,

1. How Christ, as he is God, doth enlighten every man that comes into the world, Rom. i. 20. 2. What this light will do, viz. shew them that there is a God, by the things that are made; and that this God must be worshipped. 3. I have shewed you the difference between that light and the Spirit of Christ the Saviour. 4. I have also shewed you how you should know the one from the other, by their several effects.

As, first, The first light convinces of sins, but of none other than sins against the law; neither doth it shew the soul a Saviour, or deliver (for that is the work

of the Spirit) from the curse wherewith it doth curse it, John vi. 44. xvi. 24. But I shewed you, that when the Spirit of Christ comes and works effectually, it doth not only shew men their sins against the law, but also shews them their lost condition, if they believe not in the righteousness, blood, death, resurrection, and intercession of Jesus Christ the Son of Mary, the Son of God. And thus much I thought necessary to be spoken at this time, touching the nature of conviction.

III. Now in the third place :

Though I have spoken something to this thing already, namely, concerning our Lord the Saviour, yet again, in few words, through grace, I shall shew, that he was made, that is, born of a woman, and made under the law, to redeem them that are under the law. My meaning is, that God is our Saviour.

And for this, see Isa. xlv. 15. where you have these words, "Verily, thou art a God that hidest thyself, O God of Israel the saviour." And ver. 21, 22. you have these words; "Who hath told it from ancient times? Have not I the Lord? And there is no God besides me; a just God and a Saviour, and there is none besides me. Look unto me, and be ye saved all the ends of the earth." Why, who art thou? "For I am God, and there is none else." Also in Isa. liv. 5. "For thy Maker is thine husband, (the Lord of hosts is his name,) and thy Redeemer the holy One of Israel, the God of the whole earth shall he be called." Read also ver. 6, 7, 8. of that chapter. I could abundantly multiply scriptures to prove this to be truth, but I shall only mind you of two or three, and so pass on; the first is in Jude, ver. 25. "To the only wise God our Saviour be glory." And Acts xx. 23. John iii. 16. 1 John v. 20.

Obj. But you will say, How is God a Saviour of sinners, seeing his eyes are so pure that he cannot behold iniquity? Hab. i. 13.

For answer hereunto. First, When the fulness of time was come wherein the salvation of sinners should be actually wrought out, "God sent forth his Son, (which Son is equal with the Father, John i. 1, 17. v. 10, 30.) made of a woman, made under the law, (that is, he was subject to the power and curse of the law) to this end, to redeem them that are, or were under the law, Gal. iv. 4, 5. (that is, to deliver us from the curse of the law,) being made a curse for us," Gal. iii. 13.

From whence take notice, 1. That when the salvation of sinners was to be actually wrought out, then God sent forth the everlasting Son of his love into the world, clothed with the human nature, according to that in John i. 14. Heb. ii. 14. and 1 Tim. iii. 16. which saith, "God was manifested in the flesh," that is, took flesh upon.

2. This Son of God, which is equal with the Father, did in that flesh which he took upon him, completely fulfil the whole law: So that the Apostle saith, "Christ is the very end of the law for righteousness to every one that believes," Rom. x. 4. This righteousness which this Christ did accomplish, is called, "the righteousness of God," Rom. iii. 22. This righteousness of God, is by the faith of Jesus Christ, unto all, and upon all them that believe: My meaning is, it is imputed to so many as shall by faith lay hold on it. This is also part of the meaning of that speech of the Apostle: "As many as were baptized in Christ, have put on Christ;" that is, by faith have put on the righteousness of Christ, with the rest of that which Christ hath bestowed upon you, having accomplished it for you. This is also the meaning of the Apostle, Col. ii. 9, 10. where he saith, "for in him (that is the Son of Mary, chap. i. 13, 14.) dwelleth all the fulness of the Godhead bodily; and ye are complete in him;" that is, in his obedience and righteousness: which also the Apostle himself doth so hard press after, Phil. iii. 6, 7, 8. saying, "Doubtless, I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord," which Lord was crucified by the Jews, as it is in 1 Cor. ii. 8. "for whom," that is for Christ, "I have suffered the loss of all things, (as well the righteousness of the law, in which I was blameless, as all other things) and do count them but dung, that I may win Christ, and be found in him, not having on mine own righteousness, which is of the law, but that

which

which is through the faith of Christ, the righteousness which is of God by faith; which is unto all, and upon all them that believe." That place also in the 9th of Daniel, ver. 24, 25. holdeth forth as much, where prophesying of the Messias, he saith, "That it is he that came to finish transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness." Now that the righteousness of the Son of Mary is it, mind the 26th verse, where he saith thus, "And after threescore and two weeks shall Messias be cut off," that is, Christ shall be crucified: "But not for himself," that is, not for any sin that he hath committed; for he hath committed none: then surely, it must be for the sins of the people, John xi. 50. as the high priest said, "It is expedient that one man should die for the people," which man was the true Messias, Dan. ix. 24. which also is the Son of Mary, Math. i. 18, to 23. and the Son of God, Matth. iii. 17. and also the true God, 1 John v. 20. And this Messias, this Son of the Virgin, this Son of God, this true God, did not die for himself, for he had not offended; neither did he fulfil the law or finish transgression, and bring in everlasting righteousness for himself, for he had not sinned, 1 Pet. ii. 22. therefore it must of necessity follow, that this righteousness of God, this everlasting righteousness, is imputed to all, and upon all them that believe, Rom. iii. 22. 2 Cor. v. 19—21.

But secondly, This Messias, this Son of Mary, this Son of God, this true God, he was put to death for the sins that his children had committed, according to that saying, "Herein perceived we the love of God, in that he laid down his life for us." Also, in Acts xx. the Apostle speaking to the pastors of the churches, saith, "Feed the church of God, which he hath purchased with his own blood."

Now, I would not be mistaken: I do not think, or say, that he died in his divine nature, but as it is written, "He in his own body on the tree did bear our sins," which tree was the cross, Col. ii. 14. And as the Apostle saith again, "Who when he had by himself purged our sins, sat down on the right hand of the Majesty on high." And again, the Apostle speaking of his glorious God, saith on this wise, Col. i. (being before speaking of his Godhead) in the 19th verse, "For it pleased the Father, that in him should all fulness dwell; and (having made peace by the blood of his cross) by him to reconcile all things to himself." By him, I say, "whether they be things in earth, or things in heaven; and you who were sometimes alienated, and enemies in your minds by wicked works, yet now hath he reconciled." But how? Why in ver. 22. he tells you, "that it is in the body of his flesh, through death, to present you holy and unblameable, and unreprieveable in his sight." That is, Christ, who is the true God, after that he had finished all actual obedience on earth, did in the power and strength of his Godhead, yield up himself to the wrath of his Father, which was due to poor sinners, (and that willingly,) according to that saying in 1 Pet. iii. 18. "For Christ also hath once suffered for sinners, the just for the unjust;" that is, the Son of God for poor sinners: "that he might bring us to God, being put to death in the flesh, but quickened in the Spirit." Again, 1 Pet. iv. 1. "Forasmuch then as Christ hath suffered for us (not for himself) in the flesh, in his own body, (which he took of the virgin, 1 Pet. ii. 24.) let us arm ourselves with the same mind;" that is, let us die to sin as he did, that we might live to God as he did, and doth.

And thus I have briefly shewed you, 1. That the Son of Mary is very God. 2. That he made the world. 3. That he is our Saviour, and how. 4. That he died for sinners, and how, namely, not in his divine nature, but in his human, in his own body, and in his own flesh, redeeming his church with his own blood, Acts xx. 28. and with his own life, 1 John iii. 16. John x. 18.

IV. We shall now pass on to some other things (the Lord willing) touching his burial, resurrection, ascension, intercession, second coming, resurrection of the body, and eternal judgement.

His burial proved.

And first, I shall prove by several scriptures that he was buried, and so pass on. First, therefore see that place, Matth. xxvii. 57. and so forward. After that Jesus the Son of God had been crucified a while, he gave up the ghost; that is, he died: and after he had been a while dead, Joseph of Arimathea went in to Pilate, and begged the body of Jesus, and Pilate gave consent thereto, and Joseph took the body of Jesus and wrapped it in clean linen, and laid it (*viz.*) the body of Jesus in his own tomb, "and rolled a stone upon the mouth of the sepulchre, and departed," Matth. xxvii. 57. to 61. also in Luke xxiv. 51—53. "The Apostle Paul also teacheth so much, 1 Cor. xv. 3, 4. where he saith, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures, and that he was buried." Again, in Acts xiii. 29. the Apostle speaking there of Jesus Christ, saith, "And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre." And so much touching the burial of Jesus Christ the Son of God.

In the next place, I am to prove, That that very man, whom the Jews did crucify between two thieves, called Jesus Christ, did rise again. That very man, with that very body wherewith he was crucified upon the cross, did rise again out of the grave, in which he was laid. And this I shall prove by scriptures, by the testimony of angels, by Christ's own words after he was risen, and by the testimony of the Apostles in the scripture.

1. First therefore consider, Psal. xvi. 10. where the prophet speaks on this wise of Christ's resurrection; "For thou wilt not leave my soul in hell, neither wilt thou suffer thine holy One to see corruption." Which words the Apostle Peter cites in Acts ii. from ver. 22, to 24. Also 1st. xxvi. 19. in the person of Christ, saith, "Thy dead men shall live, together with my dead body shall they rise." See also John xx. 15, 16. where mention is made of his appearing unto Mary Magdalen, and he called her Mary, and she called him Master; which signifies that he was risen, and that she knew him after his resurrection; for he was come out of the grave, see ver. 6, 7, 8. Again, another scripture is that in Luke xxiv. 1, 2, 3. the disciples of Jesus coming to the sepulchre, thinking to anoint the body of Jesus, found the stone that was on the mouth of the sepulchre rolled away; and when they went in, they found not the body of the Lord Jesus; and at this they were troubled and perplexed, ver. 4. But as two of them went up to Emmaus, and were talking of what had befallen to Jesus, Jesus himself drew near, and went with them, ver. 15. Another scripture is that in Mark xvi. 9. which saith on this wise, "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalen, out of whom he had cast seven devils." Where take notice how the Holy Ghost lays it down in these words, out of whom he had cast seven devils; to intimate to us the certainty, that it was the same Jesus that was born of the Virgin Mary, who did many miracles, and cured many diseases, who did also cast seven devils out of Mary Magdalen, that did rise again. Yea, saith the Holy Ghost, it was the same Jesus that did work such a wonderful miracle on Mary; he appeared to her first, out of whom he had cast seven devils. And let these scriptures suffice to prove the resurrection of the Son of God.

2. You shall have the testimony of the holy angels also by the scriptures: And first, look into Mark xvi. 3—7. the words are these, "And they (*viz.* the disciples) said among themselves, Who shall roll away the stone?" They had a good mind to see their Lord; but they could not, as they thought, get away the stone which covered the mouth of the sepulchre: "And when they looked, (that is, towards the sepulchre) they saw the stone rolled away, for it was great; and entering into the sepulchre, they saw a young man, (that is an angel,) sitting on the right side, clothed with a long white garment; and they (the disciples) were affrighted: And he said unto them, be not afraid (you have no cause for it) you seek Jesus of Nazareth which was crucified; he is not here, he is risen: behold the place where they laid him." What scripture can be plainer spoken than this? Here is an angel of the Lord ready to satisfy the disciples of Jesus, that he

was risen from the dead. And lest they should think it was not the right Jesus he spoke of, Yes, saith he, it is the same Jesus that you mean; you seek Jesus of Nazareth, do you not? Why "he is risen; he is not here." But do you speak seriously, and in good earnest? Yea, surely if you will not believe me, "behold the place where they laid him." This scripture, or testimony, is very clear to our purpose. But again, the next place is in Matth. xxviii. 3-7. In the third verse there is an angel (as before) bearing witness of the resurrection of Jesus, "His countenance was like lightening, and his raiment white as snow. And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto them, (viz. to the women who came to seek Jesus) "Fear you not;" but let them that seek to keep the Lord in his grave fear if they will; for you have no ground of fear, "who seek the Jesus who was crucified; he is not here, for he is risen;" he cannot be in body here and risen too: If you will not believe me, come, "see where the Lord lay. And go quickly and tell his disciples that he is risen from the dead; and behold, he goeth before you into Galilee, there shall you see him." But shall we be sure of it? Yea, saith the angel, Lo, it is I that have told you. See how plainly this scripture also doth testify of Christ his resurrection. Here, saith the angel, you seek a Saviour and none will content you but he, even the same that was crucified: Well you shall have him, but he is not here. Why, Where is he then? "He is risen from the dead." But are you sure it is the same that we look for? Yea, "it is the same that was crucified," ver. 5. But where should we find him? Why, "he goeth before you into Galilee," where he used to be in his life time, before he was crucified: And that you might be sure of it there to find him, know that he is an angel of God that hath told you, ver. 7. And thus have you in brief the testimony of the angels of God, to witness that Jesus the Son of the Virgin, the Son of God, is risen from the dead.

3. *Object.* But you will say, Might they not be deceived? Might not their eyes dazzle, and they might think they did see such a thing, when indeed there was no such matter?

Ans. Well, because it is so difficult a matter to be persuaded of the truth of this thing, that Christ is raised again out of the grave, that very man, with that very body; though these things that have been already spoken, might be enough, through grace, to satisfy, yet because of the unbelief of some, we shall turn to some more of those infallible proofs that are spoken of in Acts i. 3. to prove the point yet more clear. And therefore first of all, do but see how the Lord doth deal with an unbelieving disciple, John xx. 23, to 29. You shall see in the 23d verse, Christ after his resurrection is talking with his disciples, but Thomas was not with them. But when the disciples saw him again, they said unto him, "We have seen the Lord," ver. 25. but Thomas would not believe them. Another time Jesus comes to his disciples again, and then Thomas was with them; then so soon as the Lord had said, "Peace be unto you," he turned himself to Thomas, and said to him, "Thomas, reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithless but believing," ver. 27. As much as if the Lord should have said, Come, Thomas, thou hast doubted of the truth of my resurrection very much; thou sayest that thou wilt not believe, except thou do feel with thy fingers the print of the nails, and do thrust thy hand into my side: Come, Thomas, reach hither thy finger, and behold my hands, and see if there was not the nails driven through them; and reach hither thy hands and thrust them into my side, and feel if I have not the very hole in it still, that was made with the spear that the soldier did thrust into it; and be not so full of unbelief, but believe that my resurrection is a glorious truth.

Another infallible proof is, that in Luke xxiv. from the 36th to the end of the 44th verse. In verse 36. it is said, that the Lord (even while they were talking) stood in the midst of them, and said, "Peace be unto you:" But they were so far from being at peace, that they were terrified, and supposed that they had seen a spirit

a spirit. And Jesus said to them, "Why are ye troubled, and why do thoughts arise in your hearts?" What do you think that I am a spirit? Do you think your eyes dazzle? "Behold my hands and my feet." Look well upon me, and see my hands, and the holes in them, and likewise my feet and the holes in them, and know that it is I myself, and not a spirit, as you suppose. Know, that it is I myself, and not another. Doth your hearts fail you? Then take hold of me with your hands; yea, "handle me and see, for a spirit hath not flesh and bones, as ye see me have." And when he had spoken these things, he shewed them his hands and his feet." As if he had said, Come, do not be daunted, nor affrighted, but consider that it is I myself. Well, they could not believe as yet, but wondered that such a thing as this should be! And while they were thus wondering, he will give them another infallible proof: And he said unto them, "Have you here any meat?" ver. 41. As if the Lord had said, Come my disciples, I see that you are very full of unbelief, if you have here any meat, you shall see me eat before you all. And they gave him a piece of a broiled fish, and of an honeycomb. "And he did eat before them." Again, ver. 42. the Lord strives with another infallible proof against their doubting, saying, My disciples, do you not remember what discourse you and I had before I was crucified; how that I told you, that all things must be fulfilled, which was written in the law of Moses, and in the prophets concerning me: Another infallible proof was, that appearance of his at the sea of Tiberias, where he came to them on the shore, and called them, and provided for them a dinner, and wrought a notable miracle while he was there with them at that time, namely, the catching of 153 great fishes, and yet their net brake not. Which as it was a great miracle, so it did also shew his power and authority over his creatures: Besides his eating and drinking with his disciples after his resurrection; and also his preaching to them, Acts i. 13. This is not the least, viz. that he was with his disciples on earth forty days, which was almost six weeks, speaking to them the things concerning his kingdom, which was a mighty confirmation of their faith in his resurrection.

4. I shall now briefly touch two or three scriptures, the which hold forth his disciples testimony of his resurrection. And the first is in Acts x. 40, 41. In which place the apostle speaking of the Lord Jesus, saith, "Him God raised up the third day, and shewed him openly, yet not to all the people, but to witnesses chosen before of God, even to us (saith the apostle), who did eat and drink with him after he was risen from the dead." Again, Acts iv. 10. and Acts xiii. 29—31. The words run thus (the apostle speaking of Jesus, saith) "And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead, and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people." And thus far touching his resurrection from the dead.

In the next place, I am to prove that this very man, Christ Jesus, the Son of the virgin, in his very body, the same body that was crucified, is above the clouds and the heavens. And though this is made light of by those men called Quakers, and other infidels of this generation, yet I am sure that it will prove true to their cost, who reject it as erroneous and vain. But to prove it, first, I shall prove that he is ascended. Secondly, That he is ascended above the clouds, and the heaven.

For the first, that he is ascended, see Eph. iv. 8—10. "Wherefore (saith the apostle) when he ascended up on high, he led captivity captive, and gave gifts unto men." Now that he ascended, what is it but that he descended first into the lower parts of the earth; "he that descended is the same that also ascended (again) up far above all heavens."

Again, read John xx. 17. where Christ, after his resurrection from the dead, saith to Mary Magdalen, "Touch me not, for I am not yet ascended to my Father;" that is, I have not yet ascended with this my body wherewith I was crucified on the cross: "But go to my brethren and tell them (meaning his disciples)

ples) that I do ascend to my Father and your Father, to my God and your God."

Obj. But in that place (may some say), Eph. iv. 10. "He that descended, is said to be the same that ascended." Now there was no human nature with God in heaven before the world was; therefore if he be but the same that was with the Father from all eternity, then the humanity of the Son of Mary is not ascended into heaven.

Ans. First, for answer, It is clear from John xi. that the Word or Son of God, as he was a Spirit, was with the Father before the world was. But now in the fulness of time, that is, when that time that the Father and he had concluded on was come, God sent forth his Son, which was with him before the world was, John vii. 5. made of a woman, that is, born of a woman: And he took on him the form of a servant, and was made in the likeness of men, Phil. ii. 6, 7. Now as he was born of a woman, as he was in the likeness of men, so he ascended to the right hand of his Father, in our nature. And for this, I pray, turn to Acts i. 9—11. and there you shall find, that he is the same that was born of the virgin, that very man that was crucified; if you compare ver. 3. with ver. 9—11. you will find it so to be. Now in ver. 9. after he had spoken many things while they beheld, that is, while his disciples looked on him, he was taken up, that is, he was taken up from them into heaven, as in ver. 11. and a cloud received him out of their sight: "And while they looked up stedfastly towards heaven, as he went up (which heaven was not then within them; if it had, they needed not to have looked toward the clouds and the heaven without them), behold two men stood by them, not in them, in white apparel, which also said, that is, the two men or angels which stood by them, said, Ye men of Galilee, why stand ye gazing up into heaven?" Here again, they did not look within them, but stood gazing or looking after the Lord Jesus, the Son of Mary, who was carried away from them in a cloud, ver. 9. But why, say the angels, do you stand gazing so much into heaven; your master will come again after a certain time: For this same Jesus, namely, which was crucified, which rose again, and hath been with you these forty days, which also you see go into heaven, shall so come, namely, in a cloud, as ye have seen him go into heaven. But shall he not lose his body before he come again? No, say the angels, he shall so come, that is, as ye have seen him go; in like manner, that is, with the same body. Or else I am sure he cannot come in the same manner, if he lose his body before he comes again; for he went thither with that body. But that same Jesus that was crucified, is he that went, or ascended up into heaven. If you compare Luke xxiv. 39—44. with the 50th and 51st verses of the same chapter, you may clearly find it so to be. And therefore if he come again in like manner, he must come again with the same body wherewith he was crucified.

Obj. But you will say, the scripture saith, "He that descended is the same that ascended," which to me (say you) implies none but the Spirit's ascending.

Ans. For answer, we do not say, (as I said before), that it is another that ascended, but the very same; that is, the very same Christ that was with the Father from everlasting, did come down from heaven: that same Christ also that came down from heaven did ascend up thither again; only he descended without a body from heaven, and took flesh and blood upon him from the Virgin. And though he descended without a body, yet he, the very same Christ that descended without a body, the same did ascend again with a body, even that very body that he took of the Virgin Mary; see Luke xxiv. from the 39th to the 51st verse; Acts ii. 30, 31. Now let me give you a similitude, for it is warrantable, for both Christ and his Apostles did sometimes use them, to the end souls might be better informed, John xv. 1. 1 Cor. ix. 24, 25. The similitude is this: Suppose there come into thine house a man that is naked, and without clothing, though he go out of thy house again well clothed, yet the same man that came in without clothing, is the same man also that goes out of thy house, though very well clothed. Even so it is in this case. The Lord Jesus came into the womb of the Virgin, Spirit, Math.

Matth. i. 18. but he came out of the womb clothed with a body, and went up into heaven again clothed with a body. Compare Luke xxiv. 39. with Acts i. 11. and ii. 30, 31.

Now also I shall lay down some few things to be considered, for the better clearing of it.

1. Consider, that he did say to his disciples, that he would go away from them, John xix. 30. and xvi. 7. Matth. xxv. 19. Yea, saith he, "I go and prepare a place for you, and then I will, (after a long time), come again, and take you to myself, that where I am, (that is, whither I am going), there ye may be also." Now, I say, if Christ had not gone from his disciples, (for that was his meaning), touching his bodily presence, I say, if he had not gone away from them, in respect of his bodily presence, he had said more than he had performed; which is horrible blasphemy once to assert: Which going of his, is his going into heaven; see 1 Pet. iii. 22.

2. Consider, that there it was that he was to receive the promise of the Father, Luke xxiv. 49—51. which promise was the shedding forth in an abundant manner the blessed Holy Ghost. And for this see Acts ii. 33. Therefore being by the right-hand of God, which is in heaven, exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear. For David is not ascended into the heavens, but he saith himself, "The Lord said unto my Lord, Sit thou on my right-hand, till I make thine enemies thy foot-stool." Therefore let all the house of Israel know assuredly, for it is very true, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

3. Consider, that if he were on earth, he could not be a priest, Heb. viii. 4. Now the man Christ Jesus is a glorious priest, Heb. vii. 24. in the heavens, Heb. ix. 24. And therefore "he is able to save to the uttermost, all that come to God by him, seeing he ever liveth to make intercession for them." (That man, ver. 27.)

4. If he be not gone into heaven, both his own and his apostles doctrine is false; yea, the witness of the angels also, 1 Pet. iii. 22. Acts i. 9, to 12. which to think were damnable infidelity in any man.

5. Know that he is gone into heaven, because the scriptures say he is, Eph. vi. 9. 1 Pet. iii. 22. Heb. ix. 24. which is the very truth of God, spoken by his holy apostles and prophets; yea, holy men of God spake them as they were moved by the Holy Ghost.

6. Consider, if thou sayest that that man is not gone into heaven, then thou must also conclude that he is still in the grave: and if so, then thou sayest that the prophets, apostles, angels, Christ, God, and all are lyars, who have testified these things in the scriptures for glorious truths, Is. xxvi. 19. Acts x. 40. to 43. xiii. 30. to 39. and i. 9. to 12. Rev. i. 17, 18. and ii. 8. And as the apostle saith of himself, and the rest of the apostles and ministers of Jesus Christ, "And we are found false witnesses of God; because we have testified of God, that he raised up Christ, whom he raised not up, if so be the dead rise not. But now is Christ risen and become the first fruits of them that sleep: For as by man came death, by MAN came also the resurrection from the dead," 1 Cor. xv. 15. to 22.

Secondly, Now I am to prove, that he is above the clouds and the heavens. My meaning is, he is above the lowest heavens. For there are three, as appears in 2 Cor. xii. 1. to 5. "I know a man in Christ, (saith Paul there), caught up into the third heaven." Now,

Heaven in scripture is taken sometimes metaphorically, and sometimes properly.

1. Metaphorically it is taken for the church and people of God, as in Rev. xii. 12. 2. Properly it is taken for the material heaven, where the sun, moon, and stars are placed, as in Gen. i. 8, 14, 15, 16. compared together: Above which heaven, Jesus the son of Mary is ascended.

Therefore

Therefore I pray you consider with me a little.

And 1. That when he went into this heaven into which he is gone; he went AWAY from his disciples, as it is written; "If I go not away, the Comforter will not come, John xiv. 2, 3. John xvi. 7. Acts i. 9, to 12. so that he did not go into a heaven within them in his person and human nature. If so, he must needs go into that heaven without, above the clouds and the stars, Gen. i. 8, 5, 16.

2. Consider, he was caught away in a cloud; yea, he was caught upwards from them, as it is Acts i. 9—12. and carried away into heaven; yea, and his disciples stood gazing or looking up after him into heaven, which heaven must needs be that above the clouds.

(1) If you consider the posture of the disciples, they looked upwards after the cloud that did take him away. (2) Consider the manner of his going, it was in a cloud. (3) He was received out of their sight. (4) And so received up into heaven; which heaven must needs be above the clouds, where God is in his special presence, Job xxii. 12—14. But further,

3. Consider that those believers that are alive at this day in the body; are absent from the Lord, 2 Cor. v. 6. but now if the man Christ were ascended into that heaven within them, he would neither be absent from them, nor they from him; but in that he is absent from them touching his bodily presence, and they from him touching the same, it is evident that that heaven into which he is ascended, must needs be without, above the clouds.

4. Consider, that that heaven into which the man Christ is ascended, must contain him till the time of the restitution of all things, as in Acts iii. 21. into which heaven he hath been ascended above sixteen hundred years by computation. And I am sure there is not a saint that doth live in the world half so long, before he falls asleep, and be gathered to his fathers; so that that heaven into which he is ascended, is not within, but must needs be that above the clouds.

5. Consider, that he that ascended from his disciples, was a man, with flesh and bones, not a spirit only; "For handle me, and see, (saith he), for a spirit hath not flesh and bones, as ye see me have," Luke xxiv. 39—51. Now let the adversaries shew by the scriptures, that there is any place in them called heaven, that is able to contain a man of some four or five foot long, the space of fifteen or sixteen hundred years; besides that, therefore; it must needs be that heaven without, which is above the clouds and stars:

6. Consider, that heaven into which the Lord Jesus that man is ascended; must not contain him always: "For (saith the apostle, 1 Thess. iv. 16.) the Lord himself shall descend from heaven with a shout, with the voice of an archangel." So that there is another descending from that heaven into which he is ascended; and his descending from that heaven is to this end, namely, to take his people to himself, as it is in ver. 17. so that it is clear that it is not any heaven within thee, into which the man Christ that was born of the Virgin Mary is ascended, but it must needs be that heaven without, which is above the clouds, Heb. xii. 22, 1. If thou consider, that the place into which he ascended, even the heaven into which he is entered, is the same place where all the deceased saints are in their spirits: "Therefore (saith Paul) I desire to depart, and to be with Christ; which is far better." Now Paul did not in this place, Phil. i. 23. mean the enjoying of Christ only in the Spirit; for that he enjoyed in great measure when he spake these words; but he spake of a dying, and being with Christ after this life is ended; as is clear if you compare ver. 20—26. together, being absent from him while he was here in the body, 2 Cor. v. 6. "For whilst at home in the body, we are absent from the Lord."

7. So that that heaven into which the man Christ is ascended, is not into his church on earth; but into heaven without, above the clouds and the stars, John xvi. 6, 7. and xiv. 1—3. 1 Tim. ii. 5. And this David doth prophesy of, Psal. xlvii. 5. where he saith, "God is gone up with a shout, the Lord with the sound of a trumpet." Now Christ, as God merely, could not go up, being no less in one place than another; but as God man, or in his human nature, he went up; as will clearly

appear, Eph. iv. 8—10. where he speaketh of his triumph over all the enemies of his people at his resurrection and ascension into heaven above the clouds.

8. When Christ doth descend from that heaven into which he is now ascended, his saints and he will meet one another, just in the air, according to the scripture, 1 Thess. iv. 16, 17. "For (saith he) the Lord will descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first, (that is, they shall come out of their graves), and then we which shall be saved alive, (at that day), and remain, shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord."

Pray mark here a little, and see what heaven the man Christ is ascended into, and see if it be not the heaven without, above the sun, moon, and stars.

When Christ and his saints do meet a second time together, the one ascends and the other descends; the one is caught up in the clouds towards the heaven, the other descends from heaven towards the earth, and they must needs meet one another just in the air, that is, between the heaven and the earth. So then, the one coming from heaven and the other from the earth, and their meeting being in the air, which is between heaven and earth, Phil. iii. 20. 1 Thess. i. 10. is an undeniable demonstration, that that heaven into which the man Christ is ascended, must needs be that heaven without, above the sun, moon, and stars. And thus much touching the Son of Mary, his ascending up into the heaven without, above the clouds, Acts i. 9—12. and iii. 21. and 1 Pet. iii. 22.

In the next place,

Now I shall prove the intercession of the man Christ Jesus to be in the heaven that I have been speaking of: though some have mocked at it, and others have called it juggling, which names here I shall not mention; only I shall admonish them, that they do not blaspheme the truth of the Son of God in his intercession.

I shall quote some of the scriptures that hold out this truth, and so pass on.

And first of all, see Psal. xvi. 4. where David prophesying of the intercession of Christ, saith, "Their sorrows shall be multiplied that hasten after another God," speaking of the wicked; "their drink-offerings, of blood, will I not offer, nor take up their names into my lips." Now, compare this with Heb. viii. 4. where he saith, "If he were on earth, he should not be a priest;" and Heb. ix. 24. "For Christ is not entered into the holy places made with hands," meaning the temple which Solomon built, "which are figures of the true; but into heaven itself, now to appear in the presence of God for us; wherefore he is able to save to the uttermost, them that come to God by him, seeing he ever lives to make intercession for them," Heb. vii. 25.

But you will say, is there a man made mention of here? Yes, for the scripture saith, "There is one God, and one Mediator between God and man, the man Christ Jesus." And in that 8th to the Hebrews, made mention of before; where the apostle speaking of Christ's priestly office, as he is in the heavens, compared with other priests that are on earth, he saith ver. 3. "For every high-priest is ordained to offer gifts and sacrifices; wherefore (speaking of Christ) it is of necessity that this man have somewhat also to offer: for if he were on earth, he should not be a priest, seeing there are priests that offer according to the law, which law was the law of Moses," chap. ix. from 19—23. where also he is speaking of the priesthood of the priests under the law, and their offering of the blood of bulls and goats, (ver. 12. compared with ver. 19, 20, 21.) and of the Lord Jesus the high-priest of saints, and of his blood, (ver. 14. compared with ver. 24.) Now as men under the law did offer up the blood of bulls and goats, so the man Christ Jesus did offer up his own blood to his Father; and this you may clearly see if you compare Heb. ix. 14. where he saith, "How much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your consciences from dead works to serve the living God," Heb. x. 12. where he saith, "But this man, (meaning the Son of the Virgin, chap. ii. 14. compared with Matth. i. 21.) after he had offered one sacrifice

see

sice for sins, for ever sat down at the right hand of God." Again, Heb. vii. the chapter I mentioned before, you shall find his intercession plainly held forth, if you read ver. 22. and so on, where the scripture saith, "By so much was Jesus made the surety of a better testament. And truly there were many priests, (meaning the priests under the law,) because they were not suffered to continue by reason of death," (that is, the high-priest under the law, could not live ever in this world, because it was appointed to all men once to die.) But when he speaks of Christ Jesus, he saith on this wise, "But this man, because he continueth ever, hath an unchangeable priesthood; wherefore he (this man) is able to save to the uttermost them that come to God by him, seeing he (this man) ever liveth to make intercession for them." And thus in brief have I proved, through the assistance of the Lord, the intercession of the Son of Mary, which is also the Son of God. And this concerning Christ's priestly office, might serve also for a proof of his being in the heaven without, above the stars. But all men may see (unless they be blind,) that these are the truths of our Lord Jesus Christ, and of God his Father; and that those men that oppose them, (as the Quakers do,) are very violently possessed of the devil, and besides themselves; and have neither the truth of God, nor his Spirit in them, 2 Cor. v. 9, 10. John v. 38, 42.

And now through the assistance of the Lord, I shall come to the last that I promised; and that is, to prove, that this very man Christ will come to judge the quick and the dead.

And, 1. I shall prove the truth itself, viz. That that man shall come again to judge the world, quick and dead. 2. I shall shew you that his coming will be very shortly. 3. What shall be done at his coming. 4. Who shall stand when he shall come, and who not.

For the first, That that man that was born of the Virgin Mary shall come again to judge the quick and the dead, read 2 Tim. iv. 1. "I," saith Paul, "charge thee therefore before God," speaking to him, even to Timothy, and so to all believers, "and the Lord Jesus Christ, who will judge the quick and the dead at his appearing, and his kingdom." Now if you would know who this Lord Jesus is, look into Acts x. 28. and you will see it was Jesus of Nazareth: would you know who that was? read Matth. ii. towards the end, and you shall see it was the Son of Mary the Virgin, who was espoused to Joseph the carpenter. But read Acts x. 38—43. you shall find these words, "God anointed Jesus of Nazareth with the Holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things that he did, both in Jerusalem, and in the land of the Jews; whom they slew, and hanged on a tree, (even Jesus of Nazareth:) him God raised up the third day and shewed him openly, not to all the people, but unto witnesses chosen before God, even to us, who did eat and drink with him, after he rose from the dead. And he commanded us to preach unto the people, (that is, God commanded us,) and to testify, (that is, to be bold in our preaching,) that it is he (namely, Jesus of Nazareth, whom the Jews did thus crucify) which was ordained of God to be judge of quick and dead." This is he also that is spoken of in Acts xvii. 30, 31. The times of this ignorance God winked at, (meaning mens being without the gospel,) but now commandeth all men every where to repent, because "he hath appointed a day (which day is the day of judgement, Matth. xii. 36.) in the which he will judge the world in righteousness, by that man (namely Jesus of Nazareth) whom he hath ordained." Compare this with that in Acts x. 38—42. "whereof he hath given assurance to all men," that is, hath given a sure sign unto all men, "in that he hath raised him," that is, he hath raised Jesus of Nazareth, "from the dead." This also is Christ's own meaning, Matth. xxiv. where speaking of his second coming, he styleth himself the Son of man, saying, "And then shall appear the sign of the Son of man, and so shall the coming of the Son of man be," ver. 27. "So shall the coming of the Son of man be," ver. 37. "So shall also the coming of the Son of man be," ver. 39. Where by the way it is observable, to see how the Lord of life and glory doth in this chapter,

where he speaketh of his second coming, for the most part style himself the Son of man. Sure he doth it to this end, because he will not have his humanity, and the doctrine thereof, to be razed out from under heaven: "For he knew that in the last days there would come mockers, walking after their own lusts, and saying, Where is the promise of his coming?" 2 Pet. iii. 3. I could multiply scriptures to prove this doctrine of his second coming, as Heb. ix. 28. 2 Pet. iii. 2 Thess. i. 6, 7, 8. Luke xxi. Matth. xxiv. xxv. Rev. xxii. 7, 12, 22. 2 Cor. v. 10. Rom. xiv. 10. Acts xxiv. 25. But.

2. I will shew you that his coming will be shortly. It is true no man can tell neither the day nor the hour; yet so far as the scriptures will give us light into the nearest of his coming, so far we may go. And if you read Matth. xxiv. you shall see many signs of his coming spoken of.

(1) There is falling away from the faith spoken of. And that hath been fulfilled and is fulfilling every day. (2) Wars and rumours of wars is another sign that his coming doth draw nigh, even at the doors. (3) The love of many waxing cold, is another sign that it is nigh, even the coming of Christ: And how cold is the love of many at this day? They that were hot two or three years ago, are now grown lukewarm and cold: they are cold in the Lord's appearing; they are cold in the profession of the gospel; they are cold in love to the saints; they are cold in the worship of God; yea, very cold, which is a notable demonstration that the coming of the Lord draweth nigh. (4) The stars falling from heaven, that is, professors falling from the faith which once they professed, is another sign that the coming of the Lord is at hand. And how many professors do you see now-a-days, fall from the doctrine of God, and his Son Jesus Christ, as though there were no such thing as a world to come, and no such thing as a Lord Jesus Christ, and his second coming. (5) Many poor souls will go on in their profession with lamps without oil, just before his second coming. And the Lord knows that most of the professors of this generation, are such kind of professors, yea, very foolish professors; which is another sure sign that the coming of the Lord draws nigh. (6) When the time of Christ's second coming is at hand, there will be but a very little faith in the world. And the Lord knows, that there be many, who are now as high as Lucifer, that at that day, for want of faith, will be thrown down to the fires of the pit; even in the very belly of hell. (7) Another sign of Christ's second coming, is the carnal-mindedness of the most of the world; and the very carriages of almost all men now living, do discover this truth to be at this day fulfilled; and know, that when they shall say peace and safety, then sudden destruction comes, and they shall not escape, 1 Thess. v. 1—4. (8) Before Christ's second coming, there shall come many false Christs, and false prophets, and shall shew great signs, and wonders, to seduce, if it were possible, the elect. And is not this more clearly fulfilled in our days than ever it was, especially among those men called Quakers, who being as persons whose consciences are seared with an hot iron, and they being sealed up into destruction, do some of them call themselves Christ, and shew great signs, (as their quaking), and such a legal holiness, as makes the simple admire them, and wonder after them; which shews the coming of Christ to be very nigh. (9) Before Christ's second coming, there shall come scoffers in the world, walking after their own lusts: and if ever this scripture was fulfilled, it is fulfilled on these men called Quakers; for they are the men, that at this day make a mock at Christ's second coming, which shall be from heaven without; and therefore saith the Holy Ghost, "these mockers shall be as such shall say, where is the promise of his coming? For since the fathers fell asleep, all things continue as they were," see 2 Pet. iii. 3—7. And there you shall see their mocking, and the reason of it. Read, and the Lord give thee understanding. But I would not have thee think that I speak at random in this thing; know for certain, that I myself have heard them blaspheme, yea, with a grinning countenance, at the doctrine of that man's second coming from heaven above the stars, who was born of the Virgin Mary: yea, they have told me to my face, that I have used conjuration and witchcraft, because what I preached was according to the scriptures.

tures. I was also told to my face, that I preached up an idol, because I said, that the Son of Mary was in heaven, with the same body that was crucified on the cross; and many other things have they blasphemously vented against the Lord of life and glory, and his precious gospel. The Lord reward them according as their work shall be.

I could have hinted in many other things which Christ, and his Apostles have shewed to be signs of his coming. But I shall commend the holy scriptures unto thee, which are able to make the man of God perfect in all things, through faith in the Lord Jesus.

Now you have also the manner of his coming how it shall be, most notably laid down in the scriptures. I shall hint in a few things touching it.

As, (1) He will come when there is but very few looking for his coming. "When they shall say peace and safety, then sudden destruction cometh," 1 Thess. v. 1—3. which sudden destruction will be at his second coming, for that is it which the Apostle spake of in those three verses. Then will all the world be caught at such an unexpected time, that it will come upon them, even as a snare cometh upon those creatures that are caught in it. As it is written, Luke xxi. 35. "For as a snare shall it come on all them that dwell on the face of the whole earth." Which is all on a sudden, before they are aware.

(2) He cometh with all his saints and angels. Then will the Lord descend from that heaven, into which he is now ascended, as it is written in 1 Thess. iv. 16. Then will he come, and all his saints with him, as Jude saith in his epistle, ver. 5. Then shall Abel and Enoch, Noah and Abraham, David and Job, Peter and Paul, together with all the saints which have been, now are, or hereafter shall be, and they shall sit on the throne with the Lord Jesus Christ, as in Matth. xix. 28. "Before whom shall all the nations of the world be gathered," as it is written, Joel iii. 12. "Let the Heathen be weakened, (or raised out of their graves, Dan. xii. 2.) and come down to the valley of Jehoshaphat; for there will I sit to judge all the Heathen round about." Which never was yet accomplished, though it shall certainly be, in God's time; to the astonishment, and everlasting damnation, of all those that shall continue mocking or sinning against God and his Christ.

(3) He shall come in a flaming fire, (when he doth come again, he will come in such a manner, as will make all that shall be found in their sins rather seek to creep under a mountain, than to meet the Lord of glory, Rev. vi. 15.) as Isaiah saith, "For behold the Lord will come with fire, and with his chariots like a whirlwind: to render his anger with fury, and his rebukes with flames of fire," Is. lxvi. 15. "To execute judgement upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have committed, and of all their hard speeches, which ungodly sinners have spoken against him," Jude 15. as I shall shew farther by and by.

3. And therefore, in the next place, I shall shew you what shall be done when he is come.

(1) When Christ is come the second time, they that are in their graves shall arise, and come forth of their graves, as I said before, in which they have lain, according to that in John v. 28. where Christ saith, "Marvel not at this, for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." You will say, Are these graves spoken of here, the graves that are made in the earth? yea, that they are; and for a further proof of the same, look into Dan. xii. 2. Daniel there speaking of the same thing, saith, "And many of them that sleep in the dust of the earth shall arise, or awake, some to everlasting life, and some to everlasting contempt or damnation."

I shall not stand here to dispute any distinction of the resurrections, only prove that the dead shall arise; and that is a clear truth from the scriptures, Acts x. 42. Rev. xx. 11—14. 1 Thess. iv. 16. 1 Cor. xv. 52. the dead shall be raised.

(2) He

(2) He shall call all men and women to an account for all their close sinful thoughts, words, and actions; then will the secrets of all hearts be made manifest. Then shall all thy adulterous, and thievish, and covetous, idolatrous, and blasphemous thoughts be laid open, according to that saying, "Their consciences also bearing them witness, and their thoughts the mean time, or while, accusing, or else excusing one another," Rom. ii. 15. But when? Why, "in the day when God shall judge the secrets of men by Jesus Christ," ver. 16. See also 1 Cor. iv. 5. "therefore judge nothing before the time;" What time is that? Why, when the Lord comes: What will he do? "He will bring to light the hidden things of darkness;" that is, all those cunning, close, hidden wickedness that thou in thy life-time hast committed; yea, "he will make manifest the counsels of the heart;" that is, the most hidden and secret things that are contrived and plotted by the sons of men: Then shall all the midnight whoremongers be laid open with all their sins: Then thou (it may be) who hast committed such sins as thou wouldst not have thy neighbour, thy father, thy wife, thy husband, or any one else know of, for thousands, then thou shalt have them all laid open, "even upon the house tops," Luke xii. 1-3. Then thou that hatest God's children, his ways, his word, his Spirit; then thou that makest a mock of Jesus of Nazareth's second coming; then thou that livest in open profaneness, or secret hypocrisy; then, I say, will be such a time of reckoning for you, as never was since the world began; then you that shall die in your sins, "will cry to the mountains, fall on us, and cover us from the face of him that sits on the throne, and from the wrath of the Lamb," which Lamb is the Man Christ Jesus, John i. 19. And ah, my friends! If the very looks of God be so terrible, what will his blows be, think you? Then if all thy idle words shall be accounted for, as it is written, "But I say unto you, that every idle word that men shall speak, they shall give an account thereof in the day of judgement," Matth. xii. 36. and also all thy filthy actions shall be then regarded in such sort, as thou shalt receive a just recompence for them. And know, saith the scripture, "that for all these things, God will bring thee into judgement," Eccles. xi. 9. Then

Thou that art an unbeliever, shalt be sure to fall under the judgement for all thy sins.

First, Thou must give an account.

Secondly, Thou must fall in the judgement. Oh, my friends! there are hot days a-coming for all those that are found out of the Lord Jesus: "Behold," saith Malachi, "the days come that shall burn as an oven, and all the proud, yea, all that do wickedly, shall be as stubble; and the day that cometh shall burn them up, saith the Lord of hosts; and it shall leave them neither root nor branch." The day of judgement will burn like an oven, and all that have not the righteousness of Christ upon them shall be as stubble. Ah, friends! put a red hot oven, and stubble together, and what work will there be? even the one will burn and destroy the other.

(3) When Christ doth come the second time, another end of his coming will be to purge out all things that offended in this kingdom, Matth. xiii. 41, 42. "Then shall the Son of Man send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth."

There are many things that do offend in his kingdom now, namely, 1st, The lukewarm professor, he doth offend, first, the Lord, secondly, his people. But then thou lukewarm offending professor shalt offend the church of God no more.

2dly, The loose professors do also offend God, Christ, and his church.

First, He scandals the gospel by his loose walking, and naughty carriages. Secondly, He doth make the world blaspheme the name of God by the same. Thirdly, He grieves the hearts of God's people, Phil. ii. 18. "But know that thou also shalt be taken away from offending any more, God, Christ, and his saints,

saints, and thou shalt have weeping and gnashing of teeth," for thy thus offending, Matth. xviii. 6, 7.

(4) Another end of Christ's second coming, is to cut off all the ignorant persons that are in the world. There is a generation of poor souls that do think to be excused for their ignorance: Alas! saith one, I am a poor ignorant man, or woman; and therefore I hope that the Lord will have mercy upon me: we cannot, say others, do as such and such, and will the Lord condemn us? And thus, poor souls, as they are in the broad way to destruction, lest they should miss of the way to hell, do swallow down by clusters that which will poison them, body and soul, for ever and ever.

But you will say, What, will not the Lord have mercy on ignorant souls?

Ans. Not on those who live and die in their ignorance. He himself hath said, Is. xxvii. 11. "Because it is a people of no understanding; therefore he that made them will not have mercy on them, and he that formed them will shew them no favour." Again, Paul also in that 2 Thess. i. 8. saith, that when Jesus Christ "shall come to judge the world, he doth come to take vengeance on all them that know not God, and that obey not the gospel of our Lord Jesus Christ."

But ye will say, Who are those ignorant persons, that shall find no favour at that day? or how doth the ignorance discover itself?

I shall only mention three or four sorts of men; and leave thee to the scriptures, which if thou read them diligently, will further lay them open before thee.

And 1. The prophane scoffer, who makes a mock at the truths of God, and so goes on in his sins; for this see in 2 Pet. iii. 3. which the Apostle attributes to their ignorance, ver. 5. and therefore he likens them to brute beasts, chap. ii. 10, 12. "who walk after the flesh in the lusts of uncleanness, and speak evil of the things they understand not, and shall utterly perish in their corruption; who because they understand not the scripture, nor the power of God in them, speak evil of the truths therein contained, and think the Lord like unto themselves." Psal. 1.

2dly, The formal professor, who hath only a notion of the gospel, and some seeming holiness, but wants gospel faith: such are called foolish virgins, Matth. xxv. 2, 3. "To whom Christ will say in that day, Verily I know you not." Add hereto, those that think it enough to confess Christ with their mouths, and profess that they know God, but deny him in their works; such, notwithstanding all their profession, shall, if they so continue, perish eternally, "being abominable, disobedient, and to every good work reprobate," or void of judgement, that is, ignorant, Tit. i. 16.

3dly, The legal righteous man or woman, though they walk blameless, as touching the righteousness that is in the law: for they being ignorant of God's righteousness, go about to establish their own righteousness, as reading, hearing sermons, prayers public or private, peaceableness with their neighbours, fasting, alms, good works as they count them, just dealings, abstinence from the grosser pollutions of the world, stricter obedience to the commandments of the first and second table; all which, with many other things may be comprehended in their own righteousness; and it is grounded on their ignorance, and goes on in rebellion; and such ignorant persons shall in that day perish, not submitting through ignorance to the righteousness of God, Rom. x. 3. compared with Luke xix. 27. where Christ saith, "That when he shall come the second time, he will command those his enemies, who submitted not themselves to him, who is called the righteousness of God, Isa. xlvi. 13. or would not have him to reign over them, to be slain before his face."

4thly, Those whose hearts are set upon the world, and follow the alluring persuasions of it; the Lord calls such fools, Luke xii. 20. and Prov. vii. 7. "who go after it (viz. the world, held forth by a similitude of a woman with the attire of an harlot) as an ox to the slaughter, or a fool to the correction of the stocks, till a dart strike through his liver, as a bird hasteth to the snare, and knoweth not that it is for his life." And knows not, mark, it is through ignorance, ver. 23.

(5) A fifth end of Christ's coming, is, that his righteous ones might "shine as the sun in the glory, or kingdom of their father," Matth. xii. 43. There are many things that do hinder the people of God from shining forth as the sun now.

As first, They have a body of death, which makes them fetch many a groan in their journey to Canaan, Rom. vii. 24. 2 Cor. v. 2. They meet with many a sad temptation, which also makes them in heaviness many a time, 1 Pet. i. 6. they have also many other things that do hinder their shining now; but then the body of death shall be left off. My meaning is, that sin shall be no more in the natures of God's people then: Their bodies that are now so vile, "shall then be made like unto the glorious body of the Son of God, who shall change our vile bodies, that it may be like unto his glorious body, according to the working whereby he is able to subdue all things unto himself," Phil. iii. 21.

(6) Another end of Christ's coming shall be to take an account of his children, how they have laid out their talents that he hath committed to their trust, Matth. xxv. 19. Rom. xiv. 12. 2 Cor. v. 10.

(7) Another end of his coming is, to set up his kingdom, which will be glorious indeed at his appearing, 2 Tim. iii. 1. Rom. viii. 19—21. I do but touch these things, because I would hasten towards a conclusion: Many other things might have been spoken to, but at this time I shall forbear.

4. But you will say, Who shall stand when he appears? Why, I told you before, that, "the ungodly shall not stand in the judgement, nor sinners in the congregation of the righteous," Psal. i. 5. let him be close or profane, as I told you even now, all shall be laid open, all shall be made manifest, all shall come into judgement.

Ah, poor soul! It is not then thy brave words will save thee: it is not thine eloquent tongue that will then do thee any good, if thou be without the wedding-garment thou wilt be speechless, as in Matth. xxii. 12. But thou that art a converted person, shalt stand in the judgement; thou that art born again, shall enter into the kingdom, and none else, John iii. 5. Rev. xxi. 27.

But how shall I know that I am born again?

Ans. Why, if thou art born again, then, (1) Thou knowest that thou wast not born a Christian at first, Eph. ii. 1—3. "You hath he quickened, who were dead in trespasses and sins." (2) Thou knowest that once thou hadst no faith in the Lord Jesus; and wert convinced of sin because thou didst not believe in the Son of Mary, John xvi. 9. (3) Thou feelest all true joy through the blood and righteousness of the Son of Mary, 1 Cor. xv. 57. Rom. vii. 24, 25. (4) Art thou born again? Then thou canst not be quiet till thou seeest God smile, and "lift up the light of his countenance upon thee," 2 Cor. iv. 6. Ps. iv. 6. and that through the face of the Son of Mary, the Son of God. (5) Thou knowest that God hath given thee thy faith, Phil. i. 29. Eph. ii. 8. (6) Art thou born again? Then thou knowest that the doctrine of the Son of Mary the Virgin is a right doctrine, 2 John ix. (7) Then also thou lookest for the personal appearing of the Son of Mary from heaven in the clouds, Rev. i. 7. the second time, Heb. ix. 28.

These things, though plain, yet if the Lord set them home upon thy conscience, may be profitable both to thee and me; therefore let us examine the matter a little. And,

1. Thou thinkest that thou art a Christian; thou shouldst be sorry else: Well, but when did God shew thee that thou wert not Christian? When didst thou see that, and in the light of the Spirit of Christ, see that thou wert under the wrath of God because of original sin? Rom. v. 12. Nay, dost thou know what original sin means? Is it not the least in thy thoughts? And dost thou not rejoice in secret, that thou art the same that thou ever wert? If so, then know for certain, that the wrath of God, to this very day, abideth on thee, John iii. 36. And if so, then thou art one of those that will fall in the judgement, except thou art born again, and made a new creature, 2 Cor. v. 17.

But, 2. Thinkest thou that thou hast been born again, (it is well if thou hast;) but lest thou shouldest deceive thy poor soul, I pray thee consider, when did the Spirit of the Lord Jesus shew thee, that thou hadst no faith in thee by nature?

And

And when did the Spirit of Christ convince thee of sin, because thou didst not believe in him? It may be thou hast been convinced of sins against the law, by the law and thine own conscience, as the Pharisees were, John viii. 9. Rom. iii. 20. Ay, but when didst thou see thyself a lost creature for want of faith in the Son of Mary? If not, thou hast not been savingly convinced by the Spirit of Christ; for that when it convinceth effectually of sin, it convinceth of unbelief. Though thou hast been never so much convinced of sins against the law, if thou hast not seen thyself under the power and dominion, guilt and punishment of sin, because thou didst not believe in Christ, thou hast not yet been savingly convinced; for that is one work of the Spirit, "to convince of sin, because they believe not on me," saith Jesus the Son of Mary, who was espoused to Joseph the carpenter: But on the contrary, dost thou not say in thy heart, thou never hadst thy faith to seek, but hast always believed with as good a faith as any one alive? If so, then know for certain, that thou hast no faith of the operation of God in thee, according to God's ordinary working; and if so, then know that if the Son of Man should come to judge the world at this moment of time, that thou, with all thy faith (thou thinkest thou hast,) wouldst fall in the judgement, 2 Thess. ii. 12.

(3) Art thou born again? Then thou seest that thy great sin was want of faith in the Son of Mary. Then thou seest that it is he that was sent of God to die for the sins of the world, John i. 19. iii. 16—20. Acts xiii. 38, 39. and that thou art complete in him, without any works of the law, Rom. iv. 4. Then thou rejoicest in Christ Jesus, and puttest no confidence in the flesh, Phil. iii. 3. yet thou rejoicest in the flesh and blood of the Son of Mary, knowing that his flesh is "meat indeed, and his blood is drink indeed," John vi. 55. out of which thou wouldst very willingly make thy life all thy days, out of his birth, obedience, death, resurrection, ascension, and glorious intercession, now at the right hand of his Father, Heb. vii. 24, 25. But if thou art wavering in these things, know, that thou art but a babe at the best; and, for ought thou knowest, God may cut thee off in thy unbelief, and cast thee into utter darkness, "where there shall be weeping, and wailing, and gnashing of teeth."

(4) Art thou born again? Then thou seest all true peace and joy comes through the blood of the Son of Mary, and his righteousness, as in Rom. vii. 24. and 1 Cor. xv. 57. There are many poor souls that are taken up with raptures of joy, and false conceited consolation, John xvi. 20. which doth come from the devil, and their own deceitful hearts; but their joy shall be turned into mourning and sorrow of heart, Luke vi. 24, 25. But thou that art a Christian indeed, and not in word only, rejoicest in Christ Jesus the Son of Mary; yea, "though now you see him not, yet believing, you rejoice with joy unspeakable, and full of glory," 1 Pet. i. 8. And these two things are the fruits of thy faith, and of thy joy.

1st, The Lord Jesus Christ is very precious unto thee, 1 Pet. ii. 7.

2^{dly}, Thou dost purify thine heart by this faith, and the power of the Spirit of Christ, which thou hast received into thy soul, Rom. viii. 13. Acts xv. 9. 1 John iii. 3. But if thy guilt of sin goes off, and convictions go off any way than by the blood and righteousness of the man Christ Jesus, thy guilt goes off not right, but wrong; and thy latter end will be a very bitter end, without faith and repentance: for it is his blood through which all true peace comes, Col. i. 20. and "there is no other name under heaven given among men whereby we should be saved, but by the Lord Jesus of Nazareth," Acts iv. 10—13. compared together.

(5) Art thou born again? Then thou canst not be quiet till thou dost see God lift up the light of his countenance upon thee; yea, thou hast such a desire after the light of God's countenance, that all the glory, riches, honour, pleasure, profits, &c. of this world, will not satisfy, till thou dost see God to be a reconciled Father to thee in the Lord Jesus Christ, as it is Psal. iv. 6. John xiv. 8. Psal. xxxv. 3. Then thou wilt not be quiet till thou dost hear from the Son of Mary, which is the Lord of glory, 2 Cor. xii. 9. 1 Cor. ii. 8. such a voice as this, "Son,

be of good cheer, thy sins are forgiven thee:" and "my grace is sufficient for thee." But if thou canst content thyself with any thing below this, thou wilt, when all comes to all, be found but a rotten-hearted professor, who will have thy portion among the slothful ones, who will fall in the judgement of the Son of man, when he comes in flaming fire with his mighty angels, 2 Theff. i. 8.

(6) Art thou born again? Then thou knowest that God hath given thee thy faith that thou hast in his Son: Then thou art to say, through grace, There was a time in which I had no faith; there was a time in which I could not believe in the Son of God for eternal life. But God, who is rich in mercy, for his great love wherewith he loved me, even when I was dead in sins and unbelief (which is the greatest,) hath quickened me together with Christ: By grace I am saved, Eph. ii. 4, 5. through faith, ver. 8.

(7) Art thou born again? Then thou knowest that the doctrine of the Son of God, the Son of Mary, is a right doctrine; which is this:

First, That the Son of God, which was with his Father before the world was, (John i. 1. and xvii. 5.) came into the world in fullness of time, and was made in the likeness of man, Phil. ii. 7. "being made of a woman (or virgin,) made under the law, to redeem them that were under the law," Gal. iv. 4. And that was done in this wise: "What the law could not do, in that it was weak through the flesh, (that is, through our flesh,) God sending his own Son in likeness of sinful flesh, and for sin condemned sin in the flesh," that is, condemned him in the flesh for the sins of poor sinners. For this compare Rom. viii. 3. and 2 Cor. v. 21. with Gal. iii. 13. and it will appear clearly to be the truth of God: Also, that this Son of God, which is the true God, as well as the Son of Mary, did "bear our sins in his own body on the tree," 1 Pet. ii. 24. and did spill his own blood, which is also the blood of God, Acts xx. 28. that he died, and was laid in Joseph's sepulchre, John x. 38—42. and rose again the third day, Acts x. 40. that very man, Luke xxiv. 39—45. and ascended up into heaven in a cloud, Acts i. 9—12. and there ever lives to make intercession for us, that very man," Heb. vii. 24, 25. viii. 3. x. 12.

And, in the last place, If thou art a Christian, then thou lookest for that very Jesus again whom the Jews did crucify, John xix. whom God raised again, as it is 1 Theff. i. 10. I say, thou lookest, thou waitest, thou hastenest after the coming of this Lord Jesus, which doth deliver thee from the wrath to come, 2 Pet. iii. 10—13. Heb. ix. 26—29. 1 Theff. i. 10. Yea, thou knowest, that this very man shall so come in like manner as his disciples did see him go into heaven, which was a very man, Luke xxiv. 39. compared with ver. 50, 51. of the same chapter. Yea, in a cloud he went away from his disciples, and in the clouds he shall come again, Rev. i. 7. to judge all that are in their graves, John v. 28, 29. Dan. xii. 2. and shall receive all that look for and love his second coming to himself, Heb. ix. 27, 28. and they shall be for ever with him, 1 Theff. iv. 16, 17. But the wicked shall be cast into eternal damnation, Matth. xxv. 46. These things, I say, if thou be a Christian indeed, thou believest, and ownest, and the faith of them doth purify thy heart, 1 John iii. 3. and wean thee from this world, and the things thereof; and if it is not from this principle, that is, if thy obedience do not flow from this faith, which is the faith of God's elect, as I have proved at large, thy obedience, thy zeal, thy self-denial, thy holiness, righteousness, yea all that thou canst do, is but sin in the sight of the great God of heaven and earth, Heb. xi. 6. Rom. xiv. 23. For all true sanctification comes through the name of the Lord Jesus Christ, by the operation of the Spirit of God, 1 Cor. vi. 11. "But ye are washed, but ye are sanctified, but ye are justified, in the name of our Lord Jesus, and by the Spirit of our God." And in Cant. i. 3. "Thy name is as an ointment poured forth; therefore do the virgins love thee."

Well then, seeing this is a truth of so great concernment, I beseech you seek to be thoroughly rooted into it by faith. And that thou mayest so be, examine thy heart, yea beg of God to help thee to examine it, and to throw out all that fancy that thou takest instead of faith; also throw away all thine own wisdom, yea,

thy own righteousness also, and come to God in the name of the Son of Mary, which is the Son of God, and beg faith of him, true faith, the faith of the operation of God; such a faith as he gives to his own elect, which will shew thee clearly of these things, so that thou shalt not deceive thyself with a fancy of them; and the advantages will be many.

1. It will comfort thy heart against persecutions, temptations, and crosses providences; as also James saith to his persecuted brethren, "Be patient, my brethren, (saith he), establish your hearts, for the coming of the Lord draws nigh," Jam. v. 8.

2. It will, through grace, wean thy heart and affections abundantly from this world, and the things therein: "Who is he that overcomes the world, (saith John), but he that believes that Jesus is the Son of God?" 1 John v. 5. Who is he also that purifies his heart, but he that looketh for the second coming of Christ from heaven (as in 1 John iii. 3. compared with 2 Pet. iii. 10, 11.) to judge the world?

3. Hereby thou wilt be able to judge of all doctrines whatsoever, though they come never so nigh the truth; yet if they be not indeed the very truth, thou wilt find them and their doctrine lyars, Rev. ii. 2. and 1 Cor. ii. 15.

4. If thou beest thoroughly set down in this doctrine, even in the faith of this doctrine which I have held forth unto thee, thou wilt not be taken with any other doctrine whatsoever. What is the reason, I pray you, that there are so many giddy-headed professors in these days, that do stagger to and fro like a company of drunkards, but this, they were never sealed in the doctrine of the Father and the Son? They were never enabled to believe that that child that was born of the Virgin Mary, was the mighty God, Is. ix. 6. No, saith Christ, he that is built upon this rock, (meaning the faith of himself, which is to believe that the Son of Mary is the Christ of God, Matth. xvi. 16.) "the gates of hell shall not prevail against him," ver. 18.

5. The faith of this doctrine will make thee labour in the work of God in the world. Oh, it will liven thy heart in the work of the Lord, especially if thou livest in the faith of thy interest in Christ; it will make thee labour to be found watching when thy Lord shall return from the wedding, that when he doth come, thou mayst open to him immediately, Luke xii. 35, 36.

Now, seeing the coming of the Lord Jesus Christ is so nigh, even at the doors, what doth this speak to all sorts of people (under heaven) but this?

1. To see whether they have oil in their lamps or not, that is, to search and see, whether the Spirit of the man Christ Jesus be in them or no; "For he that hath not the Spirit of Christ in him, is none of Christ's," Rom. viii. 9. Thou that hast not the Spirit of Christ in thee, why, at that day (let thy profession be what it will), he will say to thee, "Depart, I know you not," Matth. xxv. and if so, then thy latter end will be worse than thy beginning, as in 2 Pet. ii. 20.

2. Then what will become of all the profane, ignorant scoffers, self-righteous, proud, bastard-professors, in the world? "If the children of God shall scarcely be saved, where shall the ungodly, and the sinner appear?" 1 Pet. iv. 18.

3. Then what will become of all those that creep into the society of God's people without a wedding garment on? Why, it will be said unto them, "Friends, how came you hither? Take them and bind them hand and foot, and cast them into utter darkness: there shall be weeping and gnashing of teeth," Matth. xxii. 11-13.

4. Then what will become of all those that mock at the second coming of the man Christ, as do the ranters, Quakers, drunkards, and the like? Why read their doom in Matth. xxiv. 50, 51. "The Lord of that (or these servants) shall come in a day when they look not for him, and in an hour that they are not aware of, and shall cut them asunder, and appoint them their portion with hypocrites; and there shall be weeping and gnashing of teeth."

5. Then what doth this speak to the Lord's own people? Surely this, that they should be in a watchful posture, Mark xiii. 37.

1. Watch therefore over your own hearts, lest they should be overcharged with surfeiting and drunkenness, and the cares of this life, and so that day come upon you unawares; "for as a snare shall it come upon all the dwellers upon the face of the earth," as it is in Luke xxi. 34—36.

2. Watch over the devil's temptations. Oh, have a care, in the first place, lest by any means, as the serpent beguiled Eve, so your minds should be corrupted from the simplicity that is in Christ; and the rather, because at this day he is very busy with his doctrines, and his ministers; trying all ways, if by any means he might deceive you with fair speeches, and enticing carriages; with a fair shew in the flesh, yet denying the Lord, and refusing to be justified by the blood of Jesus the Son of Mary, the Son of God. Watch, I say, over the devil touching doctrines, for he labours as much this way as any way; for he knows if he can but get you to lay a rotten foundation, he is sure of you, live as godly in your conceit as you will: And therefore it is worth your observation, in that 24th of Matthew, when Christ is speaking of the signs of his coming, he breaks forth with a warning word to his disciples, "to beware of false teachers," ver. 4. The very first words that he answers to a question that his disciples put to him, is this, "Take heed that no man deceive you." Again, ver. 11. "And many false prophets shall arise, and shall deceive many." And in ver. 24. he saith again, "For there shall come, or arise, false Christs and false prophets, and shall shew signs and wonders, inasmuch, that if it were possible, they should deceive the very elect."

3. Take heed that he doth not deceive you in point of worship, that he make you not slight any of the ordinances of God; for if he do, he will quickly make way for another temptation.

4. Take heed that you also have not your lamps to trim when the bridegroom comes; if you have, you may peradventure be ashamed, and blush before him at his coming, 1 John ii. last verse. Therefore content not yourselves with a profession of Christ, and no more, for the devil may deceive, yea, doth deceive a professing people many times. And if he will deceive a professing generation, he must come in this manner:

(1) Under the name of Christ. (2) With a fair shew in the flesh of outward holiness, Gal. vi. 12. (3) He must come with good words and speeches, Rom. xvi. 18. Now though he come to drunkards, swearers, whoremongers, thieves, lyars, murderers, and covetous persons, in his black colours; yet if he will come to deceive a professing party, he must appear like an angel of light. And the reason why souls are deceived by him in these his appearances, is because they are not able to distinguish betwixt the law and the gospel, the convictions of conscience by the law only, and convictions by the Spirit, but do (though they profess the Lord Jesus) give ear to every wind of doctrine, and being unstable, as Peter saith, "do fall into the temptations of the devil, in wresting the scriptures to their own destruction," 2 Pet. iii. 16.

In a word, you that have not yet laid hold on the Lord Jesus Christ, for eternal life, lay hold upon him, upon his righteousness, blood, resurrection, ascension, intercession, and wait for his second coming to "judge the world in righteousness," Acts xvii. 31. And you that have laid hold, I say to you, lay faster hold on your Lord Jesus; "Whoso hath ears to hear, let him hear," Matth. xiii. 43.

Now, that thou mayst the more clearly understand my faith in the doctrine of God's dear Son, I have thought good to hold forth again the doctrine of the former treatise, by way of question and answer, as followeth.

Quest. Seeing there are many false Christs gone out into the world, according as was prophesied of in former times (Matth. xxiv. 5; 23.) by the Lord himself: And seeing (if we be saved) we must be saved by a Christ, for he that misses of him (saith the scriptures) cannot be saved, because there is no way to come to the Father but by him, as it is written, John xiv. 6. Acts iv. 12. How therefore is the knowledge of the true Christ to be attained unto, that we may be saved by him?

Ans. Indeed to know Christ, (God's Christ), is, as the scripture saith, "the one

one thing necessary," Luke x. 42. without which all other things will avail nothing: And therefore I shall, according to the scriptures, 1. Tell you what God's Christ is; and, 2. How the knowledge of him is attained unto.

And therefore, 1. God's Christ is true God, and true man.

That he is true God, is manifest by that scripture in If. ix. 6. where it is said, "to us a child is born, to us a Son is given, and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace;" also 1 John v. 20. "And we are in him that is true, (saith the Apostle), even in his Son Jesus Christ; this is true God, and eternal life;" see Heb. i. viii. John i. 12. Rom. ix. 5. John xx. 28.

But, secondly, That he is true man, see again, If. ix. 6. where it is said, "Unto us a child is born, unto us a Son is given;" and compare it with Matth. i. 21. where it is said, "And she shall bring forth a Son, and thou shalt call his name Jesus, for he shall save his people from their sins, see John i. 14. "And the Word was made flesh," 1 Tim. iii. 16. "God was manifested in the flesh;" These two scriptures are expounded by Heb. ii. 11. where it is said, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same," that is of flesh and blood, see Rom. viii. 3. and compare it with Luke xxiv. 39. where Christ saith, "Behold my hands and my feet, that it is I myself; handle me and see, for a spirit hath not flesh and bones, as ye see me have." And he doth often call himself by the name of the Son of man, (Matth. xxiv. xvi. 13.) to signify that he is very man, as well as very God.

Quest. But why was he true God and true man?

Ans. He was true man, because man had offended, and justice required that man should suffer, and make satisfaction; and so it is written, 1 Cor. xv. 21. "For since by man came death, by man came also the resurrection of the dead." And again, "All we like sheep have gone astray, and the Lord hath laid on him the iniquities of us all." And in 1 Pet. ii. 24. where that 53d of Isaiah is mentioned, he saith, "Who his own self bare our sins in his own body on the tree, that we being dead to sin should live unto righteousness; by whose stripes we are healed." And again, God did prepare this body, the human nature of Christ, that it should be a sacrifice for sins; wherefore he saith, "Sacrifices and offerings (that is, such as were offered by the law of Moses) thou wouldst not have; but a body hast thou prepared me," Heb. x. 5. In this body which God had prepared for him, which he took of the virgin, Gal. iv. 4. in this he did bear all the sins of all his elect, 1 Pet. ii. 24.

And he must needs be true God, because it was an infinite God that was transgressed against, and justice required an infinite satisfaction, and therefore he must be infinite that must give this satisfaction, or else justice could not be satisfied; and so it was written, where the apostle is telling the pastors of the church of Ephesus by what they were redeemed, he tells them, that God did purchase them with his own blood, Acts xx. 28. See 1 John iii. 16. where he saith, "Herein perceive we the love of God, in that he laid down his life for us;" not in his divine, but in his human nature: for, as I said before, God's Christ was of both natures, If. ix. 6. Rom. ix. 5. 1 John v. 20. John i. 1, 14. true God, and true man; and the divine nature did enable him to undergo, in his human nature, all that sin, curse, and wrath, that was laid upon him for us, and to overcome, and obtain eternal redemption for us, Heb. ix. 24.

Quest. How did this Christ bring in redemption for man?

Ans. Why, 1. Man broke the law of God; but this man did fulfil it again, and became the end of it for "righteousness to every one that believeth," Rom. x. 4. 2. Man was foiled and overcome by the devil; but this man Christ did overcome him again, Luke iv. Heb. ii. 14, 15. and that for us. 3. Man did lose the glory of God; but this man hath obtained it again. 4. Man by sin lost eternal salvation; but this man by his own blood hath obtained it again for him, Heb. ix. 12. 5. Man by sin brought death into the world; but Jesus Christ, that

that man, hath destroyed it again, Heb. ii. 14. compared with Hof. xiii. 14. "and brought in life and immortality," 2 Tim. i. 10. Rom. v. 15.

Quest. But how are we justified by this man's obedience?

Ans. All our iniquities were laid upon him, Is. liii. 6, 8, 11, 12. and his righteousness is bestowed on us, if we believe; as it is written, "Even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe." And this is it which Paul so much sought after, when he saith, "Yea, doubtless, and I count all things loss, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness of God by faith," Phil. iii. 8, 9.

Quest. How do men come by this righteousness and everlasting life?

Ans. By faith men lay hold upon it, and apply it to their own souls in particular, Gal. ii. 20. For it is by faith they are justified; as also saith the scripture, Rom. v. 1. That his faith lays hold on, and applies, that which this Christ of God hath done, and is a doing, and owns it as his own.

Quest. What is this faith that doth justify the sinner?

Ans. It is a gift, Eph. ii. 8. fruit, Gal. v. 22. or work, Theff. ii. 11. of the Spirit of God, whereby a soul is enabled, under a sight of its sins, and wretched estate, to lay hold on the birth, righteousness, blood, death, resurrection, ascension, and intercession, of the Lord Jesus Christ, and by the assistance of the Spirit, whereby it is wrought to apply to all virtue, life, and merit, of what hath been done and suffered, or is a-doing by the same Lord Jesus Christ, to its own self in particular, Gal. ii. 20. Rom. vii. 24, 25. as if itself had really done all that the Lord Jesus hath done. I do not say, that the soul doth any thing for justification; but it doth know, that whatsoever Jesus Christ hath done in point of justification, is given to, and bestowed upon it, Rom. iii. 22. and God, finding the soul in him, that is in Christ, doth justify it from all things, from which it could not be justified by the law of Moses, Acts xiii. 31, 38.

Quest. Well, but is there no way to come to the Father of mercies but by this man that was born of a virgin? Is there no way to come to God but by the faith of him?

Ans. No; "there is none other name under heaven given among men whereby we must be saved," Acts iv. 12. And Jesus himself, that was born of the Virgin Mary, said, "I am the way, the truth, and the life: no man cometh to the Father, but by me," John xiv. 6.

Quest. And where is the man that was born of the Virgin, that we may come to the Father by him?

Ans. He ascended away from his disciples in a cloud into heaven, as we may read, Acts i. 9—11.

Quest. What doth he there?

Ans. He ever lives to make intercession for all that come unto God by him, Heb. vii. 24. that is, they that shall come out of themselves to him, and venture their souls on what he did and suffered when he was on earth, and is doing now in heaven, shall certainly be saved: for he ever lives to save them that do thus come to the Father by him; and it is because he spilt his blood for all that shall, by the faith of God's elect, lay hold upon him. And thus it is written, where he said, "We are justified freely by his grace, through the redemption that is in Christ Jesus." Mark it, whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness, that is, to declare God's righteousness, for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, his righteousness, that he might be just, and the justifier of him that believeth, or layeth hold on Jesus, Rom. iii. 24—26.

Quest. But did this man rise again from the dead, that very man, with that very body wherewith he was crucified? For you do seem, as I conceive, to hold forth so much by these your expressions.

Ans. Why do you doubt of it?

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Quest. Do you believe it?

Ans. Yes, by the grace of the Lord Jesus Christ, for he hath enabled me so to do.

Quest. And can you prove it by the scripture?

Ans. Yes.

Quest. How?

Ans. First, from that scripture in Luke xxiv. 37—41. where Christ himself, after he was crucified, appeared to his disciples, who having seen him, supposed they had seen a spirit. But he said, "Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself, (and do not think you see a spirit); handle me, and see, for a spirit hath not flesh and bones, as you see me have." This he spake after he was crucified, Luke xxiii. 33. and buried, ver. 53. and rose again from the dead," chap. xxiv. 6, 7. Many other scriptures could I give for the proof hereof; as Acts x. 39—43. Acts xiii. 28—32. 1 Thess. i. 10. Only read Acts ii. 29—32. where the apostle proveth the same, bringing in the words of the prophet David for a testimony thereof, saying, "He being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne, saith, "He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." Mark it, his flesh did see no corruption, ver. 31. but if he had not risen again, his flesh had seen corruption. But he arose again from the dead, that very man, that very body; for his flesh did see no corruption.

Quest. Why did he rise again from the dead with that very body?

Ans. 1. Because it was not possible he should be holden of death.

2. Because in his human nature he suffered for sin, Acts ii. 24. and if he had not recovered himself from that very curse, even from under death, and all other things that lay on him, which he had through the sins of his children subjected himself unto, he had not overcome sin, hell, death, the law, and the devil; but had been overcome by them; and if so, then had not redemption been obtained for sinners; for it was at his resurrection from the dead, that God said unto him, "Thou art my Son, this day have I begotten thee." As saith the Apostle, "And we declare unto you glad tidings, how that the promise made unto the fathers, God had fulfilled the same unto us their children, in that he hath raised up Jesus again." As it is written in the second Psalm, "Thou art my Son, this day have I begotten thee," Acts xiii. 30, to 36. And it is this, namely, the resurrection of that Man from the dead, that doth give us ground of hope; as in 1 Pet. i. 3. where he saith, "He hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead."

3. Because God intends to redeem the bodies of his saints out of their graves in which they have lain many a year, John v. 28, 29. Rom. viii. 23. 1 Cor. xv. 52. and to possess them with his own glory; and when this comes to pass, then shall that scripture be fulfilled, that saith, "He shall change our vile body, that it may be fashioned like to his glorious body, according to the working (of his mighty power) whereby he is able to subdue all things to himself," Phil. iii. 21. And he hath given us assurance thereof, "in that he hath raised up Jesus our Lord again from the dead," Acts xvii. 31.

Quest. But do you think, that these our bodies that we do carry about with us in this world, after that they are dead, and buried, and rotten, shall rise again out of those graves into which they are laid; when the scripture saith, "flesh and blood shall not inherit the kingdom of God?"

Ans. Flesh in scripture is taken more ways than one, 1 Cor. xv. 50. As,

First, It is taken for the works of the law; where the Apostle saith, "Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish, having begun in the Spirit? are ye made perfect by the flesh?" By flesh here, he means the law; as is clear, if you compare, Gal. iii. 2, 3. with ver. 10—12. Again, sometimes flesh is taken for sins, Rom. viii. 1, 5. and sometimes it is taken

taken for the bodies of the saints, as subject to distempers, to pain, sickness, corruptions, to death, by reason of sin, 2 Cor. iv. 11. 2 Cor. vii. 5. Now the Apostle in that place, where he saith, "Flesh and blood shall not inherit the kingdom of heaven, or of God," his meaning is, sinful flesh and blood, or the sin with any imperfection that is in the bodies of the saints, shall not inherit the kingdom; and that you shall find to be the mind of the Holy Ghost, if you read with understanding the latter end of the same verse, where he saith, "Neither doth corruption inherit corruption;" that is, sin, or any imperfection of the body, shall not inherit eternal life; for, saith he, in verse 53. "This corruptible must put on incorruption, and this mortal must put on immortality." Mark here, I pray you, though he saith, "Flesh and blood shall not inherit the kingdom of God," yet he saith, "This corruptible must put on incorruption:" For the trump shall blow, and the dead shall be raised (as Christ saith), "They that are in the graves shall hear his voice," John v. 28. "and shall come forth of their graves incorruptible." 1 Cor. xv. 52. "and shall all appear before the judgement-seat of Christ," 2 Cor. v. 10. Rev. xii. 12, 13. See also that scripture, Phil. iii. 20, 21. where the Apostle saith, "He waited for Christ the Saviour from heaven." And what shall he do when he comes? Why, he "shall change our vile body." Mark it, it must be our vile body that must be changed. But if it be changed, then how can it be the same; not the same in respect of sin, or bodily infirmities, but the very same in respect of substance: For, saith he, it is our vile body that must be changed; and it is the very same, "it shall be fashioned like to his glorious body." And if you ask, How is it possible that this should be done? He answers, "according to the working whereby he is able to subdue all things unto himself," Phil. iii. 21.

Quest. But do you think this is certain? Methinks the scriptures seemingly hold forth so much; yet I cannot believe it, for it is contrary to all reason.

Ans. Truly the scriptures do not only hold forth so much seemingly, but they do most really and plainly hold out these things to all those that have received the Spirit of the Lord Jesus Christ. For it is it, and it alone, that can reveal these things: "For no man knows the things of God, but the Spirit of God, 1 Cor. ii. 11. Now, if thou wouldst know these things, thou must first receive the Spirit of the Son of God, without which, thou canst not know so much as one of the fundamental truths of the gospel of our Lord Jesus Christ.

Quest. But there are those in our days, who reject this doctrine that you lay down, concerning the Lord Jesus Christ, as you lay it down, and they are for a Christ within, for a cross within, for a resurrection and intercession within; and they do not hold as you do, a Christ without, and a resurrection of Christ without; and intercession of Christ without: Ay, and they have very much scripture for that which they say too: And therefore what shall such as we do, that stand tottering and shaking in these distracted and dangerous times? For our poor souls are in very much doubt what way to take.

Ans. Therefore I will speak a few words to you by way of discovery of the falsity of such opinions; and a word of direction, how you should understand the truth.

First, Therefore, he that cries up a Christ within, in opposition to a Christ without, that man, instead of having the Spirit of Christ in him, is possessed with a spirit of delusion; for where the Spirit of Christ is in truth, that Spirit causeth the soul to look to the Christ that was born of the Virgin, for all justification; as it is written, "Howbeit, when he the Spirit of truth is come, he shall lead you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will shew you things to come." Mark the next verse, "He (saith the Son of the Virgin) shall take of mine, and shall shew it unto you," John xvi. 13, 14. He shall take of mine: What is that? Why, surely it is, he shall take of my Godhead, my humanity, my birth, my righteousness, my blood, my death, my resurrection, my ascension, and intercession, my kingly, priestly, and prophetic offices, and shall shew you the life, merit, and value of them.

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And this was it which was revealed to Paul by the Holy Spirit, here spoken of, 1 Cor. xv. 1. to 8. "Moreover brethren, (saith he), I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." But what is this doctrine? Why, "I delivered to you first of all, that which I also received." What was that? Why, How that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures, (there is his death and resurrection preached); and that he was seen of Cephas, then of the twelve; after that he was seen of above five hundred brethren at once, of whom the greatest part remain unto this present, but some are fallen asleep; after that he was seen of James, then of all the Apostles; and last of all he was seen of me (saith Paul) as of one born out of due time." This is it, I say that the Spirit of Truth doth hold forth to poor sinners, a Christ crucified without the gates of Jerusalem, (Luke xxiii. 32, 33.) buried in Joseph's sepulchre, (ver. 53.) risen again the third day, (Luke xxiv. 6.) ascended away from his disciples in a cloud into heaven, (as in Acts i. 9—11.) "and there ever liveth," that very man, with that very body, "to make intercession for all that receive him," Heb. vii. 24, 25. Col. i. 27. This is, I say, the doctrine of the Spirit of Truth, whatsoever is the spirit of error.

Quest. But do not the scriptures make mention of a Christ within? 2 Cor. xiii. 5.

Ans. Yes; and he that hath not the Spirit of Christ is none of his, Rom. viii. 9. but he that hath it is led out of himself by it; and, as I said before, it shews the soul what the blessed Son of the Virgin Mary hath done and suffered, and is a-doing for it: "I therefore hereby know we the Spirit of truth from the spirit of error. Every spirit that doth confess that Jesus Christ is come in the flesh, is of God;" that is, that spirit that doth confess, that Jesus Christ took flesh upon him, and in that flesh did bear our sins, 1 Pet. ii. 24. Col. i. 20—22. 1 Pet. iii. 18. 1 Pet. iv. 1. and after he was taken down from the cross, and laid in a sepulchre, rose again from the dead, that very man, with that very body wherewith he was crucified. That spirit that doth believe and confess this, is of God, and is the blessed spirit of Christ, wherof he spake when he was yet with his disciples, touching his bodily presence: "For he (saith the Son of Mary) shall glorify me; for he shall take of mine, and shew it to you," John xvi. 13, 14.

I have answered this already in my epistle to the first treatise. Therefore believe not every spirit, but try the spirits, whether they be of God; for many false spirits and prophets are gone out into the world; therefore have a care how thou receivest the voice that speaks to thee, but try whether they are according to the truth of God's word, as it is written, "To the law and to the testimony; if it be not according to this word, it is because there is no light in them," 1st. viii. 20.

Therefore try a little, 1. Do they slight God's Christ, which is the Son of the Virgin? that spirit is of the devil, 1 Cor. xii. 3.

2. Do they say, that that blood of his which was shed without the gates of Jerusalem doth not wash away sin, yea all sin, from him that believe? that is a spirit of Antichrist, 1 John i. 7.

3. Do they say, that that man that was crucified without the gates of Jerusalem is not risen again, with that very body wherewith he was crucified, out of the sepulchre, Luke xxiv. 38, 39. that is a spirit of Antichrist.

4. Do they say, that that very man that was crucified, with that very body, is not now in the presence of his Father, absent from his people, touching his bodily presence, though present in spirit? I say, whoever they be, that say he is not there, they are of the devil: For the proof of this, see Acts v. 30, 31. and compare it with Heb. vii. 24, 25. The God of our fathers (saith the apostle) raised up Jesus; but that Jesus whom ye slew (saith he to the Jews, him the very same whom ye slew) "hath God exalted with his right hand to be a prince and a Saviour, to give repentance unto Israel, and forgiveness of sins."

And indeed, here is my life, namely, the birth of this man, the righteousness

of this man, the blood of this man, the death and resurrection of this man, the blood of this man, the death and resurrection of this man, the ascension and intercession of this man for me, and the second coming of this man to judge the world in righteousness, Acts xvii. 31. I say, here is my life, if I see this by faith without me, through the operation of the Spirit within me: I am safe, I am at peace, I am comforted, I am encouraged; and I know that my comfort, peace, and encouragement is true, and given me from heaven, by the Father of mercies, through the Son of the Virgin Mary, Matth. i. 21. who is the way to the Father of mercies, John xiv. 6. "who is able to save to the uttermost, all that come to the Father by him," Heb. vii. 25. because he, that very man, with that very body wherewith he was crucified, is ascended into heaven, Acts i. 9—11. and there ever lives to make intercession for them that come to God by him. This is the rock, sinner, upon which if thou be built, the gates of hell, nor ranter, Quaker, sin, law, death, no nor the devil himself, shall ever be able to prevail against thee, Matth. xvi. 16—18. And here I leave thee to the wisdom of the great God, who, if he hath chosen thee in his Son, and brought thee to him, and hath made thee by faith to lay hold on him, thou needest not fear the devil, with his siftings, snares, wiles, and fiery darts, wherewith he doth destroy thousands, but mayst, with the apostle, (if thou live in the power and life of the love of God towards thee), cry out, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God which is in Christ Jesus our Lord," Rom. viii. 38, 39.

And now, reader, if thou be a true Christian, I am sure that these be the things that appear to be the glorious substantial truths to thy soul, and thou dost not care for that comfort that doth not make man, the Son of the Virgin, precious to thy soul, 1 Pet. ii. 7. for thou knowest, that is he that hath delivered thee from the wrath to come, 1 Thess. i. 10. But as for you that are disobedient, except you mend your manners, you will stumble and fall backwards, and be broken, and snared, and taken, 1st. xxviii. 13. "and wonder and perish because you believe not," Acts xvii. 21.

A few words more, and so I shall have done, and they are words of counsel to thee: Have a care thou receive not every Christ that is proffered to thee, though it may appear very excellent to thy foolish heart: for under the name Christ are men deceived, as it is written, "Many shall come in my name, saying, I am Christ, and shall deceive many, Matth. xxiv. 5. But have a care that thou receive that Christ that was born without thee, fulfilled the law in his human nature without thee, spilt his blood without thee, is risen again and ascended without thee, and maketh intercession without thee; and that he, that very man that was born of the Virgin, will come again in the clouds without thee; and this truth must thou receive by that Spirit that he hath promised to send and give to them that ask him; and that shall dwell in thy heart, and shall shew thee what the Son of Mary the Virgin, the Son of man, the Son of God, the true God, hath in his body done for thy soul, John xvi. 13, 14. And if thou receive him in truth, then, though thou do not boast nor brag of thy holiness, as those painted hypocrites called Quakers do; yet thou wilt do more work for God in one hour, than they, even all of them, can do in all their life-time.

Take my counsel; and the Lord Jesus Christ have mercy upon thy soul and body. Farewell.

Some questions to the Quakers, or a few queries to those who are possessed with a spirit of delusion in this generation.

Be ready always to give an answer to every man that asketh you a reason of the hope that is in you. 1 Pet. iii. 15. And I beseech you do it in sincerity.

1. **I**f thou sayest, that every one hath a measure of the Spirit of Jesus Christ within him, why saith the scriptures that some are sensual, having not the Spirit,

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Spirit, Jude xix. And when Christ tells his disciples of sending them the Spirit, he also saith, "The world cannot receive it," John xiv. 17.

2. What is the church of God redeemed by, from the curse of the law? Is it by something that is done within them, or by something done without them? If thou answer, It is redeemed from the curse of the law by something that worketh in them; then I ask, Why did the man Christ Jesus hang upon the cross on Mount Calvary, without the gates of Jerusalem, for the sins of the people? and why do the scriptures say, that "through this man is preached to us the forgiveness of sins;" that is, through his blood, Eph. i. 7. which was shed without the gates of Jerusalem? Heb. xiii. 12.

3. What scripture have you to prove, that Christ is or was crucified within you, dead within you, risen within you, and ascended within you?

4. Is that very man that was crucified on Mount Calvary between two thieves, whose name is Jesus, the Son of Mary, I say, is he the very Christ of God, yea, or no?

5. Is that very man, with that very body, within you, yea, or no?

6. Was that Jesus, that was born of the Virgin Mary, a real man of flesh and bones, after his resurrection from the dead, out of Joseph's sepulchre, yea, or no? For the scripture saith he was, as in Luke xxiv. 39. If so, then did that man that said, "handle me and see, for a spirit hath not flesh and bones as ye see me have;" I say, did that man go away from his disciples (and not into them, in his body) as these scriptures declare, Luke xxiv. 39, 40. compared with ver. 50, 51, also Acts i. 9—11. or did he with that body of flesh go into his disciples, as some fond dreamers think?

7. Hath that Christ that was with God the Father before the world was, no other body but his church? If you say no, as it is your wonted course, then again I ask you, what that was in which he did bear the sins of his children? If you answer, It was in his own body on the tree, for so saith the scripture, 1 Pet. ii. 24. then I ask you further, Whether that body in which he did bear our sins, (which is also called his own body), was or is the church of God, yea, or no? Again, if you say, he hath no body but the church, the saints, then I ask, What that was that was taken down from the cross, and laid into Joseph's sepulchre? Luke xxiii. 51, 52.

Now I know, that as Christ is the head of his church, so the church is the body of the head, which is Christ. But as Christ is the mediator between God and man, I say, as he is a mediator, so he is a man, 1 Tim. ii. 5. and absent from his saints in the world, as is clear, 2 Cor. v. 6. Therefore as he is mediator, and a man, so he hath a body that is absent from his church, which body is ascended from his disciples, above the clouds into heaven. If you say no, then I ask you, Did he leave the body behind him, which was born of the Virgin Mary, which walked up and down with his disciples in the world, was afterwards hanged upon the cross, buried, rose again from the dead, with which body he did eat, drink, and likewise walk, with his disciples, after his resurrection from the dead, and did bid his disciples see if he were not flesh and bones, yea, or no?

A Vindication of GOSPEL-TRUTHS opened, according to the Scriptures :

And the opposition made against it by Edward Borrough, a professed Quaker, but proved an enemy to the truth, examined and confuted by the word of God.

And also, The things that were then laid down, and declared to the world by me, are a second time borne witness to, according to truth; with the answer of

Edward Borrough to the queries then laid down in my book, reprov'd; and also, A plain answer to his queries, given in simplicity of soul; and is now also presented to the world, or who else may read, or hear them; to the end (if God will) that truth may be discovered thereby.

I have found David a man after mine own heart, (saith God, Acts xiii. 22.)

Of this man's seed hath God according to his promise, raised up to Israel a Saviour, Jesus, (saith the Apostle), ver. 23.

And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

But God raised him from the dead, ver. 29, 30.

And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same to us their children, in that he raised up Jesus again, ver. 32, 33.

Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins, ver. 38.

And by him all that believe are justified from all things, from which they could not be justified by the law of Moses, ver. 39.

To the Reader.

SINCE it hath pleased the Lord to work in my soul by his Holy Spirit, and hath translated me in some measure from darkness to light, I have seen and heard, that such things have been done by those who did once pretend themselves to be the servants of Jesus Christ, that it hath made me marvel: Partly while I have beheld the vile conversation of some, and also the seeming legal holiness of others, together with their damnable doctrine; which have, notwithstanding their professions, made shipwreck of the faith, both to themselves and their followers. I having had some insight into such things as these, was provoked to publish a small treatise, touching the fundamentals of religion, supposing that God might add his blessing thereto, both for the establishing of some, and the convincing of others; which things I doubt not but they have been accomplished, and will be still more and more. But as it was in former days, so it is now; that is, some in all former ages have been on foot in the world, ready to oppose the truth. So it is now; there are certain men newly started up in our days, called Quakers, who have set themselves against the truth of our Lord Jesus Christ, and do in every deed deny, that salvation was then obtained by him, when he did hang on the cross without Jerusalem's gate. Now these men do pretend, that they do verily and truly profess the Lord Jesus Christ; but when it comes to the trial, and their principles be thoroughly weighed, the best that they do, is to take one truth, and corrupt it, that they may thereby fight more stoutly against another. As for instance,

1. They will own that salvation was obtained by Christ. This is truth, that salvation was obtained by Christ; but come close to the thing, and you will find, that they corrupt the word, and only mean thus much, That salvation is wrought out by Christ as he is within; and by it (though not warranted by the scripture) they will fight against the truth; namely, that salvation was obtained for sinners, by the man that did hang on the cross on Mount Calvary, between two thieves, called Jesus Christ. I say, by what he did then for sinners, in his own person or body, which he took from the Virgin Mary, according to the word of God.

2. They will own the doctrine of Christ within. This is truth, that Christ is within his saints; but this doctrine they will take to fight against the doctrine of Christ without, ascended from his disciples into heaven, by whom salvation was obtained; neither is there salvation in any other, Acts iv. 12.

3. They will own the resurrection of the saints, but their meaning is only thus much, That the saints are raised from the state of nature to a state of grace, and herewith they will fight against this truth; namely, the resurrection of the bodies of saints out of their graves, into which they were laid, some thousands, some hundreds

*Engraved for Bunyan's WHOLE WORKS, with Notes, &c.
Vindicating Gospel Truths Opened Page*



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hundreds of years before. And if they do say, they do own the resurrection of the saints out of their graves, they do mean out of the grave of sin only, and nothing else.

4. They will say, they do own the second coming of Christ to judge the world; but search them to the bottom, and you will find them only to own him in his coming in spirit, within, in opposition to the glorious coming of the Lord Jesus, the Son of Mary, from heaven in the clouds, with all his mighty angels, to raise the dead, and bring them to judgement, according to the scripture. And so for the intercession of Christ, and the truths of the gospel, they only own them to be within, in opposition to the glorious intercession and mediation of the man Christ Jesus in his own person without, now in the presence of his Father, between us and him, pleading and making intercession for his children. These things, together with many more, I might mention; but now I forbear, knowing that none shall be lost, nor altogether carried away by them, nor any heretics, but the sons of perdition. Now that they might the better make their doctrine take place in the hearers, they endeavour to make a fair shew in the flesh, that thereby they might now, as did their fathers in time past, compel and constrain them who are not by the Lord's right-hand planted into the truth of Jesus, to follow their covered errors, as it is written, Gal. vi. 12. "For as many as desire to make a fair shew in the flesh, (that is, according to works of the law), do with good words, and fair speeches, deceive the hearts of the simple," Rom. xvi. 18. And indeed it doth clearly appear, that those that are carried away, are such as are not able to discern between fair speeches declared by heretics, and sound doctrine declared by the simple-hearted servants of Jesus.

Now I shall lay down several grounds, not only why errors are broached in the world, but also why so many are carried away with them.

1. One ground, why so many errors do from time to time come into the world, is because those that are not indeed of the planting of the Lord's right-hand, might be rooted out, Matth. xv. 13. Now these are many times carried away by deceivable doctrines: and truly in this our God hath both a care of his own glory, and of his church's welfare. For first, should they not be swept away by some heresy or other, there might be great dishonour brought to his name by their continuing among his people: and, secondly, that he might take away such grievances as such may bring, had they continued still in the society of his children.

2. Another ground why the Lord doth suffer such errors to come into the world is, because those that are Christians indeed, might be approved and appear, 1 Cor. xi. 19. "For there must be heresies among you, that those that are approved may be made manifest." Should not the Lord go this way to work, (sometimes) there would be many that would make people believe that they are Christians, and yet are not. And again, that he might make it appear, that though there be heretics, yet he hath a people, enabled by his Spirit to contradict and oppose them, and plead to the truth of our Lord Jesus Christ, and his glorious gospel, against them.

3. Another ground why the Lord doth suffer, yea, even send delusions among the people is, That those who were so idle and slothful, as not to seek after the Lord Jesus Christ in sincerity, might be taken away, and violently possessed with error, and be made to run greedily after the same, that they might smart the more for their neglect of the truth. For always, those who were lazy in seeking after the truth when it was proffered, and afterward hasty after the doctrine of devils, when that is declared to them, shall be sure to have their latter behaviour to rise up in judgement against them; in that when the truth was proffered to them, they were idle and did not receive it, and yet when delusion did proffer itself, they were industrious and labouring; now mark, "that they all might be damned who believe not the truth, but had pleasure in unrighteousness; because they received not the truth in the love of it, that they might be saved. And for this cause God shall send them strong delusions, that they might believe a lye, and be damned," 2 Thess. ii. 10—12.

Now,

Now, in the second place, why so many are so easily carried away with errors in this day. The grounds are these that follow:

1. Because men count it enough to be professors of the truth, without seeking to be possessors of the same. Now because men are but only professors of the truth, not having it in their hearts in reality, they are carried away with an error, if it come in never so little power more than the truth they profess. And this is the reason why so many are carried away with the errors that are broached in these days, because they have not indeed received the Lord Jesus by the revelation of the Spirit, and with power, but by the relation of others only; and so having no other witness to set them down withal, but the history of the word, and the relation of others concerning the truths contained therein, (though the knowledge of the truth this way should abundantly aggravate their damnation), yet they having not had the Spirit of the Lord to confirm these things effectually unto them, they are carried away with delusions:

2. Another reason why so many are carried away with delusions, is, those differences that are among the children of God about smaller matters. O friends! how is the hand of the enemy strengthened by our carnality! While one saith, I am of Paul, and another, I am of Apollos, many a poor soul is carried away with delusion. And why so? They are not satisfied that this is the truth, because the children are at difference among themselves about some outward things. And again, it makes those that are not so desperately possessed with a spirit of delusion, as are others, but are mere moral men, I say it makes them to say within themselves, and one to another, There are so many sects and judgements in the world, that we cannot tell which way to take: And therefore you that have the spirit, pray that these things may cease, lest you blush for your folly at the appearing of Jesus our Lord.

3. The pride, covetousness, and impiety, of hypocrites and carnal professors, are great stumbling-blocks to the poor world, and the cause why many at this day do drink down so greedily a deluding doctrine, and especially if it come with a garment of pretended holiness. But as for these, they shall go to their place in their time, with the curse of the Almighty poured out upon them, for their casting of stumbling-blocks before the simple, by their loose conversations, if they do not hastily repent of their wickedness, and close in reality with our blessed Lord Jesus.

4. Another reason why delusions do so easily take place in the hearts of the ignorant, is, because those that pretend to be their teachers do behave themselves so basely among them. And indeed I may say of these, as our Lord said of the Pharisees in another case, "All the blood of the ignorant, from the beginning of the world, shall be laid to the charge of this generation." They that pretend they are sent of the Lord, and come saying, Thus saith the Lord; we are the servants of the Lord; our commission is from the Lord, (by succession,) and the like; I say, these pretending themselves to be the preachers of truth, but are not, do, by their loose conversation, render the true doctrine of God, and his Son Jesus Christ, (by whom the saints are saved,) contemptible and do give the adversary mighty encouragement to cry out against the truths of our Lord Jesus Christ, because of their wicked walking. Now, "shall not his soul be avenged on such a nation as this," who pretend to be teachers of the people in goodness, when, as for the most part of them, they are the men that at this day do so harden their hearers in their sins, by giving them, even their hearers, such ill examples, that none goeth beyond them for impiety. As for example, Would a parishioner learn to be proud? he or she need look no farther than to the priest, his wife and family; for there is a notable pattern before them. Would the people learn to be wanton? they may also see a pattern among their teachers. Would they learn to be drunkards? they may also have that from some of their ministers; for indeed they are ministers in this, to minister ill example to their congregations. Again, would the people learn to be covetous? they need but look to their minister, and they shall have a lively, or rather a deadly, resemblance set before them,

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in both riding and running after great benefices, and parsonages, by night and by day; nay, they among themselves will scramble for the same. I have seen, that so soon as a man hath but departed from his benefice, as he calls it, either by death or out of covetousness of a bigger, we have had one priest from this town, and another from that, so run for these tithe-cocks and handfuls of barley, as if it were their proper trade and calling to hunt after the same. O wonderful impiety and ungodliness! Are you not ashamed of your doings? If you say no, it is perhaps because you are given over of God to a reprobate mind. Read Rom. i. towards the end. As it was with them, so (it is to be feared) it is with many of you, "who, knowing the judgements of God, that they who do such things are worthy of death, not only do the same, but have (as I may so say) pleasure also in them that do them." And now you that pretend to be the teachers of the people in verity and truth, though we know that some of you are not, is it a small thing with you to set them you say are your flock such an example as this? Were ever the Pharisees so profane? to whom Christ said, "Ye vipers, how can ye escape the damnation of hell?" Doth not the ground groan under you? surely it will favour you no more than it favoured your forerunners: certainly the wrath of God lies heavy at your doors: it is but a very little while, and your recompence shall be upon your own head. And as for you that are indeed of God among them, though not of them, separate yourselves: why should the righteous partake of the same plagues with the wicked? O ye children of the harlot! I cannot well tell how to have done with you, your stain is so odious, and you are so senseless, as appears by your practices. But I shall at this time forbear, having in some measure discharged my conscience according to the truth against you; hoping, if God do give me opportunity, and a fair call, that I shall a second time in this world give testimony against your filthy conversations, though now I shall say no more, only thus much, Be ashamed of your earthly-mindedness, if you can; and be converted, or else you shall never be healed.

Here might I also aggravate your sins by its several circumstances, but I shall rather forbear; supposing that you may entertain wrong and harsh thoughts of me, though I have spoken the truth; therefore I shall at this time rather keep silence, and wish you to amend, than to rake in your sores; for thereby would your sink go more abroad in the world; therefore I say I forbear. And now to the reader: I beseech thee to have a care of thy soul, and look well to the welfare of it; and that you may do so, have a care what doctrine it is that thou receivest. Be not contented until thou indeed, and in truth, in the light of the Spirit of Christ, see thy sins washed away in the blood of that Lamb who did offer up himself a ransom on the cross on Mount Calvary, for the sins of thy soul and body, together with the rest of the saints of God.

And let not the legal holiness of the one, nor the loose profane conversation of the other, beat thee off from pursuing after the truths of Jesus, as the truth is in Jesus, (and so laid down in this my discourse;) neither let the plausibleness of the other beguile thy simple heart. And now to you that are carried away with the delusions at this day broached in the world, by the instruments of Satan, and that after a profession of the truth; I say, to you, Turn again, (if you can,) peradventure there may be hope, and that you may escape that wrath which justly you have deserved; but if you shall still refuse the Lord that speaks now from heaven in mercy to you, you shall not hereafter escape the Lord, that in his own time will speak to you in his wrath, and vex you in his sore displeasure.

And now a few words to you that have indeed closed in with the Lord Jesus Christ, the Son of Mary; and they are these that follow.

1. "Be of good cheer, all your sins are forgiven you for his name's sake," 1 John ii. 12.
2. "Know, he that hath begun the good work of his grace in you, will perfect it, even to the second coming of our Lord Jesus Christ," Phil. i. 6.
3. Know, that though your Lord Jesus, who is in you by his Spirit, be absent from you, touching his bodily presence; yet he is not forgetful of you, but is preparing a place for you, John xiv. 1, 2, 3.
4. Consider, that he is also at this

very

very present in his very person in the presence of his Father, now in the heavens, praying and making intercession for you, that you may be brought safe to glory, Heb. vii. 25. "Father, I will," saith he, "that those that thou hast given me may be where I am, that they may behold my glory," John xvii. 25. 5. Know also, that he hath overcome in his own person, (when he was in the world,) devil, death, sin, hell, the curse of the law, the power of the grave, and all other evils, in the body of his flesh, for you, Heb. ii. 14. 6. Believe also, that while you are in the world, all things shall fall out for your good at the end, whether they be temptations, doctrines of devils, workings of corruptions, all things shall fall out for your good who love our precious Lord Jesus, Rom. viii. 28. 7. Be assured, that all your enemies shall very suddenly be under your feet, even Satan and all, Rom. xvi. 20. 8. Consider, that there shall no temptation befall you in the days of your pilgrimage, but God will enable you to bear it; ay, and make a way also for you to escape the destroying danger of it, 1 Cor. x. 13. 9. When the time of your dissolution shall come, your Jesus will deal with you, as he did with blessed Lazarus; that is, he will send his angels to fetch your souls away to glory, Luke xvi. 23. 10. Believe also, and know assuredly, that at the last day, he will also raise your bodies out of their graves, and make them also for ever vessels of his glory, Rom. viii. 23. compared with John v. 28. 1 Thess. iv. 14—19. 11. And lastly, consider, that though now, by the world and heretics, you be counted as not worth the looking after, yet you have your day a-coming; when as the Dives of this and all other ages would be glad if they might have but the least favour from you, one drop of cold water on the tip of your fingers, O you despised begging Lazaruses, (as in Luke xvi. 24.) For the world, for all their stoutness, must be forced to come to judgement before your Lord and you, 1 Cor. vi. 2, 3. "This honour have all his saints," Psal. cxlix.

Now, seeing that these things be so, I beseech you by (those) the mercies of God, 1. That you do give up your bodies, as hands, tongue, strength, health, wealth, and all that you have and are, to the service of God your God, Rom. xii. 1. 2. "Let your moderation in every thing be known to all men, (for) the Lord is at hand," Phil. iv. 5. 3. Study to walk as like the Lord Jesus Christ as ever you can for your lives, Matth. xi. 29. 4. Let that you strive for, be the faith of the gospel of your precious Lord Jesus, Phil. i. 27. and not any earthly advantages. 5. "Let your conversation be as becometh the gospel," Phil. i. 27. 6. Let your hearts be always in heaven, where our Lord Jesus is, Col. iii. 1, 2, 3. 7. Forbear and forgive one another, in love, and with all your hearts, as God for Christ's sake hath forgiven you, Eph. v. 2. 8. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," Matth. v. 16. 9. "You are the salt of the earth;" have a care you lose not your own favour, Matth. v. 13. 10. Be forward to distribute to those that are in want; for this is well-pleasing to your most glorious loving Father, Heb. xiii. 16. 11. Learn all one of another the things that are good; for this is the command of God, and also commendable in saints, Phil. iii. 17. 12. And lastly, O brethren, consider what the Lord hath done for you. He hath bought you, and paid for you with his blood; and he doth now also make it his business to pray for your safe conduct to glory, Heb. vii. 25. He hath delivered you from those that would have been your ruin, and hath promised to you everlasting life. Let the love of Christ constrain you; let the love of God win upon your souls. What! "he that spared not his own Son, but delivered him up for us all: how shall he not with him freely give us all things?" Hold out, my brethren, hold out, for you have but a little while to run: "Hold fast unto the death, and Christ will give you a crown of life," Rev. ii. 10. Farewell, dear brethren; the mighty God of Jacob preserve and deliver you from every evil work; and all the days of our pilgrimage let us pray one for another, that our God would count us worthy of this rich and glorious calling, and fulfill all the good pleasure of his goodness, and the work of faith with power: To whom be glory now and ever.

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And now, reader, before I make an end of this discourse, I think it meet to let thee understand, that though there hath been a book put forth by Edward Borrough, in seeming opposition to that of mine, called, *Some Gospel Truths opened according to the Scripture*; yet the substance of my discourse then published by me standeth uncontrouled by scripture, as from him or others. I do not say, he doth not wrangle with them; but I say, he doth not by any one plain scripture contradict them.

As for instance: 1. The first great thing that I do hold forth in that discourse, is this, That that babe that was born of the Virgin Mary, and that at that time did give satisfaction for sin, was the very Christ of God, and not a type of any thing afterward to be revealed for the obtaining redemption for sinners within them. Which thing my adversary can find no ground in scripture to build an opposition upon, see his book, p. 12. but is forced to confess it in word, though he do deny the very same in doctrine; see his book p. 29. at his 6th query; and p. 27. where, in answer to this question of mine, *Why did the man Christ hang on the cross on Mount Calvary?* all the answer he gives is this, *Because they wickedly judged him to be a blasphemer; and as in their account saith he) he died as an evil doer.* And this is all the ground he giveth. See his answer to my second query in this my book, taken word for word as he laid them down.

2. The next thing I do prove in that book is, That that light which every one hath is not the Spirit of Christ; because the scriptures saith, "*Some have it not,*" Jude 19. But Edward Borrough saith, *It is given to every one,* p. 18. of his book; and he saith, *They have it within them too,* p. 26. of his book, in answer to my first question, though he have no scripture to confirm the same, as I have had to contradict it. See his book.

3. The next thing I prove is, That Jesus Christ did fulfill the law in his own person, without us, for justification; and that his blood then shed hath washed away the sins of the children of God, as aforesaid. Which thing he would oppose; but finds no footing for his discourse. See his book, p. 12. where he saith, *The law is not fulfilled,* (read the latter end of that page,) contrary to scripture, Col. ii. 14. Rom. x. 4. which saith, "*He did fulfil all the law, for justification for every one that believeth.*" Another thing I prove in that book is, that Christ is ascended into that heaven without, above the clouds and stars; and that I prove by eight several scripture-demonstrations, of which not one is confuted by scripture, though secretly in his book smitten against. Read his whole book.

4. The next thing I prove is, That the same Jesus that was born of Mary, laid in the manger, who is the Saviour, is at this day making intercession in that body he then took of Mary; which thing also is not confuted by him by the scripture, though cunningly smitten against in his discourse; where he saith, *It is only necessary to salvation to preach Christ within, laying aside all that Christ did when he was in his own person in the world.* See p. 29. of his book, quest. 6.

5. Another truth I prove, is, That the very same Jesus that was born of Mary, that very man (that was also hanged on the cross) will come the second time, and that shall be to save his children, and to judge the world at the last day, that great day of judgement. And though they will not own, that he shall so come as he went away, which was a very Man without; yet they could not at all by the scripture contradict it. But the very sum of his discourses is a wrangling with the thing laid down, as a dog with a bone; but hath not, nor cannot, by the scripture overcome the same. This have I written, that the reader into whose hands this book may come, may have the more certain information concerning the things before published by me, and also concerning the opposition made against them by the adversary. And here, because I am loath to be too tedious, I do conclude, and desire thy prayers to God for me, (if thou be a Christian,) that I may not only be preserved to the end in the faith of Jesus, but that God would enable me to be an earnest contender for the same, even to the last; and rest,

The Servant of the Lord Jesus.

JOHN BUNYAN.
Reader,

Reader,

WE, whose names are here under-written, having (through grace) some blessed faith and experience of the truths declared in this book, and knowing them so to be, having tried them by the scriptures in the light of the Spirit, thought it our duty to bear witness thereunto together with our brother, desiring the blessing of God may go along with these endeavours of his, for the doing good to our Christian brethren, or any other who may read it. Farewell.

Yours in the Faith of the Lord Jesus Christ,

For which faith we desire to contend,

RICHARD SPENCY. JOHN BURTON. JOHN CHILD.

A Vindication of GOSPEL-TRUTHS opened.

IT is very expedient that there should be heresies amongst us, that thereby those which are indeed of the truth might be made manifest; and also that the doctrine of God, and his Son Jesus Christ, might the more cast forth its lustre and glory. For the truth is of that nature, that the more it is opposed, the more glory it appears in; and the more the adversary objects against it, the more it will clear itself; which doth give me, and all that stand for it, and doth plead on its side in the wisdom of the Spirit, much boldness and encouragement, to venture without any slavish fear upon those that have already, or shall hereafter, stand up to oppose it. I did some few weeks past, put forth a small book, called, *Some Gospel-Truths opened*, and so forth; and the thing I looked for from them was, namely opposition from the adversary, which hath been accomplished in that, namely as I did look for it, so it did happen; not that it daunted me; for if it had so done, it might have made me kept those truths within my breast, which are now made manifest by me (as well as others) to the world. Now, I have not only met with some opposition from others face to face in secret, but there is one Edward Burrough (as I heard his name is so, by some of themselves) that hath ventured to stand up against the truth, with the rest of his companions, and hath published a book, called, *The true Faith of the Gospel of Peace contended for*. In which book of his there is a very great number of heresies cunningly vented by him; and also many things there falsely reported of me; which things in this my discourse I shall very plainly discover: And the way that I shall take, shall be, first, by laying down some of thy expressions, and also some of mine; and by inquiring into the truth of one, and the error of the other, through the assistance of the Spirit of Christ, and according to the scriptures. Only by the way, I think good to mind thee of thy cloathing thyself with the words of the prophets and apostles, against whom thou dost fight (as will appear in my following discourse,) and also of thy endeavouring to wrest the sword out of the hands of the saints, and art fighting against them bitterly, with a parcel of scolding expressions: But I wish thee to learn, (if thou canst,) to be sober, and to keep under thy unruly spirit, and do not so much appear, at least not so grossly, a railing Rabshakeh; but contrarywise, if you would be looked upon to be holy, which (we know and believe that) as yet many of you are not, let at the least some appearance of moderation be manifest among you. After many words that were slung in to the wind by thee, my adversary, in the first and second page of thy book, thou couldst not be contended therewith, as being too few to vent thyself withal; but thou breakest out in page 3. with a small testimony of John Burton and his fellow, saying, They have joined themselves with the broken army of Magog, and have shewed themselves in the defence of the dragon against the Lamb, in the day of war betwixt them. When alas, poor soul! we do know, and are bold to declare, in the name of the Lord Jesus the Son of Mary, that our God hath owned us, with others of his servants, in his own work against the devil's devices and false doctrine, as instruments both for the comforting and

establishing of his own, and also for the convincing and converting of some of them, who afore-time was not converted. And, Friend, why dost thou say, that we join with Magog in the defence of the dragon against the Lamb, when thou seest the whole drift of my brother's epistle, and also of my writing, is to exalt and advance the first-born of Mary, the Lord of glory, and to hold on his side, notwithstanding there are so many tempests go through the world: and the rather because we know that it is he, and he alone, that did "bear our sins in his own body on the tree," 1 Pet. ii. 24. for it is he that hath taken "away the sins of the world." Now, I say, therefore, do not thou thus accuse the brethren, for speaking good of the name of Jesus, lest thou be troubled at the end for thus spending thy beginning in taking part with the devil to accuse God's children.

Then in the same page thou sayest, thou hast numbered up part of our work, and the sum is, A corrupted grain of Babylon's treasure, &c. *Ans.* Friend, The sum of our discourse is of the birth, righteousness, death, blood, resurrection, ascension, intercession, and second coming of the Son of Mary, the Virgin; by which righteousness, blood, death, burial, resurrection, ascension, and intercession, we are saved. And dost thou count this a corrupted grain of Babylon's treasure? Have a care what thou sayest, lest thou utter that with thy mouth now, which will lie heavy on thy conscience for ever.

Then, as though this thy unwise speaking were too little, thou breakest out with a taunt, or a jeer, saying, A larger portion, and more to the purpose, might have been brought in; but with such as you had, or could procure from your neighbours, are you come. *Ans.* Friend, Who hath despised the day of small things? But again, we desire not to bring to others, no nor to know ourselves, any thing else but Jesus Christ (the Son of Mary and him crucified) for our sins, 1 Cor. ii. 2. Then thou sayest farther in the same page, That though thou hast not seen our faces, yet our spirit is tried, and we are clearly described to thee, (sayest thou), to be of the stock of Ishmael, and of the seed of Cain, whose line reacheth to the murdering priests, &c. *Ans.* Friend, thou art very censorious, and utterest many words without knowledge. We bless God, for the most part of our line; we do labour to stretch it out either in building up and exhorting the saints of the Most High, to cleave close to their Jesus; or else, as much as in us lies, we labour to convince poor souls of their lost condition, according to the word of God, and not to murder any. Nay, contrariwise, we desire through grace, if at any time we chance to see any of Christ's lambs in the teeth of any wolf or bear, be they never so terrible in appearance; I say, we desire, we labour, we strive, and lay out ourselves, if it be possible, to recover the same, though with the hazard of our lives, or whatsoever may befall us in doing our duty. And whereas thou sayest in the 4th page, That we are found enemies to Christ, revealed in his saints. *Ans.* Thou dost us wrong, for we labour all that we may to countenance the same, where he doth indeed appear: and if at any time we do see or discern, that any soul hath any breathing after the knowledge of the Lord Jesus Christ, we are so far from disowning or discountenancing of the same, that we give them all the encouragement we may: Nay, and we are so far from discountenancing the doctrine of God, and his Son Jesus Christ, that we say plainly, some have not the Spirit of Christ in them, and they are reprobates, according to that scripture, Rom. viii. 9. "If any man hath not the Spirit of Christ, he is none of his." And again, "Some are sensual, having not the Spirit," Jude 19. And again, we are so far from being against the doctrine of the Spirit of Christ in his saints, we bless God that we say, It is the distinguishing character of a true believer, from others: All which things do I also affirm in my book, and hold forth, as doth also my brother in his epistle. Therefore, I marvel, that you should be overseen, as to utter so many false things together, in less than four sides of paper. I wonder what will be the end of your discourse.

Well, now thou dost come and fall a wrangling with some of the words of my brother Burton, which are to this purpose, (he speaking before of the doctrine of Jesus); and this is quite contrary (saith he) to those commonly called Familists,

Ranters, Quakers, and others, who, on the other hand, either deny Christ to be a real man without them, blasphemously fancying him to be only God manifest in their flesh, or else make his human nature with the fulness of the God-head in it, to be but a type of God to be manifested in the saints. Now, first of all, the great offence thou takest of some of these words is, because he doth join in his discourse Familists, Ranters, and Quakers together. Friend, What harm is it to join a dog and a wolf together? A fawning dog and a wolf in sheep's clothing; they differ a little in outward appearance, but they can both agree to worry Christ's lambs. But again, Friend, let us a little compare the principles of a Ranter and a Quaker together, and it will clearly appear, that in many of their principles (at least) they agree, or jump in one: As, 1. The Ranters will own Christ no otherwise, than only within; and this is also the principle of the Quakers, they will not own Christ without them; 2. The Ranters, they cry down all teaching but the teaching within; and so do the Quakers, (witness thousands), and yet condemn their principles by their practice, as the Ranters also did, and do. Now the Apostle saith the contrary, saying, "He that knoweth God heareth us, (meaning himself with the rest of the Apostles and servants of Christ), he that is not of God heareth not us," 1 John iv. 6. Again, 3. The Ranters are neither for the ordinance of baptism with water, nor breaking of bread, And are not you the same? 4. The Ranters would profess that they were without sin; and how far short of this opinion are the Quakers? 5. The Ranters would not own the resurrection of the bodies of the saints after they were laid in the graves; and how say you, Do you believe that the very bodies of the saints, as the very body of Abraham, and the body of Isaac, with the bodies of all the saints, notwithstanding some of them have been in the graves thousands of years, others hundreds, some less; I say, do you believe the resurrection of these very bodies again, which were buried so long since; or do you hold, as the Ranters do, nothing but the resurrection from a sinful to an holy state in the life?

And really I tell thee (reader) plainly, that for the generality, the very opinions that are held at this day by the Quakers, are the same that long ago were held by the Ranters; only the Ranters had made them threadbare at an alehouse, and the Quakers have set a new gloss upon them again, by an outward legal holiness, or righteousness;

But again, Why should you be so angry with my brother, for joining of a sinner and a liar together? Is there any great harm in that? Surely no. And the joining Ranters and Quakers together is but so. The Quakers themselves confess, the Ranters are to be disowned, p. 4. Nay, if they would not, yet God hath disowned them in the open views of the nations. Now that the Quakers are liars, I shall prove from their own mouth. As, first, from the several things that I did oppose even now, p. 1—4. of his book, called, *The true Faith of the Gospel of Peace*, &c. Now lest they should be slighted and set at naught, I shall shew you clearly this man's lyes manifestly laid down in his book against me. As,

First, He saith of me in his book, p. 11, 12. That I said positively the blood of Christ was shed before the world began; whereas I said only this, That in the account of God (mark it, in the account of God) his blood was shed before the world was, according to that scripture, Rev. xliii. 8. "The Lamb slain from the foundation of the world," in my book, p. 3.

Secondly, he saith, That I cry aloud against Christ within, in p. 24. of his book, And again he saith, That all my work is an obscure shooting against the manifestation of Christ within. Where he speaks very falsely of me; for I confess and own God's Christ within as well as without, as appears in my book, p. 20th. towards the end. And in the Epistle to my book, you may find the same held out by me for two or three leaves together; besides, many other places of my book doth testify of the same; therefore, doth not he lye miserably in this also?

Again, he saith, That I am one of those that do preach for hire, through covetousness, making merchandise of souls, p. 23. of his book, which is also an untruth, as I shall shew further when I come to the place.

Again,

Again he saith, in p. 30. That I said Christ's coming in the Spirit was no coming. Here also he uttereth falsehood. I never said so, as many of our brethren can witness. But of this also in its place when I come to it, with many other things which he hath very untruly vented of me, which I fear not but they shall be cleared, both now, and also at the second appearance of the man Christ Jesus. And therefore, friend, (I say to thee), be not so pharisaical as to say within thine heart, I am not as this publican. Why am I reckoned with the Ranters? Thou art, both thou and thy fellows, of the same mind with them in many things, and shall assuredly partake of the same plague with them, if they and you repent not speedily.

Again, in p. 7. thou wouldst make us believe, that the Quakers do really and truly lay the Christ of God, God-man, for their foundation; saying, We prize the Lord Jesus Christ, God-man, to be precious to us, and to all that do believe, and have owned him to be the foundation, &c. Now, friend, this is fairly spoken; but by words in general we may be deceived, because a man may speak one thing with his mouth, and mean another thing in his heart; especially it is so with those that use to utter themselves doubtfully; therefore we will a little inquire what it is to lay Christ, God-man, for a foundation.

1. First, then, To lay God's Christ, God-man, for a foundation, is to believe, that man that was born of the Virgin Mary to be the Saviour.

How he was and is the Saviour; and therefore if you do indeed lay him for your foundation, then you do believe, that when the man Christ did hang on the cross on Mount Calvary, that then your sins were satisfied for at that time, as it is written, "He bare your sins in his own body on the tree," 1 Pet. ii. 24.

2. If the Christ of God, God-man, be indeed your foundation, then you do believe, that very man, in that very body, did fulfil all the law, in the point of justification, as it is written, "Christ is the end of the law for righteousness to every one that believeth." So that now, believe aright in what the Son of Mary hath done without on the cross, and be saved.

3. If you have laid Christ that man aright for your foundation, then you do believe, that when he was raised out of the sepulchre into which Joseph had laid him, then at that time was accomplished your justification, Rom. iv. 25. How say you to these things, do you make an open profession of them without dissembling? or do you not (notwithstanding your talk of Christ) in very deed deny the virtue of the death and blood of Christ without, as for justification and life? If so, you have not laid him for your foundation.

4. If you have indeed laid Christ, God-man, for your foundation, then you do lay the hope of your felicity and joy on this, That the Son of Mary is now absent from his children in his person and humanity, making intercession for them, and for thee, in the presence of his Father, 2 Cor. v. 6. And the reason that thou canst rejoice hereat is, because thou hast not only heard of it with thine ear only, but dost enjoy the sweet hope and faith of them in thy heart; which hope and faith is begotten by the Spirit of Christ, which Spirit dwelleth in thee, (if thou be a believer), and sheweth those things to thee to be the only things. And God having shewn thee these things, thus without thee, by the Spirit that dwelleth in thee, thou hast mighty encouragement to hope for the glory that shall be revealed at the coming again of the man Christ Jesus, of which glory thou hast also greater ground to hope for a share in, because that that Spirit that alone is able to discover to thee the truth of these things, is given to thee of God, as the first fruits of that glory which is hereafter to be revealed, being obtained for thee by the man Christ Jesus's death on Mount Calvary, and by his blood that was shed there, together with his resurrection from the dead, out of the grave where they had laid him. Also, thou believest that he is gone away from thee in the same body which was hanged on the cross, to take possession of that glory which thou, through his obedience, shall at his (the very same man's) return from heaven the second time, have bestowed upon thee, having all this while prepared and preserved it for thee, as he saith himself, "I go to prepare a place for you. And if I go and prepare a place

place for you, I will come again, and receive you to myself, that where I am, there ye may be also," John xiv. 2, 3.

Again, 5. If thou hast laid Christ, God-man, for thy foundation, though thou hast the Spirit of this man Christ within thee, yet thou dost not look that justification should be wrought out for thee, by that Spirit of Christ that dwelleth within thee; for thou knowest that salvation is already obtained for thee by the man Christ Jesus without thee, and is witnessed to thee by his Spirit which dwelleth within thee. And thus much doth this man Christ Jesus testify unto us, where he saith, "he shall glorify me;" mark, "he shall glorify me," saith the Son of Mary. But how? "Why, he shall take of mine, (what I have done, and am doing in the presence of the Father), and shall shew it unto you," John xvi. 14. I have been a little the larger in this, because it is of weight.

But again, thou sayest further, 'The rest of this first epistle I shall say little to; only thus much is the mind of the penman's spirit, secretly smiting at the doctrine of true faith and salvation, (to wit), Christ within. *Ans.* My friend, by saying that my brother doth strike at the doctrine of true faith and salvation, thou dost him a great deal of wrong; for it is so far from him so to do, that he telleth souls plainly, that without true faith in the blood of the Son of Mary, who was crucified on Mount Calvary, there is no remission; for, saith he, it is only through that one offering then given up to the Father, that you must be justified. And that is according to the whole stream of scripture; "For by one offering," What was that? Why, the offering up of the body of Jesus once for all, Heb. x. 10. "he hath perfected for ever them that are sanctified. For this man, when he had offered up one sacrifice for sins, for ever sat down;" mark it, "This man when he had offered up one sacrifice for sins for ever sat down on the right hand of God," ver. 12.

And as for thy saying, that salvation is Christ within, if thou mean in opposition to Christ without, instead of pleading for Christ, thou wilt plead against him; for Christ, God-man without on the cross, did bring in salvation for sinners; and the right believing of that doth justify the soul: Therefore Christ within, or the Spirit of him who did give himself a ransom, doth not work out justification for the soul in the soul, but doth lead the soul out of itself, and out of that can be done within itself, to look for salvation in that man that is now absent from his saints on earth, 2 Cor. v. 6. Why so? For it knoweth that there is salvation in none other, Acts iv. 12. And therefore I would with thee to have a care what thou dost; for I tell thee, that man who is now jeered by some, because he is preached to be without them, will very suddenly come the second time, to the great overthrow of those who have spoken, and shall still speak against them, Jude xiv. 15.

Thou sayest also, the next thing thou mindest is this in the second epistle, where a question is asked, Who are the men that at this day are so deluded by the Quakers, and other pernicious doctrines, but they that counted it enough to be talkers of the gospel? &c. This man, saith the Quaker, is of the same spirit with his fellow, and will more abound in lies, &c. And why? Because he saith the Quakers are those deceivers that at this day beguile poor souls by their doctrine.

Alas, poor man! why shouldst thou be angry for my speaking the truth, in saying, The Quakers are deceivers? This will easily appear. For,

1. They deny the man Christ to be without them, and own Christ no otherwise but as he is within, contrary to that scripture which saith, "For while we are at home in the body, we are absent from the Lord." This is touching his bodily presence. And again, he was parted from them, and a cloud received him out of their sight; and he was carried away from them, and so received up into heaven, Acts i. 9—11. Now, he that denieth this is a deceiver, as is clear in that he doth speak against the truth laid down in the scripture.

2. The Quakers are deceivers, in that they persuade souls that Christ is crucified in them, dead within them; and kept down with some things within them, which was never taught by those that spoke the scripture from the Spirit of God. Shew me

me a scripture to confirm such a doctrine as this, which hath been avouched over and over by the Quakers.

3. The Quakers are deceivers, because they do persuade souls, that that man that was born of the Virgin Mary is not above the clouds and the stars, when the scripture saith, "A cloud received him out of the sight of his saints." And again, that he is above the highest heavens, which must needs be above the stars, for they are not the highest.

4. The Quakers are deceivers, because they persuade souls not to believe that that man that was crucified, and rose again flesh and bones, Luke xxiv. 38—40. shall so come again, that very man, in the clouds of heaven to judgement, as he went away, and at the very same time shall raise up all the men and women out of their graves, and cause them to come to the valley of Jehoshaphat; because there will he, that very man, sit to judge all the heathen round about. I say, they strive to beat souls off from believing this, though it be the truth of God witnessed by the scripture, Joel iii. 11, 12. as also Acts i. 10, 11. This same Jesus which is taken from you into heaven, shall so come, (mark, the very same) in like manner as ye have seen him go into heaven; and his feet shall stand in that day (the day of his second coming) upon the Mount of Olives, Zech. xiv. 4. Where is that? Not within thee, but that which is without Jerusalem, before it on the east side. I say now, he that persuades souls not to believe this, but makes them believe there is no such thing, as the Quakers do, he is a deceiver. Again, the Quakers make no difference between that light wherewith Christ, as he is God, hath enlightened all; and the Spirit of Christ he gives not to all; which I shall shew by and by to be a deceit.

5. The Quakers are deceivers, because they say, That every one hath that which is like the Spirit of Christ, even good as the Spirit of Christ, p. 10. of his book; which is desperate blasphemy. The scripture saith plainly, "That some are sensual, having not the Spirit;" and yet, though they have not that, they have, says the Quakers, that which is as good as that. O wonderful deceit! as I shall farther shew by and by, when I come to the place. But to cover himself, and so his deceit, he doth apply that to himself that should be applied for the encouragement of the children of God; saying, The children of God was always counted deceivers: we (saith he) have a cloud of witnesses. *Ans.* Friend, they were called deceivers, and were not so; but you are rightly called so; as I have already shewed, and shall shew farther by and by. In the mean time know, that the devil knows how to take childrens bread, and cast it to the dogs.

Then, the next thing that he is grieved with is, because I said, there are none but a company of light notionists, ranters, with here and there a legalist, that was shaking in their principles, that were carried away by the Quakers, &c. When this appears in all mens sight that can see, though you would not have it so, it is like. And as for your saying, Because all sorts of people are brought to God, I am offended therewith. I answer, No, friend, I bless God my soul can rejoice that souls come in to Jesus Christ, though it grieves me to see how some, with a spirit of delusion, are deceived and destroyed, by its coming unto them as an angel of light. And whereas thou sayest, I am like the Pharisees, who said, None believe but a company of poor people, which know not the law. *Ans.* I bless God I do know they are the poor that receive the gospel; but, friend, I must tell you, that you and your fellows may seek for justification from the law, and yet have no better a recompence than to be condemned by the law.

Now, passing many railings, I come to the next thing that thou dost stumble at, which is in that I say, Some of those delusions the devil doth deceive poor souls withal, is, first, in that he doth persuade them, that salvation was not completely wrought out for sinners by the man Christ Jesus, though he did it gloriously upon the cross, without the gates of Jerusalem. Now, these words, He did it gloriously on the cross, without the gates of Jerusalem, thou leavest out; Therefore I ask, Do you believe that at that time when he did hang upon that cross on Mount Calvary, that he did, by that death he died there, redeem all his elect from eternal vengeance?

vengeance? If not, whatever thou sayest, thou wilt certainly see, that Satan hath caught thee in his snare, notwithstanding thy railing against the Lord Jesus. And, friend, thou mayst call thy conscience the man Christ Jesus, or the light (as thou callest it) in thy conscience the man Christ Jesus; which if thou do, this is a delusion, and a dangerous doctrine: For a spirit hath not flesh and bones, and so hath the man Christ Jesus. Now, it may be you think farther, that the church, with the Spirit of Christ, is the man Christ Jesus; which is also a damnable heresy. Therefore speak plainly, Dost thou believe, that the man Christ Jesus is ascended from his people in his person? And again, dost thou believe, that he which ascended from his disciples did bring in everlasting salvation for them, in that his body which ascended from them? An answer to this might give great satisfaction to souls, if also it might be made in words easily to be understood.

Again, Thou art also offended with the second deceit which I lay down in my epistle, which is (say I) for the devil to bid souls follow that light which they brought into the world with them, telling them, that that will lead them to the kingdom. Now thou seemest gruelled, because I said, which they brought into the world with them. If thou art offended at that, shew me when, and at what time, every soul receives a light from Christ after it comes into the world. Now this I say, That every man hath not the Spirit of Christ within him, Jude 17. and that there is nothing that can shew the soul the things of Christ savingly, but the Spirit of Christ, 1 Cor. ii. 11. Then will not you yourself confess, that he is deluded, that is, persuaded to follow that light that cannot reveal Christ unto him? But I must mind you of one filthy error also, which thou layest down in p. 10. corrupting the scripture, to make it good, but in vain; where thou sayest, That light which every man is lightened withal, will lead unto the kingdom of peace and righteousness. And then thou addest, for, saith Christ, "I am the light of the world, he that followeth me shall not abide in darkness, or walk in darkness." Pray mark. First, Thou callest it the light of Christ, wherewith he hath lightened every one; and here thou comest a step higher, and callest it Christ himself; and then corruptest that scripture, where the Son of Mary saith, "I am the light of the world," &c. Here thou wouldst very willingly have room to broach thy folly, but it may not be; for though Christ be the light of the world, yet he is not in every one in the world. But secondly, I pray where was Christ when he spake these words? was he, I say, within his disciples or without them, when he said, "I am the light of the world?" He was without them, and walked up and down in the world with them from place to place, a very man. Therefore he did not mean at that time any light within, but himself who was without. And indeed, they who will follow Christ aright, must follow him without, to the cross without, for justification on Mount Calvary without, (that is, they must seek for justification by his obedience without); to the grave without, and to his ascension and intercession in heaven without; and this must be done through the operation of his own Holy Spirit, that he hath promised shall shew these things unto them, being given within them for that purpose, John xvi. 14. Now the Spirit of Christ that leads also, but whither? It leads to Christ without, which said, being without, "I am the light of the world; he that followeth me shall not abide in darkness, but shall have the light of life;" deny this, that Christ was without when he spake those words, ("I am the light of the world,") if you can.

But to come more close to the thing. That light wherewith Christ, as he is God, hath lighted every one that cometh into the world, is the soul of man, which is the life of the body, and yet itself is but a creature, and made by the Creator of all things, Jf. lvii. 16. and is not the Spirit as some do think it is. This creature hath one faculty of its own nature, called conscience, which hath its place in the soul, where it is as a judge to discern of things good or bad, and judge them accordingly, as the apostle saith, speaking of the Heathens, "Their conscience either accusing or else excusing one another," Rom. ii. 14. "This conscience is that in which is the law of nature, 1 Cor. xi. 14. which is able to teach the Gentiles, that sin against the law is sin against God:" And yet it is called but

even

even nature itself, as he saith there, "doth not even nature itself teach you?" &c.

Now this conscience, this nature itself, because it can controul, and chide them for sin, who give ear unto it, therefore must it be idolized and made a God of? O wonderful! that men should make a God and a Christ of their consciences, because they can convince of sin. But thou goest ramping on, and sayest, there is nothing but the light of Christ that will convince of sin, and thou biddest me mind that. Now, dost thou mean the Spirit of Christ? dost thou say that that which thou callest the light of Christ, is the Spirit of Christ? If so, then there is conscience, which is not the Spirit of Christ, but a poor dunghill creature, in comparison of the Spirit of Christ, yet will convince of sin, as is clear from that 8th of John, where the woman is mentioned who was taken in adultery by the Pharisees, or others, who when they had brought her to Christ, and began to accuse her, Christ said, "He that is without sin among you, let him cast a stone at her." And what then? When they heard that, they were convicted by their own consciences. Mark, he doth not say by the light of Christ in their consciences, as some would have it be; No, but by their own consciences they were convinced, and went out one by one. And were they all served so? Yea, from the eldest even to the last; for they all had consciences, though not the Spirit of Christ. So that, friend, here is something beside the Spirit of Christ, that can and doth convince of sin, even a man's own conscience, the law of nature; nay, nature itself, which no man will say is as good as the Spirit of Christ, except they are guided by a deluding spirit. Again, thou sayest, He that convinceth of sins against the law, leads up to the fulfilling of the law. Friend, thy conscience convinceth of sins against the law, follow thy conscience, it may lead thee under the curse of the law, through its weakness; but it can never deliver thee from the curse of the law by its power. For if righteousness come by the obedience to the law, or by thy conscience either, then Christ is dead in vain, Gal. ii. 21.

Again thou sayest, That I and my generation would leap over the law.

Ans. For justification we look beyond it to the Son of Mary; yet we know that the law is good, if it be used lawfully; but if it be used unlawfully, as those do use it, who seek to be justified by their obedience to it, it is made an idol of and a saviour, though it were given to no such purpose: For if there had been a law given which could have given life, verily righteousness should have come by (thy obedience to) the law, Gal. iii. 21. Now, at thy conclusions, sometimes thou dost utter thyself in this wise, Learn what this means.

Ans. Indeed thy words are dark, and enough to deceive the hearts of the simple; but blessed be God, he hath given me to understand, that thou dost all along in the drift of thy discourse disown Christ without, by pretending to a Christ within; whereas hadst thou indeed the Spirit of Christ within thee, it would be thy great business to extol and magnify the Son of Mary, the Christ of God without thee, because it is the nature of the same Spirit so to do, even to glorify Christ without, who went away from his disciples into heaven, Luke xxiv. 50, 51. "to prepare a place for them."

Then thou further sayest (with a kind of disdainful spirit) many things more thou passest by in my book, as being not pertinent to the thing in hand. But I believe they are so pertinent, that neither thou, nor thy friends or fellows, are able to contradict without blaspheming, in the view of all them that have eyes to see; for if they could, it should have been done by thee. And whereas thou sayest, Fools must be meddling. *Ans.* It must needs be, that the saints of God should be called fools by the enemies of the man Christ Jesus without, because that the doctrine of the man Christ Jesus, crucified without for the sins of poor sinners, is also held to be foolishness by them; although "it be the wisdom, and (also) the power of God, unto every one that believeth," 1 Cor. i. 23, 24.

And further, thou sayest, that the Pope can speak as much of Christ without as I. *Ans.* Friend, dost thou put no difference betwixt the speaking of Christ without, and believing in Christ without? I tell thee, though there may be many

that can speak of the Christ of God without, yet there are but very few that can, or do, believe indeed in him without, by the mighty operation of his Holy Spirit within. Nay, you yourselves do testify this, who deny that the salvation of sinners was completely wrought out by that one offering of Jesus Christ without upon the cross on Mount Calvary, and that he is ascended from his disciples above the clouds, touching his bodily presence, as in 1 Cor. v. 6. compared with Acts i. 9-11.

Then again thou sayest, I do ask myself a question, and do also answer it myself deceitfully. The question is, Do not the scriptures make mention of a Christ within? And thou sayest, I answer it deceitfully myself: But I answer again, that I am not ashamed of that answer. I then gave, because I know it is truth; and whereas thou sayest it is deceitful, and yet canst not find fault with any point thereof, it confirms me, that had there been falsity in it, such an enemy to the truth as thou art, would have taken that advantage, as to have discovered, that thereby thou mightest have rendered the truth the more odious. The answer I shall leave to the Christian reader, which is so indeed; yet am confirmed myself concerning it, and shall give thee an answer to thy question, which is, Doth not the scriptures (say or) witness that all that have not Christ within are reprobates? *Ans.* Yes, the scripture saith so, and it is true, they that have not the Spirit of Christ in them, are reprobates. But there are some that are reprobates, that you will confess. Then by your own argument you must grant, that some have not the Spirit of Christ in them. Pray take notice, they that have not the Spirit of Christ in them are reprobates. There are some who are reprobates; therefore there are some "who are sensual, having not the Spirit of Christ in them." (See thy folly how it is made manifest) Jude v. 19. The next thing thou art offended withal, is, because I say, the devil deceives poor souls by persuading them to follow the light within, (which all men have.) *Ans.* Friend, I say, again, and again, That there is nothing less than the Spirit of Christ, that can give a soul a sight of justification by the blood of the man Christ Jesus without, by following of it. Now, as thou sayest thyself, some are reprobates, and have not the Spirit of Christ.

Then is it an heresy to say, that it is of the devil to persuade a soul to follow that light which is no better than conscience, or nature itself, which are not able to lead to Christ his things, being "foolishness to it," Rom. ii. 14. or is conscience, which every one is lightened withal, the Spirit of Christ? Give an answer in sincerity.

Then thou sayest, that my whole purpose is a secret smiting at the light where-with Christ hath lightened every man. I answer, my whole design in my book, is, and was, these following things. 1. To shew souls, where salvation is to be had; namely, in Christ without. 2. To shew souls how they should lay hold of this salvation; namely, by the operation of the Spirit of Christ, which must be given within. 3. To forewarn poor souls, that they should not deceive themselves, neither by conscience nor the law; which are both inferior, and much below the Spirit of Christ; even as much as he that buildeth the house, hath more honour than the house, Heb. iii. And, 4. To shew how poor souls should know, whether they had the Spirit of Christ, or not, within them, or whether the spirit of the devil had exalted himself above the Spirit of Christ, by transforming himself into an angel of light.

Farther, thou thinkest I contradict myself, because I admonish poor souls to beg of God to convince them by his Holy Spirit; and thou sayest, This is my confusion: When alas! confusion is of and from thyself, who would make a defiled conscience, the law and the Spirit of Christ, to be all one; as I shall further clear to the reader by and by.

But I tell thee, friend, there are many who have not the Spirit of Christ, and yet are convinced of sin by their own consciences, John viii. 9. He doth not say, by the light of Christ in their consciences, that is a saying of your own, without warrant from the word of God, but by their own consciences. Mark that! Now

I knowing that a man may be convinced, and yet not by the Spirit of Christ, (for he may be without that,) but by nature itself, 1 Cor. xi. 14. I do admonish every soul, if they love themselves, to beg of God for Jesus Christ his sake, that he would not only let them be convinced by these poor, low, empty, beggarly things (their consciences) in respect of the Spirit of Christ, but that he would convince them by that Spirit of his effectually, which is not only able to shew their lost state because of sins against the law, but also to lead them to the right Saviour, and plant them into him, which all other things are not able to do. And thus much in answer to thy scolding against my epistle, the truth of which, I bless God through the strength of Christ, I could be willing to seal with my blood.

And now, friend, in love to thy soul, I say, have a care of thyself, that thou do not satisfy thyself with any thing, until thou feest by the operation of the Spirit of Christ, (which thou must have given thee from heaven, as being without it before conversion,) that the blood of that man Christ Jesus that was crucified on Mount Calvary, did at that same time, when it was there shed, wash thee from all thy sins; and be not so stout, and so stern against the truth, because it suits not with thy beguiled conscience. (Bear with me in patience,) and seriously inquire into the truth of things according to the scriptures; for they are they that testify of Christ, and how salvation doth come by him.

In thy entering upon my book, the first thing I find thee wrangling with, is, first, by corrupting my words, and then by calling me liar.

Thou corruptest my words, saying, that I said, The blood of Christ was shed before the world began; whereas I said, That in the account of God, (mark, in the account of God,) the blood of Christ was shed before the world began. Friend, art thou not able to distinguish, betwixt a thing being done in God's account, or according to his foreknowledge, and a thing that is really and actually done? Surely it was either thy folly to speak evil of the thing thou knowest not, or else thy madness doth much appear, in that though thou understandest these things, yet for to wrangle by corrupting my sayings here, as also in other places, as will afterwards appear. This is in p. 11. of thine, p. 3. of my book.

Then thou goest on, p. 12. and quotest the place where I say, p. 37. How horribly are those deceived who look on Jesus (but thou leavest out those words, the Son of Mary) to be but a type; which thing, you say, you know none that do. And again thou sayest, that I say, He is of something afterwards to be revealed. My words thou corruptest; thou wouldst fain gather thus much out of my words, by corrupting them. That though I denied Christ Jesus the Son of Mary to be a type, yet I myself say, He was a type of something afterward to be revealed. Which thing, as there in my book, so here again I do most positively deny, and I quote the same words again, for a second confirmation of the same, saying, as then I did, How horribly are those deceived, who look on Jesus the Son of Mary to be but a shadow, or type of something that was afterwards to be revealed. Whereas the scriptures most lively hold him forth to be the Christ of God, and not a type or shadow of a spirit, or body afterwards to be revealed, but himself was the very substance of all things that did any way hold forth, or type out Christ to come. And when he was indeed come, then was an end put to the law for righteousness or justification to every one that believeth, Rom. x. 4. And therefore, friend, though thou hast, or wouldest corrupt my words, yet have a care of corrupting Christ's words, "lest thou dost even heap up wrath against the day of wrath, and revelation of the righteous judgement of God. And whereas thou sayest, Thou deniest not but Jesus is the substance. *Ans.* I doubt thou dost not speak thine heart plainly, but hidest thyself, with so saying, as with an apron; if we inquire into what it is to hold forth Jesus the Son of Mary to be the substance. Therefore he that holds forth Jesus the Son of Mary to be indeed the substance, and not a type, holds forth and believes, that that Jesus that was born of the Virgin Mary, did, in his own body of flesh, fulfil the law, and impute the righteousness of his obedience unto them that he accomplished then without them;

and that his blood that was shed without on the cross, doth and hath washed away all sin past, present, and to come, from him that believeth this; as it is written, "For what the law could not do in that it was weak through the flesh, (that is, through our flesh,) God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh;" that is, he was condemned in the flesh that he took on him from the Virgin Mary, Rom. viii. 3. And again, "he bore our sins in his own body on the tree, which was the cross on Mount Calvary."

"Jesus also (saith the Apostle) that he might sanctify the people with his own blood, suffered:" Where? Not in any believer, "but without the gate of Jerusalem," Heb. xiii. 12. How say you, do you really believe that at that time when Jesus did hang on the cross without Jerusalem's gate, even at that time he did give the justice of God a full and complete satisfaction for all the sins of all believers, that have been formerly, or are now, or hereafter shall be? Or do you look upon Jesus at that time to be but a shadow, or type of somewhat that was afterwards to be done within? Answer plainly, yea, or no; that the simple may understand you.

Now I come to answer thy query laid down p. 12. in these words, Did Christ Jesus put an end to the law, for them who live yet in the transgression of the law? Or doth he justify that which the law condemneth? Indeed a right answer to this will be great satisfaction to some, though I think some trouble to others. And therefore, in answer to thy question, I shall lay down these following things.

1. Christ Jesus did put an end to the law for righteousness, for all that the Father hath given him; as it is written, The body of Jesus was offered once for all, for all that shall be saved; for he shall not be offered a second time: no, "but once for all," Heb. x. 10. "Once in the end of the world hath he appeared, to put away sin by the sacrifice of himself;" and he hath done it once by himself for all, Heb. ix. 26. Otherwise he must have often suffered since the world began. But that must not be; for he dieth no more, Rom. vi. 9. But, say you, Did he put an end to the law for them who still live in transgression?

2. There are many poor souls that are given unto Christ, who yet live in their sins. But Christ did at that time, when he hanged on the cross, give a full and complete satisfaction for them. In due time Christ died for the ungodly: "For scarcely for a righteous man will one die, but peradventure for a good man some one would even dare to die." Ay, "but God commendeth his love to us-wards, in that while we were yet sinners Christ died for us." While we were yet sinners, yet ungodly, Rom. v. 6—8. Nay, he did not only die for those who still live in sin, but he also makes intercession now at the throne of his Father's grace for them: "And he made intercession for the transgressors," 1st. liii. 12. "He hath ascended on high, he hath led captivity captive, and received gifts for men;" For what men? "Even for the rebellious also," Psal. lxxviii. 18. To what end? That the Lord God might dwell amongst them.

And whereas thou didst ask, Doth he justify that which the law condemneth, before the work of the law be finished? I answer,

That at that very time when Jesus Christ did hang on the cross on Mount Calvary, was buried, rose again from the dead, and ascended above the clouds from his disciples, at that very time was all the law fulfilled for righteousness: "He is the end of the law," mark that, "He is the end of the law for righteousness." But if there were any thing yet to be done for justification, which was not then done, there could not be an end put to the law for righteousness, for every one that believeth. But in that there is an end put to the law, for righteousness by Jesus for all the elect of God, Christ having once fulfilled it for them. It is manifest that there was not any thing then left undone by Christ at that time, which was afterward to be done by his own Spirit in his children for justification, only believe what the man Christ at that time did do, and be saved; Acts xiii. from ver. 29. to ver. 39. And whereas thou asketh, whether Christ did justify that which the law condemneth?

I answer, 4. That though Christ Jesus did not justify sins of ungodliness, yet he justifieth

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tifieth the ungodly. Now to him that worketh is the reward given, or reckoned, not of grace, but of debt: But to him that worketh not, but believed on him that justifieth the ungodly, (mark the ungodly), his faith is counted for righteousness. He is he that justifieth, having finished the righteousness of the law in his own person for them: "My own arm brought salvation," saith he; but how? Even by his bleeding on the cross, "You have redemption through his blood," Eph. i. 7. "which was shed without the gate," Heb. xiii. 12. Ay, and though the law condemneth a sinner, yet let but that sinner believe in Christ, in what he hath done in his own person, and he shall be justified from all things, from which he could not be justified by the law of Moses, Acts xiii. 39.

And whereas thou dost ask me the meaning of that scripture, "not one tittle of the law shall fail till all be fulfilled," I answer, That the law hath already been fulfilled for justification, for every one that believeth: And a believer is to do nothing for justification, only believe and be saved; though that law be a rule for every one that believeth to walk by, but not for justification. But if you do not put a difference between justification wrought by the man Christ without, and sanctification wrought by the Spirit of Christ within, teaching believers their duty to their God, for his love in giving Christ, you are not able to divide the word aright; but contrariwise, you corrupt the word of God, and cast stumbling-blocks before the people; and will certainly one day most deeply smart for your folly, except you repent. Here is a plain answer that may satisfy the simple: the Lord God grant that they may lay it to heart effectually.

Now this I say further, that if God enable any to receive this doctrine aright, (namely, what I said even now), it will more engage the soul to God, than all the threatenings, thunder-claps, and curses, that come from the law itself. And a soul will do more for God, seeing itself redeemed by the blood of the Lamb, the Son of Mary, John i. 29, than if he had all the conditions of the law to fulfil, and might be sure to have heaven for the fulfilling of them. Now as to the assurance thou speakest of at the end of thy question, I know, in the first place, that though believers themselves do sin, yet they have an advocate with the Father, Jesus Christ the righteous, 1 John ii. 1, 2. And though the doctrine of the gospel be to abstain from all appearances of evil, yet our Lord Jesus Christ is so pitiful, as not altogether to deprive his children of an assurance of their salvation, though sometimes through weakness they do transgress. And whereas you would lay an assurance on our obedience to the law, I say, our assurance comes through our believing, and our obedience to the law is a fruit of our believing; for every one that hath this hope, that he is one of the children, or sons of God, by faith in Jesus, 1 John iii. 3, "purifieth himself as he is pure." Holiness of life, if it be right, flows from an assurance of our being justified by Christ's death on the cross, on Mount Calvary; as it is written again, "that he might sanctify his people with his own blood, he suffered without the gate."

But again, p. 12. thou seemest offended because I say, They are deceived who think to obtain salvation by following the law, which they call Christ, though falsely. Why shouldst thou be offended at this, when the scripture saith plainly, "That by the works of the law shall no living flesh be justified in his sight; for by the law is the knowledge of sin," Rom. iii. 20. But this is thy frothy argument, The law convinceth, and is our schoolmaster to bring us to Christ; therefore the law is not taken away, sayest thou. Friend, what is this to the purpose? must we seek for justification by the works of the law, because the law convinceth? You may as well say, we must seek for justification from our consciences, because they do convince. Now, where the scripture saith, the law was our schoolmaster to bring us to Christ, do you think it means, we must be first fitted by purification of ourselves by or according to the law, before we can be saved by Christ from the curse of the law? If you say yea, then doth not this follow, that Christ Jesus did not come to save sinners, but to save the righteous? and if so, then you must say, that Christ, Peter, Paul, and all the servants of the Lord, are liars, who have testified, that Christ died, not for the godly, but for the ungodly and sinners.

But

But where the scripture saith, "The law was our schoolmaster to bring us to Christ," I ask again, is it the ceremonial law, or the moral law, that is meant in this place? If you say the moral law, or the ten commandments, I answer, That doth not lead to life, and so not to Christ, but is properly the ministration of condemnation, 2 Cor. iii. that is, the proper work of the moral law, or ten commandments, is to condemn, if it be not obeyed; and yet not to bless until it be every jot fulfilled; which is impossible to be done by any man for justification, in that exact and severe way which the law calls for; which makes the apostle say, "As many as are of the works of the law are under the curse." Mark, he doth not say, as many as are of the works of sin are under the curse, though that be true; but "as many as are of the works of the law are under the curse:" for it is written, "Curfed is every one that continueth not in all things that are written in the book of the law to do them." But that no man is justified by the deeds of the law, it is evident; "for the just shall live by faith," Gal. iii. 10, 11.

If it be meant of the ceremonial law, as I am most inclinable to believe, because he saith it was our schoolmaster, he doth not say it is, but it was our schoolmaster to bring us to Christ, being a tutor or governor; holding and signifying forth Christ to come by its types until the time appointed by the Father; which appointed time (and so that law) was to have an end, when God sent forth his Son, made of a woman, Jesus the Son of Mary, "who was made under the law, to redeem those that were under the law."

Now, the ceremonial law did bring or lead to Christ these two ways: 1. In that it did continue in full force until he did come into the world, and had done that which was by it held out for him to do. 2. In that the several types and shadows, as the blood of bulls and lambs, with divers other services, did lead to, or hold forth Christ that was to come. But the moral law, or ten commandments, is so far from leading us to Christ by our following it, that it doth even lead those that are led by it under the curse; not because the law hath an evil end in it, but because of our weakness and inability to do it: Therefore it is forced, as it is just, to pass a sentence of condemnation on every one that in every particular fulfils it not.

In the next place, thou art offended because I said, It is not of works, lest any man should boast, as those fond hypocrites called Quakers would do.

Thou art offended, it seems, because I call you Boasters. You need not: for I do not know your fellows for boasting under heaven, in that you (Pharisees like) do cry up yourselves to be the men, and condemn all others; when you are the men that are the greatest enemies to the Christ of God without, (who is the Saviour), of any men under heaven; and in that you pretend you are perfect, when you are the notablest liars, and corrupters of the sayings of the people of God, yea, and of the scriptures also, that ever I came near in all the days of my life; and I doubt not but before I have done with you, I shall make it appear to them that read or hear my lines aright. The query in p. 13. runs thus: Will that faith which is without works justify? I answer, No; neither will those workers which are without faith sanctify. What then? Is it faith and works together that doth justify? No; it is only faith in the blood of the man Christ, that did hang on the cross on Mount Calvary, that doth justify in the sight of God and the soul; and it is the fruits of faith, good works, which doth justify in the sight of men. So that when it is said, we are justified by works, it is not meant, that works will justify in the sight of God, No; but shew me (or shew men) thy faith, or justify thy faith to be true and right before men by thy works. Shew men thy faith by thy works, it is in the sight of men: So that we conclude a man is justified by faith without the works of the law in the sight of God; and so his own soul also, and his faith is justified, or made manifest to be indeed that which is right, both to believers, and to the world, by its works. Though I must confess, that both Paul and Peter, and the rest of the saints, may sometimes be deceived in the truth of the faith of others by their works.

Again, in p. 17. thou seemest to be offended, because I say living by faith is to

apply

apply the Lord Jesus Christ, his benefits, as birth, righteousness, death, blood, resurrection, ascension, and intercession, together with the glorious benefits of his second coming to me, as mine, and for me.

Friend, methinks thou shouldst find no fault with this, but that the man Christ Jesus, the Son of Mary, is not very pleasant to thee, because thou hast swallowed down secretly another doctrine; but, friend, I speak of applying these things, and thou speakest of talking of them: I know that there are many who talk of Christ that will fall short of heaven and glory.

But tell me, what sayest thou to him that doth apply all these things to his soul? is there not enough in them to justify him, that doth really and truly in the power of the Spirit believe this to be true which I have said; or dost thou deny it, and preach another gospel? And whereas thou sayest, the word of the gospel saith not, "who shall ascend, to fetch Christ from above for salvation;" though there is never a scripture saith these words, word for word; yet the scripture saith, "The word is nigh thee, even in thy mouth, and in thy heart;" but mark, it is the word of faith, not the man Christ Jesus, but faith which layeth hold on him, Rom. x. 8, 9. read the 9th verse, which is this, "That if thou shalt confess with thy mouth the Lord Jesus, (who was born of the Virgin, Matth. i. 21.) and shalt believe in thine heart, that God raised him from the dead, thou shalt be saved." These great and precious scriptures, with which by corrupting of them the Quakers have beguiled many, have this meaning, that if thou shalt confess with thy mouth the Lord Jesus; that is, in profession and practice own him, and believe him, to be the anointed Saviour, and shalt believe in thine heart, there is the word of faith, if thou shalt believe in thine heart, "that God raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." But what should men believe with the heart? Namely this, "that God raised him (that is Christ) from the dead," ver. 10. And therefore I wonder thou shouldst so scold, as thou dost, against the truth; if this be not truth, blame the scripture which do testify of these things for truth. For I am ruled and would be ruled by them through the Spirit.

But farther, thou art offended that I should say, They are deceived who own Christ no otherwise than as he was before the world began. This question, I briefly ask thee, Had Christ a body of flesh before the world began? If you say no, as you must, if you say true, then do not I say true, when I say, they are deceived who own Christ no otherwise than as he was before the world began, because they own him not with that body of flesh which he took of the Virgin Mary, and so are Antichrists, as the scripture saith. And how say you? Do you believe that the same Christ, who was before the world, without a body, did in time come into the world and take a body from the Virgin, and in that body did obtain everlasting redemption for sinners? and is gone with that very body into the presence of his Father above the clouds into heaven from his saints on earth, though in them by his Spirit? A plain answer to this would unlock your double meanings. Again, thou sayest the saints drank of the spiritual rock that followed them.

Friend, I confess, that that spiritual rock that did follow the fathers, and long after, was from the same loins with them, even from the loins of Abraham, and the rest of the children of the promise, according to the promise, was the meat and drink of saints, Rom. ix. 4, 5. But to look upon Christ no otherwise than as he was before the world was, which was a spirit only, and not to own him now clothed with a body, absent from his children touching the same body, I dare be bold to say, they are no Christians, but Antichristians, yea Antichrists: "He that confesseth not that Jesus Christ is come in the flesh is Antichrist, and of Antichrist." Again,

At this also thou wranglest, because I said that every spirit that confesseth not that Jesus Christ, who was with the Father before the world was, did in the appointed time of the Father come into the world, take a body upon him, and

was very man as well as very God; and did in that very body suffer what did belong to the sons of men, &c. So my book, page 42, 43, 44.

I answer, if thou didst indeed believe the truth, thou wouldst own these things; but being deceived, rather than thou wilt let this pass for truth, though thou dardest not oppose it with open face, yet thou wilt put on a vail, and venture upon it thus, saying, If every spirit were of God, which doth confess in words this, then is not the Pope himself Antichrist.

Ans. Friend, it is one thing to confess the things in words and another thing to believe them, and to make a life out of them; and therefore is thy life made out of Christ without thee, by the operation of his Spirit within thee, yea, or no?

Then in answer to my bidding people receive no Christ except God's Christ, thou sayest thus, That Christ is a mystery, and unto him his light, and shall be salvation where his person never came. This question I ask thee, did or doth Christ obtain salvation for any, without that body which he took of the Virgin? and yet thou sayest, it cannot be said, here is the place where the Son is not.

I answer: As the Son of God is also very man, so it may be said, here is the place where he is not, and there is the place where he hath not been, though as he is God it is otherwise: let him that reads understand.

And now passing by many things that I might justly examine, and also many unseemly expressions, I come to the next thing, and that is, where you say, you wrest not the scripture in John i. 9. but it is evident, that you do most horribly wrest it, in that you, though you seem to take it in the plain words, yet would hold, that that light is the Spirit of Christ, notwithstanding here is no such thing mentioned in that scripture. For mark, as I have sometimes said, and now also will say, that that light wherewith Christ, as he is God, hath lightened every one with, is not the Spirit of Christ, as is clear in that some are sensual, having not the Spirit, which they must needs have, if it were given to every one that comes into the world; and therefore, in that you say, I say you lay down that scripture false; I say again, that you say many things which I do know to be blasphemy, as I shall prove clearly anon, as also I have already. And therefore, to take thee off from this, I shall say, that Christ as he is a mediator, a man between God and man, so he doth not lighten every man that comes into the world, though as he is God he doth. And that is manifest, where he often (as he was a man) saith, "These things are spoken to them that are without, in parables; that seeing they might not see; and hearing they might not understand," Luke viii. 10. And again, where Judas (not Hcariot) said, "Lord, how is it, that thou wilt manifest thyself to us, and not unto the world?" He saith, "If a man love me, he will keep my sayings, and my Father will love him, and we (I as mediator, and my Father as reconciled in me) will manifest ourselves unto him," John xiv. 21. 23. And again, "No man knoweth the Father, but the Son;" that is, no man knoweth him as a Father, but the Son, and he to whom the Son will reveal him, Matth. xi. 27. But above all, take that scripture where the Son saith, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to babes," ver. 25. Here the Son and the Father are speaking one to another; the Father he hides the glorious things of the gospel from the world, Matth. xi. 25, 26, 27. and the Son he rejoices in so doing: "At the same hour Jesus rejoiced in Spirit, and said, I thank thee, O Father," &c. therefore understand this much, that though Christ, as he is God, doth give to every man a light, which is conscience, otherwise called nature, Rom. ii. 14. 1 Cor. xi. 14. yet it doth not follow, that every man hath enlightening from Christ as he is mediator. No, Christ as he is mediator doth neither pray for the world, John xvii. 9. neither doth he give his Spirit to all that are in the world; for some are sensual, and have it not. But now the argument that thou dost bring to colour the contrary with is this; for what the Father doth, sayest thou, the Son doth also. *Ans.* Though this be true, that the Son doth what the Father doth; yet it doth not appear, that either the Father or the Son hath given the Spirit to every one that comes into the world.

Again

Again thou sayest, thou deniest those that say, That light which every one hath as he comes into the world, is conscience; though some call it Christ falsely. *Ans.* Friend, What! wilt thou have it called Christ? No, if not conscience, then call it nature itself; for all have not the Spirit.

But another great argument thou bringest in page 15. is, The light of Christ doth convince of sin. Now, do call conscience the light of Christ, that will convince of sin, John viii. 9. "And they being convinced by their own consciences," &c. if thou dost call the law the light of Christ, that also will convince of or make known sin; "For by the law is the knowledge of sin," Rom. iii. 20. If thou dost call even nature itself the light of Christ, that also doth shew, that sins are a shame, even those sins which some leap over, 1 Cor. xi. 14. and ruffian-like they will wear long hair, which nature itself forbiddeth, and is commended for the same by the Apostle. The spirit of Christ also will convince of sin. What! because these several things will convince of sin, therefore will they needs be the Spirit of Christ? Or do they altogether make but one Spirit of Christ? Dost thou profess thyself to walk in the light, and art not able to know these things? Or, if thou dost know them, art thou so unfaithful, as not to tell poor people of them, who are some of them at their wits end, by reason they are not enlightened into these things.

Another of thy arguments is, They saw the eternal power and Godhead, by that which was made manifest of God in them.

Ans. The scriptures say not so word for word, but thus: "Because that which might be known of God, was manifested in them." But how? "for he hath shewed it unto them." But how? why, "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made: (which words in thy charge against me thou didst leave out;) but mark, "The invisible things of God from the creation of the world are clearly seen, being understood by the things that are made." But how then doth it say, that the knowledge of God is manifest in them? Why, because God hath shewed it unto them by the things that are made, even by the creation of the world. So that this scripture holdeth forth thus much; that the invisible things of God, as his power, holiness, and common goodness to the Sons of men, "are clearly seen, being understood by the things that are made." But how feeble an argument is this, to prove such a doctrine as this? That every one hath the Spirit when this light discovers God only by his works in the world. Friend, if they that know God, because he doth shew himself to them by his works in the world, have the Spirit of Christ, then the same argument will serve to speak thus much; that the devils themselves have the Spirit of Christ, which would be shocking blasphemy even to affirm. And, friend, the very devils, both for the knowledge of sin, and also for the knowledge of God's eternal power and Godhead, have more experience than all the unregenerate men in the world; and yet have not the least spark of the Spirit of Christ in them.

Other lame arguments thou tumblest over, like a blind man in a thicket of bushes, which I pass by: But one thing more thou hast, and that is this, Thou askest me whether I do know this light which God and Christ hath given to every man? 1. I deny, that Christ, as he is mediator, hath given to every man his Spirit: And, 2. I deny, that Christ, as he is God, hath given to every one his Spirit; but this I say, as I have often said, it is conscience of nature itself that every one hath, take it in either of this scripture-terms, as I have proved at large.

And whereas thou askest me, Whether that light which Christ, as he is God, hath lightened every one with that comes into the world, be sufficient in itself for life and salvation? I answer plainly, No; for then Christ Jesus needed not to have come into the world to die for sinners; for every one had that light before Christ did come into the world. And, 2. I answer, it is not able; for then it would have been a needless thing for Christ to tell his disciples of sending them his Spirit, to lead them into all truth. They might have said, Why dost thou talk of sending us thy Spirit, who have that that can do the deed already, if that

could have done it. 3. Because the scripture saith, "Some are sensual, not having the Spirit." Now a man cannot lay hold on Christ, nor believe in him savingly, without the Spirit, because faith is the work of the Spirit. And, 4. Because then it had been in vain for the Lord to have given the scriptures to teach men out of, either concerning himself or themselves: Why? because without it they had a sufficient light to guide them: That thing must not be so.

And whereas thou askest, Whether the fault be then in God, or in that thou callest his light, or in the creature? I answer, 1. "What if God willing to shew his wrath, and to make his power known, endured with much patience the vessels of wrath fitted to destruction; and that he might make known the riches of his glory on the vessels of mercy, which he had afore (before the world was, Eph. i. 4.) ordained unto glory? And, 2. O vain man! What is that to thee, if God should make some vessels to dishonour; Hath not the potter power over the clay, of the same lump to do therewith as he pleases," Rom. ix. from ver. 16. to ver. 22."

And where I say, Christ as he is God, hath lightened every one that cometh into the world; to it thou givest a glavering answer; but having touched on this before, I pass it by.

To the next thing, where I say, mens neglecting this light or law will be sure to damn them, though their obedience to the law will not save them. Here thou sayest, I have confessed truth, (and I know it is true by experience), and thou contentest on those things laid down by me thus: Then surely (sayest thou) it is good not to neglect it; that is, not to neglect following the law. To which I answer, As their obedience to the law will not save them, so their neglect of obedience to the law will be sure to damn them; these things thou canst not deny. But is this all the wit thou hast? because the neglect of the law will be sure to damn them; therefore wouldst thou put poor souls to follow that which will not save them? (O wonderful ignorance!) Nay, but thou shouldst have said, Then surely the best course is, for a poor soul in this case, to fly to the Lord Christ, even to the man Christ Jesus, who was slain on Mount Calvary for the sins of poor sinners; and the rather, because he did so willingly of his own accord lay down his life for them. Methinks, I say, thou shouldst rather have said, Then let us follow the Son of Mary, the Man Christ Jesus, the Lamb of God that taketh away the sin of the world, by his blood on the cross; who is now also at his Father's right hand making intercession for all those that do come to the Father by him; but they that are not for the truth, will advance any thing but the truth.

And as for that which thou callest the second clause, which is, The law (sayest thou) must be obeyed. I answer, Christ Jesus hath done that in his own person, and justified me thereby; and for my part, I will not labour now to fulfil the law for justification, lest I should undervalue the merits of the Man Christ Jesus, and what he hath done without me: and yet will I labour to fulfil, if it were possible, ten thousand laws, if there were so many: And O! let it be out of love to my sweet Lord Jesus, 2 Cor. v. 14. "for the love of Christ constrains me." And thus much to thy 16th page.

In the next place, thou art offended with this, because I say, Though Christ doth give a light to every one that comes into the world; yet it doth not therefore follow, that this conscience (or light) is the Spirit of Christ, or the work of grace wrought in the heart of any believer. This I shall pass also, as having spoken to it already; only mind thee of thy weakness, in that thou shouldst make this conscience, that Christ hath given to every man, to be the same with the Spirit of Christ. And thou sayest further, That the light that Christ hath lightened every one with is the same in nature with the Spirit of Christ. O wonderful! that a man should be so foolish, and so much besides the truth, as to compare that nature, or conscience, that is given to every man, equal to the Spirit of Christ; nay, thou sayest, that it is one with it in nature. Didst thou not blush when thou laidst it down? If thou didst not, thou mightst have done with shame enough. As I said before, Because thy conscience will convince thee of sin, therefore thou wilt

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call it Christ, or as good as Christ. What! because the law will convince of sin, therefore the law must be called Christ? What ignorance is this! nay nature itself, that must have the pre-eminency, even as high as Christ Jesus, because it can tell a man, that it is a shame for him to wear long hair.

Then thou askest me, Can there be a surer thing for the creature to walk by, than by the light of Christ? which thou confessest every one hath that cometh into the world. *Ans.* Friend, to the law, and to the testimony, (saith the scriptures), for they testify of Christ; and if thou, or any else, shall leave the scriptures, to follow the convictions of their own conscience, ye are not like to know Christ Jesus the Lord, for they may be defiled. And again, it is through the promises laid down in the scriptures that we may partake of the divine nature, 2 Pet. i. 4. and not by our following of the law or conscience, Gal. iii. 1—4.

But again, where I say, Heathens, Turks, Jews, Atheists, &c. have that which doth convince of sin, and yet are so far from having the Spirit of Christ in them, that they delight to do iniquity, and to serve their lust. Upon this thou movest this query, Do they, or I, or any other, serve sin and lust, because Christ hath not given us light, or because we hate this light?

Ans. This I do really confess, that every Heathen, Turk, or Jew, in this world, hath a conscience within them that doth convince of sin: for the Gentiles, which have not the law, that is, not the law in tables of stone, or written as we have, these do by nature the things contained in the law: "these having not the law, are a law unto themselves; which shew the work of the law written in their hearts, their consciences also bearing them witness," &c. and all men and women shall be left without excuse, even by the convictions of their own consciences, or the law. But now that these things are the Spirit of Christ, that I deny. For conscience is but a creature, a faculty of the soul of man, which God hath made: neither is the law the Spirit of Christ; for the law is not of faith. They that are of the works of the law, are under the curse; but they that have the Spirit of Christ, they are the children of God, and under grace, and delivered from the curse, as it is written, Gal. iii. "As many as are of the works of the law are under the curse." But what is it to be of the works of the law, or under the law?

Ans. Why, to seek to be justified by their obedience to the law. Israel, which followed after the law of righteousness, mark, they that follow after righteousness, do not attain to the law of righteousness, if they seek it not by faith, but as it were by the works of the law, Rom. ix. 30, 31. But "Christ hath delivered us from the curse of the law, being (in our nature) made a curse for us," Gal. iii. 10—13.

But whereas thou sayest, This conscience, or law, which you would fain have called the Spirit of Christ, works in all men either to justify or condemn, I do plainly deny, that either conscience, or the law, can justify, though they can condemn. Mark, the law is called the ministration of condemnation, but not of life.

The gospel is called the ministration of life, but not of condemnation: the law was given that sin might be discovered: the gospel was sent that sin might be taken away: the law worketh wrath; but the gospel is a gospel of peace, Rom. x. The law makes nothing perfect, Heb. vii. 19. but Christ justifieth from all those things from which we could not be justified by the law of Moses, Acts xiii. 39.

And whereas thou askest me, Whether any thing doth convince of sin, contrary to or besides the Spirit of Christ?

I answer, There is conscience, and the law, yea and nature itself, that doth convince of sin; as before I have proved at large: Yet neither is conscience, the law, or nature itself, the Spirit of Christ: no, but are much inferior to it, as being things of no glory in respect of it.

And again, that something doth convince of sin besides the Spirit of Christ, it is evident; for the law saith, "Cursed is every one that continueth not in all things that are written in it to do them," 2 Cor. iii. 10. but the Spirit convinceth men of their unbelief, together with other sins. Now mark, the law also convinceth

vinceth to work for life; the Spirit convinceth to believe for life: the law saith, He that doth not fulfil me shall be damned; the Spirit saith, "He that believeth in Christ shall be saved." Now observe the terms of the law, and of the gospel, are different one from another as to justification. If men seek for life by the law, then the law saith, Fulfil me perfectly, and thou shalt live. The Spirit saith, That Christ Jesus came into the world to save those that by transgression had broken the law. For, for this cause saith the Spirit, "He (Jesus the Son of Mary, the man Christ between God and us, 1 Tim. ii. 5.) is the Mediator of the New Testament." For what? that by means of death for the redemption of the transgressions that were under the first testament, "they which are called might receive the promise of eternal inheritance," Heb. ix. 15. Now, I would not be mistaken: I do not say, that the Spirit of Christ doth give the least liberty to sin; God forbid; but its convictions are of a more saving and refreshing nature than the convictions of the law, and do more constrain the soul to holiness than that.

The law saying, Work for life; the Spirit saying, "Now to him that worketh not (for life), but believeth on him that justifieth the ungodly; his faith is counted for righteousness," Rom. iv. 5. As thus, if I should owe to two creditors ten thousand talents; the one should say unto me, Thou owest me five thousand talents, pay that thou owest; the other should say, Thou owest me five thousand talents, and I frankly and freely forgive thee all. Now, these expressions are contrary one to another; even so is the end of the convictions of the law, not according to the end of the convictions of the Spirit of Christ; the one saying, Pay me that thou owest; the other saying, Thou art frankly and freely forgiven all.

The next thing thou utterest is, where I say, Those that are alive unto sins have not the Spirit of Christ. But sayest thou, It is given to every man. Mark, thou sayest, It is given to every man! The apostle saith, "Some are sensual, having not the Spirit," Jude 19. Who must we now believe, the apostle or you? Certainly your doctrine is not according to truth, but a lye; as is clear, in that you will affirm that which the apostle doth deny.

Then thou sayest, I bring other vain arguments to prove, that every one hath not the Spirit of Christ. This one is enough to prove it, that the apostle saith, "Some men have it not." But that which thou callest vain, I am sure neither thou, nor any of thy fellows, are able to answer. One is to this purpose: The devils are so convinced of sin, that they did fear the torment that was to come upon them for their sins; and did fear also that the Son of Man was come to torment them for their sins; and yet the devils have not the Spirit of Christ: So that it is evident, that we may be convinced of sin, and yet not by the Spirit of Christ. A second argument, which thou callest vain, is this: Man, in his coming into the world, hath this conscience given him, which doth convince of sin, John viii. 9. yet man, in his coming into the world, or as he cometh into the world, hath not the Spirit of Christ given him; for that must be received ordinarily afterward, by the preaching of the word, which is preached by the ministers and servants of Jesus Christ, Acts x. 44. "While Peter yet spake to the people, the Holy Spirit fell on all them that heard the word."

But farther, thou sayest, Until I prove the light of Christ contrary to the Spirit of Christ, thou wilt say, that every man hath that which is one in union, and like the Spirit of Christ, even as good as the Spirit of Christ in its measure.

Ans. Friend, I have proved already, that every man hath not the Spirit of Christ, though they have that which thou dost call the Spirit of Christ, which is conscience and nature itself. And this I say again, that thou hast laid open thy weakness very much, to say that every man hath that which is as good as the Spirit of Christ. Friend, seeing the scriptures say, some have not the Spirit of Christ, how durst thou so blaspheme, as to say, then it is as good as the Spirit of Christ in its measure. Was there ever such a deal of ignorance discovered at one time by a man, as to say, that every man hath the Spirit, or that which is as good as the Spirit, though the Spirit saith plainly, "that some have not the Spirit," as I have proved plainly; Jude 19. Friend, what is there besides the Spirit that is

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as good as the Spirit? Be silent, and say no more so, lest thou dost, through ignorance or presumption, set up thy conscience or nature, as high and as good as the Spirit of Christ, when indeed they are not worthy to be compared with it, being weak, and not able to do that which is and hath been done by the Spirit of Christ.

Then thou art offended, because I said the devil doth deceive poor souls, by bidding them listen within, and see if there be not that which doth convince of sin. Friend, all men have not the Spirit, though they have that conscience that doth convince of sin, John viii. 9. Now seeing all men have not the Spirit, is it not a great deceit of the devil to persuade poor souls, that because they are convinced for sin by their own consciences, therefore they have the Spirit of Christ; surely it is from the devil. First, because he would make thee believe that conscience, which is but a creature, is the Spirit of Christ, by whom the world was made. Again, because the soul being persuaded that it hath the Spirit, (when it hath it not), as all men naturally are without it, Eph. iii. 13. it is kept off from seeking and begging for it, being already persuaded (falsely) that it hath it.

And whereas thou sayest, the voice of the gospel is to bid listen within the heart, as Paul preacheth. I deny that Paul biddeth listen within. But the scripture that you would fain make shelter for your error is this, where he saith, "The word is nigh thee, even in thy mouth and in thy heart." That is, The word of faith, which we preach. Now, friend, faith is that which layeth hold of, or believeth the gospel. And that this is the meaning read the next verse: That (saith he) "if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." So that it is clear that the word of faith is to believe assuredly from the very heart, that God hath raised up Jesus from the dead, out of the grave into which he was laid by Joseph; and that he was raised again for my justification, Rom. v. 25. as it is written, 1 Cor. xv. "Moreover, brethren, (saith he), I declared unto you the gospel which I preached unto you at the first, which also you have received, and wherein you stand, by which also you are saved, if you keep in memory, or assuredly believe, what I preached unto you, unless you have believed in vain:" but what was that gospel you preached? Why, saith he, ver. 3. "I delivered unto you first of all, that which I also received; how that Christ died for our sins, according to the scriptures; and that he was buried; and that he rose again the third day, according to the scripture; and that he was seen of the brethren after his resurrection," &c. The word of the gospel, my friend, is, "Christ died for our sins according to the scriptures, and that he rose again according to the scriptures; and that he is ascended from his disciples, to prepare a place for them, according to the scripture."

"That he ever liveth to make intercession in his own person without, as mediator between God and man, according to the scripture," Heb. vii. 25.

"That he will come again in the clouds with all his mighty angels, and before him shall all nations be gathered, according to the scriptures," Matth. xxv. 31, 32. after which time, his saints shall ever be with him, according to the scriptures.

Again, thou art offended in that I said, Now the poor soul finding this to be so, (that it is convinced of sin), all in haste (if it be willing to profess) through ignorance of the gospel, claps in with the motions of its own conscience, which doth command to abstain from this evil, and to practise that good. Which words of mine thou corruptest, and wrestest, and layest down in another form, as are to be seen in thy book, p. 18. But now, friend, is not he ignorant of the gospel, which thinks his own conscience will lead him to eternal life, by commanding to abstain from this evil, and practise that good? Surely, if salvation comes by our conscience, or by the convictions or commands thereof, Christ Jesus died for nothing, Gal. ii. last verse.

And whereas thou askest, What, and how, doth the light of the gospel work, if not in the conscience? I answer, Though the light of the Spirit of God and the gospel be in the hearts of the elect of God, yet the gospel-light is hid, and doth not shine so much as unto, much less into the consciences of some of them that be lost, 2 Cor. iv. 3. 4. that though the light of the gospel doth shine, and that gloriously too, in the hearts of God's elect, yet it doth not follow, that the convictions of conscience is the gospel; no, nor the convictions of the law neither. And again, though every one of God's elect have the light of the glorious gospel shining in them, what argument is this to prove all men have the light of the gospel shining in them? No, saith Christ, "I thank thee, O Father, that thou hast hid these things (the things of the gospel) from the wise and prudent, and hast revealed them to babes." And whereas thou sayest, (as I gather by thy words), that I call conscience the light of Christ, I say, if thou meanest by these words, (the light of Christ), the Spirit of Christ, I do deny that every man hath it; but if thou talkest conscience the light of Christ, or the Highest light that is in an unconverted man the light of Christ; then, I say, that the highest light that is in a natural or unconverted man, (which you call the light of Christ), is not able, by all its motions and convictions, nor yet by all the obedience that a man can yield to these convictions; I say, they are not able to deliver him from the wrath to come; for deliverance from that is obtained by the blood of Jesus, which was shed on the cross, without the gate of Jerusalem, (as I have often said), Eph. i. 7. compared with Heb. xiii. 12. and not any light within a natural man.

And whereas thou sayest, that I said, the devil counterfeits the new birth, by persuading to follow the light of the world, I answer, Thou hast most naughtily belied me. The words that I said (speaking of the devil before) are these; Now he counterfeits the new birth (said I) by persuading them that it is wrought by following the light that they brought into the world with them; as is clearly seen in my book, p. 76. Friend, I wonder that you should so boldly profess yourself to be led by the Spirit of Christ, when you make it manifest, that you are guided by the spirit of Satan. Was not he a liar? and hast not thou been led by a lying spirit also, in wresting of my words as thou hast done?

But I do freely declare again, that Satan doth deceive those souls, whom he persuades the new birth is wrought in, by following the light they brought into the world with them; for men as they come into the world, do not receive the Spirit, for it is given the elect afterwards; neither have all men the Spirit. And he that hath the new birth, must have it by, and through the Spirit; as it is written, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven." Therefore, if men do not bring the Spirit into the world with them, and if nothing without the Spirit, or nothing but the Spirit, will or can work the new birth in a man; it must needs follow, that they who think the new birth is wrought by that light or conscience which they brought into the world with them, must needs be beguiled by Satan.

I do pass by many of thy raging expressions, which I might justly charge with much unrighteousness; but I know the time is short, and then whatsoever thou hast done in secret, shall be laid open upon the house-tops, therefore I forbear them.

Again, thou art offended because I said, now Satan makes the soul believe he is its friend, and that he is a gospel-minister, 2 Cor. xi. 14. and if the soul will be led by what shall be made known to it, from the light or conscience within, it shall not need to fear, but it shall do well, p. 76. of my book. I said it then, and I say it now; and I know that he that doth think to be born again by following his conscience, or any other light that is in an unregenerate man, will be deceived, and shall one day know that there is a difference between conscience and Christ; between the light of nature and the Spirit of God.

But you may say, how can you prove that conscience is not of the same nature of the Spirit of Christ? *Ans.* 1. They that are unbelieving, even their conscience is defiled, Titus i. 15. But so cannot be the Spirit of Christ. 2. Conscience is not

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of the same nature with the Spirit of Christ, for conscience may be hardened or seared with an hot iron; as it is written 1 Pet. iv. 3. but so cannot the Spirit of Christ. 3. Our consciences naturally are evil, "having (saith the scripture) our hearts sprinkled from an evil conscience," Heb. x. 22. but so is not the Spirit of Christ.

But again, whereas you said, that I said, they will not speak except the Spirit move them, &c. thou dost falsely speak of me, and again dost corrupt my words; for I said, now they will not speak except their spirit move them: I do not say the Spirit of Christ, (said I), friend; if you can be led to life by your own spirit, if your own spirit will learn you the things of the Spirit of God; and if you can speak them with and in your own spirit, in that demonstration that they are spoken, when they are spoken in the Spirit of Christ, (which all men have not), then say, that I speak false things; but till that time hold your peace. Thus I pass by thy 19th page, leaving many of thy scolding terms to thyself. The next thing thou sayest, is, that I did run but was not sent, like unto my forefathers; and therefore sayest thou, I do not profit the people at all. *Ans.* Which accusation of thine I shall leave to be taken notice of by the people of God in the country where I dwell, who will testify the contrary for me, setting aside the carnal ministry, with their retinue; who are as mad against me as thyself.

But farther, thou art somewhat distempered, and discontented that I said, Many sad and horrible doctrines are vented by you. And you said, I named nothing. *Ans.* I need not, thine own speech betrayeth thee, that thou art one of them, that do such things; and I need go no further than thy own mouth and doctrine. But if it will be more satisfaction to tell you wherein they of your society do hold sad doctrine, I shall.

1. Therefore your society do hold and affirm, that that man which was hanged on the cross between two thieves, called Jesus, in his person is within you, contrary to the scripture, Acts i. 11.

2. You say that Christ is crucified within, dead within, risen and ascended within; which also you have no word of scripture to prove.

3. Your society affirm, that the coming of the Spirit into the hearts of believers, is Christ his second coming, when the scriptures do plainly hold forth, that the coming of Christ in the Spirit was before his coming in the flesh; as in 1 Pet. i. 10, 11. where the apostle speaking of the prophets inquiring into the great salvation which was afterwards to be accomplished, saith, searching what, or what manner of time the Spirit of Christ which was in them did signify; when it testified before hand the sufferings of Christ, and the glory that should follow.

Mark, here is the Spirit of Christ in the prophets, long before the first coming of Christ in the flesh, which was when he was born of Mary the Virgin; the Spirit of Christ, saith he, did testify before hand the suffering of Christ, to the prophets, which were before Christ came in the flesh, as the scriptures hold forth plentifully.

But again, you deny the second coming of that very man with that very body, which was born of the Virgin Mary; and say, his second coming is not his coming again personally, but his coming in the Spirit only; and that is all you look for, when the scripture saith, "That same Jesus (who appeared to his disciples after his passion, Acts i. 3.) shall so come, even as they did see him depart from them into heaven, which was a very man, as well as very God." And will come again, a very man, as well as very God, at the end of the world. For it is that man, namely, he that was crucified, whom God raised again, must be the judge of quick and dead, Acts x. 59—42. seriously compared.

Again, you say, that every man hath the Spirit of Christ, which is a sad doctrine, because contrary to the scripture, Jude 19. Add you say, there is that in every man which is as good as the Spirit of Christ; which is a blasphemous doctrine. Besides many other things which they of your own spirit have most sadly spoken, which I shall not mention, being so commonly known to the saints of the Lord, before whom you have openly, and without fear, (at least in shew),
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spoken. Which will doubtless be laid open to your sorrow and great amazement, at the appearing of our Lord Jesus Christ.

Then thou art offended because I said, I wonder that the Lord doth not either cause the ground to open her mouth and swallow you up, or else suffer the devil to fetch you away, to the astonishment the whole world. Certainly, Korah, Dathan, and Abiram, did not so horribly transgress, as you have done; yet his hand on them (no question) was as it were the astonishment of the world. Therefore I may well wonder that you are not served so. Only this I consider, it may be you have not yet filled up the measure of your wickedness; therefore is not the hand of God as yet upon you.

The next thing I take notice of is, that thou findest fault with mine answer to this question. But doth not the scripture say, "that it is the Spirit of Christ that doth convince of sin?" Thou sayest it is a good question, but I have confounded it in the answer, and not answered plainly. Wherefore I shall not at all stick at the pains to give the reader in brief some of the heads of the answer I then gave to it word for word, or to the same purpose. The answer was, yes, the Spirit doth convince of sin. But for the better understanding of this place, I shall lay down this, said I, That there are two things spoken of in scripture, that do manifest or convince of sin. First, the law, Rom. iii. 20. "For by the law is the knowledge of sin." Secondly, The Spirit of Christ doth also the same, as it is written, "And when he is come, he will convince the world of sin," John xvi. 7-9. Now say I, sometimes the law itself, by its own power, doth manifest sin, as in the case of Judas, who was so far from having the Spirit of Christ, that the devil had very great possession of him. Which things my adversary doth wrangle at, yet dares not affirm the contrary; only saith this, he had the righteous law of God written in his heart; which thing is not the Spirit of Christ: "The law is not of faith." The law is not the comforter, but rather a tormenter; yet the Spirit of Christ is a comforter. Again, say I, the Spirit of Christ doth take the law, and doth effectually convince of sin, &c. Then I put forth another question, saying, But how should I know whether I am convinced by the law alone, or whether the law be effectually set home by the Spirit? To which I answer, When the law doth convince by its own power, it doth convince only of sins against the law, as lying, swearing, stealing, &c. pronouncing an horrible curse against thee if thou fulfil it not, and there leaves thee; but gives thee no power to fulfil it completely and continually; which thou must do, if thou be saved thereby. With which my adversary is most offended, also saying, That I am confounded in my discourse, and so leaves me, confuting none of my words by holy scripture, but falls a railing, because I reckon Pharisees and Quakers together.

Only thus much he saith, That I make it a light thing to be convinced by the law, and then brings in that scripture, "This is the condemnation, that light is come into the world, and men love darkness rather than light;" cunningly corrupting of it, and would fain have you understand it as spoken of the law, when the Son of Mary speaks it of himself, which was not the law, but the Saviour. And that he might the better go away undiscerned, he saith, And the law is light, therefore the light is the law (saith he). But I perceive that he doth not yet understand the difference between the light of the law and the light of the gospel; but would fain make the law and Christ one Saviour; the one being but only a condemning light, and nothing else, the other a saving comfortable light. And whereas thou sayest, I make it a light thing to be convinced by the law, I answer, The law is good, if a man use it lawfully, and I honour it in its place; yet if they make a Saviour of it, they make an idol of it, and wrest it out of its proper place; Also, if they think that it is Christ, they are much deceived.

But farther, he put me to prove any such distinction in scripture, as that there is any thing made mention of therein, that doth convince of sin, beside the Spirit of Christ: which thing I have already answered; where I said, the scripture saith, "By the law is the knowledge of sin," Rom. iii. 20. And again, doth not even nature itself teach you, that it is a shame for a man to wear long hair? 2 Cor. xi.

thou, and also conscience? which are neither of them the Spirit of Christ, but much inferior to the same: yet this also convinceth of sin, John viii. 9.

But to the other thing, which is the answer that I give in my book to this objection: But I am not only convinced of my sins, (may some say), but have also some power against my sins; so that I do in some measure abstain from the sins forbidden in the law. And because I say, this thou mayst have and do, as thou thinkest, perfectly too [as thou thinks, mark that] as those fond hypocrites called Quakers [think] they also do, and yet be but a natural man. Here my adversary is very much offended, and calls me perverter of the right way of the Lord; and saith, Shew me any natural man in the scripture that hath done it. Whereas, had he been but willing to have lain down the scriptures I brought to prove it, he needed not to have looked for a second answer; but because he would have it again, I will therefore shew, that natural men, merely by nature, may be convinced and abstain from those things forbidden in the law, and think they do it perfectly; nay, they do the things contained in the law. For saith the apostle, Rom. ii. 14. "When the Gentiles, which have not the law, do by nature (mark do by nature) the things contained in the law, these (the Gentiles) having not the law, are a law to themselves." Mark, the Gentiles do by nature the things contained in, or held forth, or made mention of by the law; the light also that they have, it is themselves, being a law to themselves; that is, their consciences (being of themselves) bearing them witness, and their thoughts the mean while accusing, or else excusing one another, though they cannot be saved thereby, ver. 15. Again, when Paul was a natural man, and a persecuter of Jesus Christ, he saith of himself, that then he was, touching the righteousness of the law, blameless, Phil. iii. 6. And whereas thou sayest, Thou hadst rather chuse to be one of those who abstain from those things forbidden in the law, and to have power over sin, than to live in the transgression of the law. This is fair spoken; and it doth shew, that thou art under the convictions of the law; and if it be no worse, I fear thy state the less, though it be bad enough: yet this I say, if thy soul be not saved freely by the blood of that man who was crucified on Mount Calvary, and by his merits alone done by himself in his own person, thou, notwithstanding, wilt fall short of eternal life: "For by the works of the law shall no flesh living be justified," Rom. iii. 20. though by it be the knowledge of sin, and a command to abstain from the same. And thus have I spoken to thy 21st page.

But farther thou sayest, That thou fearest I worship the name Mary, because I mention her name so much.

Ans. If thou hadst said, I worship her Son, thou hadst said truly (I hope). But is not thy spite more against her Son than her? I doubt it is; for neither thou nor thy companions can endure that one should say, he is still the same that was born of Mary, flesh and bones, a very man, now absent from his people, though in them in his Spirit.

Again, thou sayest I said, That as he is God, Christ lighteneth every man that comes into the world; which thing again I say, What then? Then say you, I will mind you of one scripture, which you yourself have quoted, which saith, "The law is light," Prov. iv. 23. Therefore sayest thou, The light is the law. Give me leave here to take thy words in twain: First, If, when thou sayest, Then the law is light, thou mean, the light of the law is the light of the law, and no more, though sayest right. But if thou mean the light of the law is the light of the gospel, or the Spirit of Christ, I must needs reprove thee. For I tell thee again, the law is not of faith; the law makes nothing perfect, Heb. vii. 19. The law is but a weak and unprofitable thing, as to justification, Heb. vii. 17. though, as I said before, it is good if it be used lawfully; which is not to seek or look for justification thereby, nor yet to say, it is the Spirit of Christ.

Then farther, thou art offended, because I said, When the Spirit of Christ convinceth, it convinceth of more sins than the sin against the law. Friend, will the law shew a man that his righteousness is sin and dung? No: For though the law

will shew a man that his failing in the acts of righteousness is sin; yet I question whether the law will shew, that a man's own righteousness is sin. For there is in scripture saith, it doth, or can. Secondly, Shew me, if thou canst, that the sin of unbelief is spoken against in all the ten commandments, or that called the Moral law. But now the Spirit of Christ convinceth of unbelief; that is, it sheweth, that if men do not believe, that they have redemption by the obedience of that man who was laid in the manger, hanged on the cross, &c. I say, it sheweth, that those who do not lay hold on what he hath done and suffered without them in his own body on the tree, (through the operation of his Spirit, which he hath promised to give to them that ask him), or else they have not yet been convinced of the sin of unbelief, and so are still in a perishing condition, notwithstanding their strict obedience to the light within them, or to the law. And now tell me, you that desire to mingle the law and the gospel together, and to make of both one and the same gospel of Christ, did you ever see yourselves undone and lost, unless the righteousness; blood, death, resurrection, and intercession, of that man Christ Jesus, (in his own person), was imputed to you? and until you could by faith own it as done for you, and counted yours by imputation, yea, or no? Nay rather, have you not set up your consciences, and the law, and counted your obedience to them better, and of more value, than the obedience of the Son of Mary without you, to be imputed to you? and if so, it is because you have not been savingly convinced by the Spirit of Christ of the sin of unbelief.

Other things thou dost quarrel against, but seeing they are in effect the same with the former, I pass them by; and shall come to the next thing thou dost think to catch me withal, and that is, because I say, that God only is the Saviour, there is none besides him. Therefore sayest thou, How contrary is this to that in page 24. where I say, How wickedly are they deluded, who own Christ no otherwise than as he was before the world began. Now this is no contradiction as thou wouldst have it; for though I say there is none but God our Saviour, yet I did also then in my book shew how he was our Saviour, namely, in that he came into the world, being born of a virgin, made under the law, that he might redeem them that were under the law, by his obedience in that nature, by suffering in that nature, by his rising again in that nature, and by carrying that nature into heaven with him, as the scriptures at large declare; and therefore, though I say God is our Saviour, and none besides he; yet they that own him to be the Saviour no otherwise than as he was before the world began, are such as deny that he is come in the flesh, and so are of Antichrist, 1 John ii. For before God could actually be a Saviour, he must partake of another nature than the divine, even the nature of man, Heb. ii. 14, 15.

Again, thou sayest, it is a slander put upon the Quakers, to say, they slight the resurrection. *Ans.* What say you? Do you believe the resurrection of the body after it is laid in the grave? Do you believe that the saints that have been this four or five thousand years in their graves shall rise, and also the wicked, each one with that very body wherein they acted in this world, some to everlasting life, and some to everlasting contempt? Answer plainly, and clear yourselves, but I know you dare not, for you deny these things. But if you speak doubtfully or covertly in answer thereunto, I doubt not but God will help me to find you out, and lay open your folly; if I shall live till another cavil by you be put forth against the truth.

The next thing thou cavillest at is, that query raised from Eph. iv. 10. and thou sayest I have not answered it. You should have answered it better, or else have confuted that answer I gave unto it, and then you had done something. But the great thing that troubles thee is, because I say, (further in my book,) he that ascended from his disciples, was a very man; For, "handle me and see, (saith Christ,) a spirit hath not flesh and bones, as you see me have." Now, let the adversary shew by the scripture, (saith I,) that there is in them any place called Heaven; which is able to contain a man of some four or five foot long, (or a competent man of flesh and bones,) for the space of fifteen or sixteen hundred years

years, but that above the clouds, which troubles thee so, that it makes thy tongue run thou canst not tell how; but know, that when the Son of man shall come from heaven to judge the world in righteousness, that which thou callest foolishness now, thou wilt find a truth then to thy own wrong, if thou close not in with him, who said, 'Handle me and see, for a spirit hath not flesh and bones as you see me have;' Luke xxiv. 38, 39, 40.

Another thing that thou art troubled at is, in that I do reckon the Quakers to be of the deluding party: when, alas! all men that have eyes to see, may easily discern, that you are of that generation, as will appear in part by your own expressions, both now and also at other times. But that you may take off the brand from yourselves, you say, that the false prophets and Antichrist were in the apostle's days, as though there should be no false prophets now, when the time we live in doth manifestly declare and hold forth, that there are many, who at this day seek to beguile unstable souls, of which sort you are not the least, though for ought I can learn as yet, you are the last, (that are come into the world;) but that you may the better shift it from yourselves, you say, that in those days there was not a Quaker heard of; namely, in the days of John. Friend, thou hast rightly said, there was not a Quaker heard of indeed, though there were many Christians heard of then. By this you yourselves do confess, that you are a new upstart sect, which was not at other times in the world, though Christian saints have been always in the world. Friend, here, like a man in the dark, in seeking to keep thyself out of one ditch, thou art fallen into another; instead of proving yourselves no false prophets, you prove yourselves no Christians, saying, There was not a Quaker heard of then. But if Quakers had been Christians, then they would have been heard of to the glory of God and his Christ.

Again, to defend thyself, thou throwest the dirt in my face, saying, If we should diligently trace thee, we should find thee in their steps, meaning false prophets, through fained words, through covetousness, making merchandise of souls, loving the wages of unrighteousness.

Friend, dost thou speak this as from thy own knowledge, or did any other tell thee so? However, that spirit that led thee out of this way, is a lying spirit. For though I be poor, and of no repute in the world as to outward things; yet through grace I have learned, by the example of the apostle, to preach the truth; and also to work with my hands, both for mine own living, and for those that are with me, when I have opportunity. And I trust that the Lord Jesus, who hath helped me to reject the wages of unrighteousness hitherto, will also help me still, so that I shall distribute that which God hath given me freely, and not for filthy lucre's sake. Other things I might speak in vindication of my practice in this thing: But ask of others, and they will tell thee, that the things I say are truth; and hereafter have a care of receiving any thing by hearsay only, lest you be found a publisher of those lyes which are brought to you by others, and so render yourself the less credible: but be it so.

And as for your thinking, that to drink water and wear no hatbands, is not walking after your own lusts; I say, that whatsoever men do make a religion out of, having no warrant for it in the scripture, is but walking after their own lusts, and not after the Spirit of God. Thus have I passed thy 23d page.

And lest you should think that the Quakers are not such as condemned me and others from preaching according to the scriptures, as you would fain clear yourselves of this charge laid against you in my book, by your saying, you deny the accusation to be true upon any of the Quakers; I shall therefore tell you of your sister Anne Blackly, who did bid me, in the audience of many, To throw away the scriptures. To which I answered, No; for then the devil would be too hard for me.

And again, because I said, the man Christ Jesus was above the clouds, and the heavens, now absent from his people in the world, touching his bodily presence, she said, I preached up an idol, and used conjuration and witchcraft. Which things I should rather have desired her to repent of, than to make her a public

example for others to take warning by, but that it is expedient that your folly be laid open, that others may fear to do as you have done.

But farther, thou chargest me with a loud crying out against Christ within. This is thy throwing of dirt in my face again; for I have said it often, that if any man have not the Spirit of Christ, he is none of his.

Again thou sayest, that in p. 203. I do take in hand to prove, or discover, that the doctrine of Christ within is a false opinion.

Thou dost also here speak falsely of me; for all that I take in hand to prove, is this, That they hold a false opinion, (and principles too,) who hold up a Christ within, in opposition to Christ without, who is the Saviour; as doth plainly appear by my following discourse, if you read from p. 203. to the end of my book.

But, in the next place, after much railing, thou comest to the place where I again ask this question, Doth not the scripture make mention of a Christ within? To which I answer, Yes; and he that hath it not is none of his.

But to lay open thy folly at last, thou sayest, Doth not the scripture say, "Christ is within you, except you be reprobates?" and is not this thus much, are not all they reprobates, (say you,) but they in whom Christ is within?

Ans. They are indeed reprobates who have not Christ within them; but now, how is thy folly manifest? that in one place thou shouldest confess some are reprobates, who have not Christ within; and yet in p. 18. of thy book, thou sayest, It is given to every man. And in p. 26. of thy book, thou sayest, That a measure of the Spirit is given to every man, and is given within him too, though the scripture declareth the contrary, and thyself also now at last. It is well thou dost recant so much, as to eat thy first words at the last, or at least to shew thyself unstable in judgement: Friend, thou mayest see, the more thou dost fight against the truth the more thou soilest thyself; partly by helping of it, and partly by contradicting thyself.

One thing more thou dost befool thyself with; and that is, in that thou, in the first place, sayest thou ownest the words in my book, and yet hast spent some four sheets of paper to vent thy thoughts against them.

But peradventure thou wilt say, Those words that I own are not those that I speak against, but the other. To which I answer, There are many things in my book spoken of by me that are truth, which if you own, you must leave professing yourself a Quaker.

As, 1. That that man that was born of the Virgin Mary, called Jesus, (I say you will not own,) that he in his own person, by himself without us, did completely bring in everlasting life for us, by offering up himself once for all upon the cross.

2. That Christ, who wrought out redemption for his children, did, after he had wrought it out, go away from them, and not into them, in his person.

3. That he ever liveth, that very man, to make intercession in his person, in the presence of his Father without, until the end of the world.

4. That that very man who did go away from his disciples into heaven, will come again personally the same man, the second time, and before him shall be gathered all nations, and he shall judge them for their sins; and take his to himself, who shall soul and body be with him to all eternity. These things, I say, thou couldst not own, though they are the truth of God. But leaving thee to the great God, who will give thee according to thy works, in this, as in other things, I shall come to thy answers to my queries.

The first query that I propounded is, If thou sayest that every man hath a measure of the Spirit of Christ within him; why, say the scriptures, "Some are sensual, having not the Spirit." And when Christ telleth his disciples of sending them the Spirit, he saith, "the world cannot receive it." Here, in the first place, thou hast not only answered deceitfully, but hast also corrupted my words in laying down the query, in that thou didst leave out some words; for thou didst say it down thus: If thou sayest that every man hath a measure of the Spirit of Christ

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Christ within him, why, say the scriptures, some are sensual, having not the Spirit; and Christ saith, "The world cannot receive it." (Reader, compare them both together).

Now thy answer is, Some are sensual, having not the Spirit, because they receive it not; and some cannot receive it, because they believe not on him from whence it comes. Yet sayest thou, The measure of the Spirit is given to every man to profit withal, as the scriptures say: when there is no scripture saith, a measure of the Spirit is given to every man to profit withal. But again see here thy strange confusion, 1. To say, some have it not; 2. To say every man hath it. But you would make a difference between having and receiving: but I tell thee, "he that hath it, hath received it," Gal. iii. 2. "and he that hath not received it, hath it not," Jude 19.

My second query was, What is the Church of God redeemed by from the curse of the law? It is by something done within them, or by something done without them. If you say, it is redeemed by something that worketh in them, then why did the man Christ Jesus hang on the cross on Mount Calvary, without the gate of Jerusalem, for the sins of his children? and why do the scriptures say, "That through this man is preached to us the forgiveness of sins?"

The answer thou givest is, The church of God is redeemed by Christ Jesus, which is revealed in all believers; and Christ Jesus wrought in them mightily; and it was he that wrought in them to will and to do. This is plain scripture, and the man Christ Jesus (sayest thou) hanged on the cross on Mount Calvary: because they wickedly judged him to be a blasphemer, and through their envy persecuted him to death; because he bare witness against them, and as in their account he died, and hanged on the cross, for an evil doer. And this is one ground (at least) why he hanged on the cross, &c.

Ha, friend! I had thought thou hadst not been so much hardened. Art thou not ashamed thus to slight the death of the man Christ Jesus on the cross, and reckon it not effectual for salvation? but sayest, the church is redeemed by Christ Jesus which is revealed within. And to confirm it thou dost also corruptly bring in two scriptures.

The one saith, "whereunto I also labour according to his working, which worketh in me mightily." By which words Paul signifies thus much, That as God was with him in the ministry of the word, so did he also strive according to his working which wrought in him mightily. What is this to the purpose? See Col. i. 26. to 30. and also, the other scripture makes nothing to prove, that the church of God is redeemed by Christ within, as he is within. Only you must corrupt the scriptures and be transformed (though ministers of darkness) into an angel of light if you will do any mischief.

And now, that thy answer is false, I shall clearly prove. First, because thou deniest, that redemption was wrought out for sinners by the man Christ Jesus on the cross, or tree, on Mount Calvary; when the scripture saith plainly, that when he did hang on the tree, then did he bear all our sins there in his own body, 1 Pet. ii. 24. And, secondly, in thy saying it is redeemed by Christ within, by being within; when the work of the Spirit of Christ in believers, is to make known to the soul by dwelling within, which way and how they are redeemed by the man Christ Jesus on the cross. And this I prove farther; because when thou art forced to answer to these words, Why did the man Christ Jesus hang on the cross on Mount Calvary for the sins of his children? thou sayest, because they wickedly judged him to be a blasphemer. Friend, I did not ask thee why the Jews did put him to death? But why was he crucified there for the sins of his children? But thou willing to cover over thine error, goest on cunningly, saying, and through their envy they persecuted him to death for an evil doer. This is one ground at least, &c.

Friend, But that thou art ashamed to own the gospel of Jesus Christ, thou wouldst have said, he was crucified there for the sins of the world; and "by his offering up of himself upon the cross, he did for ever perfect them that are sanctified." Nay, thou wouldst have studied to exalt his dying there; first, by shewing

ing what a sad condition we were in without it: Secondly, by holding forth the manifold and great privileges that we have by his dying for us there. But thou art at enmity against the things of God, as is clearly seen by those that have indeed the Spirit of God in them, and are enabled thereby to discern you. And though you say, there is no other that can forgive sin, nor the blood of any other that can take away sin, but the blood of God: yet thou deniest that the blood of him who was, and is truly God as well as man, Christ Jesus; I say thou deniest that his blood that was shed without Jerusalem gates, doth wash away sin from the saints of God; and cunningly (though not at this time uttered) concluding that the blood of God was shed for sin on a cross within. If it be not so, then call me a liar; but it will clearly appear so to be in your answer to my third query.

My 3d query is, What scripture have you to prove, that Christ is, or was crucified within you, dead within you, risen within you, ascended within you?

Thy answer is, There is no scripture that mentions every of our names in particular; and thy query (sayest thou) is raised from a misunderstanding of us, So I judge; but Christ is within us, that we do not deny, and he is the Lamb that was slain in the streets of the great city, which is spiritually called Sodom, and Egypt, (mind spiritually), and he is now risen, and ascended. This we know, and leave thee to receive a farther answer from them that are led by a spirit of delusion.

Friend, How dost thou run about the bush, seeking to scrabble up an answer, but findest not a right one, and wouldst also fain hold out, that Christ is, or was crucified within, dead within, risen and ascended within: but seeing thou canst not with or by the scriptures give an answer; then seeing thyself left of them, through the strength of carnal reason, thou goest about this way: Is there any of our names made mention of in scripture, or to that purpose; and wouldst fain infer from thence, that because we have names, though not mentioned in scripture, therefore Christ is, and was crucified within, though not mentioned in scriptures. Friend, Thy sophistry deceives thee.

The second argument, which is like the first, is this, He is the Lamb slain in the streets of the great city, spiritually called Sodom, and Egypt. Now, from the word spiritually, thou wouldst willingly infer also, that Christ is and was crucified within, dead within, and risen within you; and therefore thou sayest, (mind spiritually). Friend, I may well mind thy spiritual wickedness, by which thou wouldst willingly cover thy heresy, but it will not be. Though thou dare not speak plainly in so many words, yet the thoughts of thy heart are made manifest, by the words that flow from thee.

Ah, friend! That thou couldst but close with the truth, and venture thy soul upon what was done by Jesus on the cross without the gates of Jerusalem, for it is by and through that blood, that was there shed, that we have redemption, Heb. xiii. 12. compared with Col. i. 20. and remission of sins, Eph. i. 7. and 1 Pet. ii. 24.

My fourth query was, Is that very man that was crucified between two thieves, whose name was Jesus the Son of Mary, is he the very Christ of God, yea, or nay?

Thy answer is, Yes, he is the very Christ of God, which was before the world was, by whom the world was made, who was made manifest from Mary's womb, and was persecuted to death by the scribes and Pharisees, in whose steps thou treadest, in asking subtle questions to ensnare the innocent, as they did. Read thy example (sayest thou) and thyself to be an enemy to God's Christ.

This answer is doubtfully given. I did not ask thee, whether he was the Christ of God, that was before the world was; but I asked thee, whether he was the Christ of God, that did hang between two thieves on Mount Calvary. Now I know the Christ of God, was before the world was; but thou art afraid to look upon him as suffering on the cross on Mount Calvary, between two thieves for our sins. But, contrariwise, would willingly own him to be no otherwise but as he was before the world, which thing is very dangerous; for he that doth so, doth

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lay aside all things that, in his own person, he did in the flesh that he took from the Virgin Mary, as to justification and salvation; only supposing him to be but an example, and so bespatters all his merit and righteousness, by your false conclusions, which in his own person he accomplished for our justification.

And, friend, hadst thou not been afraid of thyself, thou wouldst have been so far from calling these my queries subtil questions, that thou wouldst have owned them, and have given a sober Christian answer to them, instead of a railing accusation. But it matters not, it hath but made thee shew thyself the more, which peradventure for a time might otherwise have lain hid.

My fifth query was, Is that very man, with that very body, within you, yea, or no? To which thou answerest, The very Christ of God is within us, we are not deny him; and we are members of his body, of his flesh, and of his bones, as the Ephesians were: They that are led with a spirit of delusion, shall answer the rest of this thy query, if they will.

Thy answer is nothing to the question; for I did not ask, whether the Spirit of Christ was in thee? (though I question the truth of that); but I ask you, whether that very man, with that very body, (or the body of Christ that was hanged on the cross), be within you? But I see you are minded to fumble, and will not answer plainly. But thou answerest, saying, We are members of his body, of his flesh, and of his bones, as the Ephesians were. This is nothing to the purpose neither; for it is one thing for a man to be a member of the flesh and bones of Christ, and another thing to have the flesh and bones of Christ within him. What, because believers are members one of another, must they therefore be also one in another? No. Even so, though a believer be a member of the body, flesh, and bones of Christ, it doth not therefore follow, that Christ, flesh and bones, is within him. But thou art loth to discover thyself in plain terms, though thou art made manifest full fore against thy will; for thou dost here also, though very cunningly, signify, that thou ownest Christ no otherwise, but as he is within. And to own him no otherwise, is still against the gospel and faith of the apostles, who said, "They were absent from him while they were at home in the body, or here below," 2 Cor. v. 6.

My sixth query was this, Was that very Jesus, that was born of the Virgin Mary, a real man of flesh and bones after his resurrection out of Joseph's sepulchre, yea, or nay? The scripture says he was; and if so, then did that man go away from his disciples, and not into them, as the scriptures declare; or did he wish that body of flesh go into his disciples, as some fond dreamers think?

Thy answer is, What the scripture speaks of Christ we own to be truth, and own him to be what the scriptures speak of him; and all mens imaginations of him we deny, and their false interpretations of the scripture concerning him. And let the fond dreamers, who err in their thoughts, be reproved; for we dare own nothing but what the Spirit of the Lord bears witness of according to the scriptures. And thus far I answer in behalf of the Quakers; and let them that are led with a spirit of delusion answer the rest, which concerns themselves.

This answer hath some pretended fairness in it. But yet we know you, that you can wrest the scriptures to your own destruction; and that is clear, in that though you say you own him as the scriptures speak of him, yet you deny him as the scriptures speak of him in part. And if at any time you plead one truth, it is that you might, by your corrupt dealing with that, clash against another: As for instance, 1. You profess you own Christ within, but withal, with that doctrine, you will smite against the doctrine of Christ Jesus in his person without, and deny that, though that is a truth, as is also the other. 2. You do use that truth of the resurrection of saints from a state of nature to a state of grace, to fight against that truth of the resurrection of the bodies of saints out of their graves, together with other things that I might add; as your holding forth the intercession of the Spirit of Christ within, in opposition to the intercession of Christ in his person without in the heavens. Which things being thus done, they shew forth a great deal either of ignorance or presumption, knowingly to fight against the truth. And

in this, that thou answerest so generally, and not particularly to the question, it is evident that thou dost not plainly declare thy mind, but dost keep that in thy bosom which thou dardest not manifest to the world.

My seventh query was, Hath that Christ that was with God the Father before the world was, no other body but his church? If you say, No, as it is your wonted course; then again I ask you, What was that in which he did bear the sins of his children? If you say, in his own body on the tree; then I ask, Whether that body in which he did bear our sins, was, or is, the church of God, yea, or no? Again, if you say he hath no other body but his church, then I ask, What that was that was taken down from the cross? But here thou puttest a stop to the rest of my words, with an &c.

Thy answer is, In this thou hast not only queried, but slandered; therefore thy slander (sayest thou) I do remove. It is our wonted course, sayest thou, to say, that Christ hath no other body but his church. Thou art here a false accuser. But we say, the church is Christ's body, and it is sufficient for salvation to know Christ Jesus to be head in us, and over us, and ourselves to be members of his body; which thou sayest is his church. And what thou intendest by making so many foldings in one query, sayest thou, it may be judged it is to insnare; and in that thou answerest, thou answerest thyself for us in some things, that thou mightest have a further ground to lay a deeper snare: we do deny thee and thy spirit, and see thee to be only feeding in thy imaginations upon the report of things without the life; and thy religion stands in disputes and controversies, and queries, and many words. But our religion stands in the exercise of a pure conscience towards God and towards man, whether we speak or be silent. These are thy words.

Ans. Now in my query thou sayest, I slander, in that I say, you Quakers allow of no other body of Christ, but the church of Christ. Yet dost thou not clear thyself at all, only thou wouldst say something to dazzle the eyes of the ignorant. But, friend, if thou wouldst have made it appear that I slander, in saying, you own no other body but the church; you should have said yes, we do own this, That Christ hath a body that is now in glory, ascended from his disciples, according to the scripture, Acts i. 3. compared with ver. 9—11. But thou dost only sling up a few words into the air, that thou mightst thereby puzzle thy simple reader. But I bless God, for my part, I do see thee, that thou dost, like a beguiled man, seek by all means to beguile others. And whereas thou sayest, it is sufficient to salvation, to know Christ Jesus as head in us, and over us; to this I answer, Whatsoever thy meaning is by these words, yet there is none shall be saved, but those who through the mighty operation of the Spirit of Christ, are enabled to apply what the man Christ Jesus the Son of Mary hath done and suffered, and is now doing for sinners and saints, (and for him), in the presence of his Father, now ascended in his body of flesh and bones, from his children which are alive in this world: I say, there is none shall be saved, but those that are thus established, or shall be so, as is clear from these, (1 Pet. i. 18, 19. ii. 24. iii. 18. iv. 1. 2 Pet. i. 17. Heb. vii. 24. x. 7, 9. vii. 24, 25. xiii. 12. 1 Tim. ii. 5, 6. Eph. i. 7. Acts xii. 37—39.), with many other scriptures. And again, when you say, I answer you in something, if you mean, that the body in which he did bear the sins of his children, is his church (for that is partly my query), then I do say, that your doctrine is desperate and devilish; and you do thereby undervalue the death, blood, resurrection and ascension, intercession and second coming again of that man for salvation; and therefore, for a better satisfaction to all who may read your book, I intreat you to answer, Did he bear our sins in that body which is his church, or did he bear our sins in that body that did hang on the cross on Mount Calvary? Answer plainly, I beseech you.

And now, friend, passing by the rest of thy bawlings, I shall come to thy several queries, and shall answer to them in the simplicity of my soul, not laying down any doubtful expressions, but in all plainness and not as you do, for the better understanding of them by those that read them.

These be the Quaker's queries, and my answers to them.

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Quer. 1. Is any man justified in the sight of God, but he that followeth Christ; and is it not a work to follow Christ, yea, or nay? and what is the sight of God?

Ans. He that followeth Christ aright; must first believe in Christ; for how shall they follow him in whom they believe not? Now then the scripture saith, "He that believeth on the Son hath everlasting life," John iii. 16—18. so then we are justified by believing; and if so, then to follow Christ is rather a fruit of our believing, than justification itself. And whereas you ask, What is the sight of God? I answer, To be justified in the sight of God by Jesus Christ is, for God to look on such poor creatures as we are, as complete, without spot or wrinkle, in the obedience of the man Christ Jesus; "who otherwise could not behold them in love, because of their iniquity," Heb. i. 3.

Quer. 2. Whether will that faith justify a man which hath not works, seeing the scripture, or the Apostle, saith, "faith without works is dead;" and what is that which worketh faith, and where is it, within or without?

Ans. That faith that hath not works is dead, being alone. Yet it doth not follow, that all that have works have faith. No; but contrariwise, men may have works, yea, the works of the law of God too; and yet be under the curse; which they could not be if they had saving faith. So then, if faith without works is dead, and again, if men may have works, and yet no faith, no saving faith I mean; then it will be good to inquire, what it is to have a right faith, which doth bring forth right good works; and who have works without a right faith.

And, 1. A right saving faith is, for a man to be enabled of God's holy Spirit, to lay hold on what the man Christ hath done in his own person; when he was in the world; as his birth, righteousness, death, blood, resurrection, ascension and intercession; and to apply the virtue and merit thereof to himself; so as to see himself saved thereby, Rom. iii. 24, 25. "Being justified freely by his grace:" How? Even "through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation, or reconciler, through faith in his blood," &c. Again, Be it known unto you, that through this man is preached unto you the forgiveness of sins, and by him all that believe (mark, all that believe, namely, in his blood which was shed on Mount Calvary) are justified from all things, from which they could not be justified by the law of Moses. If the faith that applies these things be of the operation of God; it is very much accompanied with good works: "For the love of Christ constrains us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that we which live (namely, by the faith of this, "that Christ died for all," Gal. ii. 20.) should not henceforth live to ourselves, but to him that died for us," 2 Cor. v. 14, 15.

But, 2. They that deny the merits of the birth, death, righteousness, blood, &c. of the man that was born of Mary, which he fulfilled in his own person by himself, Heb. i. 2. I say, they that do not venture their souls on these glorious, mysterious truths, but deny the belief of them to be sufficient of themselves to save from hell, and all other things, and doth expect that salvation should be obtained by something, that worketh in them, by working in them; it is impossible that these, though they may be, touching the righteousness of the law, blameless, (as Paul was while he was a persecutor, Phil. 3.) to be saved hereby. Wherefore? "Because they seek it not by the faith of Christ; but as it were by the works of the law," Rom. ix. 30, 31.

And whereas you ask me, What is that which worketh faith? and where is it, within or without? I answer, That which worketh saving faith is the holy Spirit of God, which is renewed through the hearing of the word preached by the apostles and ministers of Jesus Christ. Now the Spirit, when it doth work, it entereth into the soul, and, as I said before, doth enable the soul to believe, and lay hold on the merits of the Son of Mary, Jesus Christ: "For (saith he) when he is come, he shall glorify me; for he shall take of mine, and shew it unto you," John xvi. 14.

Quer. 3. Whether any be justified but he that is born of God? and whether doth he that is born of God commit sin? and is that within the creature, or without, that worketh the new birth?

Ans. Justification may be taken two ways, either in the sight of God, or in the sight of the soul, or creature. My meaning is, that all that are or shall be saved, are justified in the sight and foreknowledge of God before the foundation of the world, Eph. i. 4. "According as he hath chosen us in him before the foundation of the world;" &c. "having predestinated us to the adoption of children by Jesus Christ unto himself." And again, "Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified," Rom. viii. 30. Mark, all these things are spoken as being already done: predestinated, called, justified, glorified. He doth not say, they shall be, but he hath done it; that is, in and according to the fore-ordination of God.

2. Saints are said to be justified in their own sight or knowledge, as when God doth make manifest to the soul what he had determined before should be done: "Be of good cheer thy sins are forgiven thee." This is justification in the sight of the creature.

And whereas you ask me, Do they that are born of God commit sin? to this I answer, They shall never commit the sin against the Holy Ghost, as is the meaning of that place, 1 John iii. 19. "There is a sin unto death, and there is a sin not unto death." He that is born of God sinneth not, but keepeth himself; and that wicked one, mark that wicked one, the sin unto death, toucheth him not; but they that are born of God, notwithstanding, do daily sin; as it is evident, Jam. iii. 2: "In many things we offend all," saith he, I and you, all of us. And again, "if we say that we have no sin, we deceive ourselves, and (instead of having no sin) the truth is not in us," 1 John i. 8. "And who can say, my heart is clean? There is none righteous, no not one!" "There is not a just man upon earth, that doth good, and sinneth not." And I am confident, that while some would persuade others, that they have no sin, their own consciences tell them they lye; and if it be not so in the rest, it is because they are hardened, and given to believe a lye.

As to the latter part of your query, I answer, The new birth is wrought through hearing of the word preached; and yet not by conscience, nor by the obedience to the law, or dictates of nature, but by the Spirit coming into the soul, and shewing its lost condition, without the obedience of the Son of Mary, the Son of God, and his freeness and willingness to communicate, or give himself, and all his things, unto it; which being done, the man is thereupon given up to God, and is become a new creature. I might spend much time in speaking to this; but I forbear, because of itself it is enough to fill up a small volume.

Quer. 4. If Christ hath lightened all men as he is God, (as thou confessest), then hath he not lightened all men as he is the Son of God? and is not the light of God sufficient in itself, to lead to God all that follow it, yea, or nay?

Ans. Christ, as he is God, doth lighten every man that comes into the world; which light is conscience, or otherwise nature itself, which doth also convince of sin, John viii. 9. Yet Christ, as he is God, doth not give unto every man that Spirit that doth lead to eternal life, for all men have it not, Jude 19. 2. Christ, as he was and is the Son of God before the world was; being one in power and being with his Father, hath lightened every one that comes into the world, as aforesaid; but hath not so, neither given them the Spirit: Some are sensual, &c. 3. Christ, as God-man, or as he came into the world to die for those whom he loved, as God, he knew and loved: I say, he doth not in this way neither lighten every man with the saving light of life, or give unto them his holy Spirit. No: they that have been, and now are believers, do know, and can remember, that all the time of their unregenerate state they were without Christ, Eph. ii. 12. So that here is no way or room for your doctrine, take it how you will: Christ hath not given to every one his Spirit.

Second

Second part of the query: Is not the light of God sufficient in itself to lead to God all that follow it, yea, or nay?

Ans. 1. As I said before, some are sensual, and have not the Spirit of Christ, 2. No man can come to God as a Father by adoption, but by Jesus Christ. Then it must needs be, that all men, though they do follow that light which is given to every man, it is not able to lead to God as a Father in the Lord Jesus Christ: Yet this light that every man hath will shew a man there is a God, and that this God is eternal; and also will clear out something of him to them by the things that are made. But now, if this light would lead to everlasting life, then might the devils also be delivered from everlasting damnation, seeing they also do know God as a Creator, and revenger of sin, more perfectly than any natural man in the world, though not as a Father by adoption.

But you say, Doth it not lead to God all that follow it? *Ans.* Not to be saved, though to be condemned, through the weakness and unprofitableness of that light, or conscience, or the law, call it either. And I clear it thus: 1. Because, if that light that every man receives were able, by our following it, to save us, then Christ needed not to have suffered, seeing all men had that light. 2. If that light that every man hath, which is conscience, were able to lead a man to justification by following it, that promise was made in vain by Jesus the Son of Mary, when he said, "I will send you (mark I will send you) the Spirit, and he shall lead you into all truth;" for they had a light before. But it is evident, that that was not sufficient, because they must have another sent them by Jesus Christ, and that must be the Spirit.

Quer. 5. Whether is not the same light in him that hates it, as it is in him that loves it? John iii. If there be a difference in the light, shew it wherein, whether in the nature or otherwise.

Ans. 1. That scripture quoted in John iii. "Light is come into the world," &c. is not meant of that light, or conscience, that every man hath; but the man Christ Jesus is speaking there of himself, as God-man come into the world, born of the Virgin: if thou compare ver. 19—21. with ver. 14—18. of the same chapter, it is clear; for they all do speak of the same thing, namely, the Son of Mary. And again, saith he, "I am the light of the world." Now, the man Christ, though he was then in the world, and walked up and down in the same, yet he was not within any man in the world as man, (though he calls himself the light thereof), though he was in some, I say in some, as God by his Spirit. Now, the light, which was the man Christ, was the very same, whether loved by some, or hated by others; but if you conclude every man hath Christ, or that light spoken of there, John iii. within him, that I deny, having proved the contrary.

But, secondly, Whether is there a difference in the light? *Ans.* 1. There are more lights than one; there is a light that may be suspected to be darkness, where he saith, "If the light that is in thee be darkness," &c. Again, there is the light of the law, Prov. vi. 23. Again, conscience also will convince of sin. Now, there is none of these that can save a sinner from the evil of his ways. Take the best of them, which is the righteous law of God, that cannot: For had there been a law given which might have given life, then verily righteousness had come by the law. But if you conclude, that righteousness, or everlasting life, cometh by the law, you must conclude this again, that Christ did die in vain, Gal. ii. 21. So then these things being not able to save the soul, the next thing is, the Son of God; "the Son of Righteousness arising with healing under his wings," he is also a light, and indeed the saving light, far surpassing all the other mentioned.

Now, though Christ doth not differ in himself, yet there is a difference in the power of these lights, the law and Christ, the one not being able to save, the other being able. And again, there is also a difference in the nature of them; the one being a condemning light, the other a saving light: "It is Moses that accuseth you, (saith Christ), even Moses in whom ye trust." But do not think, saith Christ, that I will accuse you to the Father: No, saith he, it is Moses, or the law given by him. But again, where Christ speaks for himself as a Saviour,

he saith, "God sent not his Son into the world to condemn the world, but that the world through him might be saved," John iii. 17. So that I say, 1. That light spoken of John iii. which is the man Christ, is not in every man that comes into the world. 2. That the man Christ, or the light spoken of there, is not against himself. 3. There is the light of the law, conscience, and nature itself, which are in all men, which things are altogether insufficient to save a man from death, by his seeking of justification thereby. Again, there is Jesus Christ, he is the Saviour, but not in all men. And again, neither is the man Christ Jesus the condemning light.

Quer. 6. Whether is it possible, that any can be saved without Christ manifested within? If no, then whether is not the doctrine of salvation, which is only necessary to preach, Christ within? and is not the whole mystery of salvation, God manifested in the flesh?

Ans. There can none be saved, but they that have the Spirit of Christ given unto them. But it is not the Spirit of Christ given to the elect that doth work out the salvation of their souls within them; for that was obtained by the blood of the man Christ Jesus on the cross; Heb. ix. 12. compared with Heb. xiii. 12.

Again, Every one that is or shall be saved, must, and shall have the Spirit of Christ within them; yet doth it not follow, that to preach Christ (only) within, is the only doctrine of salvation. For then also the preaching of the blood of Christ shed on the cross, as I said before, must be of none effect. But he that doth preach the doctrine of salvation aright, must first begin to preach that doctrine that Paul preached in 1 Cor. xv. 1-4. "For I delivered unto you (saith he) first of all how that Christ died for our sins, according to the scriptures; and that he was buried, and that he rose again, according to the scriptures." Now Christ, or the Spirit of Christ, is received by such preaching as this is, as is clear from that scripture, Acts x. 38-44. where Peter is speaking of the word that was published throughout all Judea: "How God anointed Jesus of Nazareth (or which dwelt at Nazareth) with the Holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all those things which he did, both in the land of the Jews, and in Jerusalem, (saith Peter), whom they slew and hanged on a tree: him God raised up the third day, and shewed him openly; not unto all the people, but unto witnesses chosen before of God; even to us who did eat and drink with him, after his resurrection from the dead. And he commanded us to preach to the people, and to testify, that it is he who was ordained of God to be judge of quick and dead." And is that all? No; "But to him give all the prophets witness, (to him, even Jesus of Nazareth, whom the Jews crucified on the tree); that, through his name, whosoever believeth in him, shall receive remission or forgiveness of sins." Now mark, "And while Peter yet spake these words, the Holy Ghost fell on all them that heard the word." While Peter spake these words, that by Jesus of Nazareth forgiveness of sins was preached to them that believe in his name, the Holy Ghost fell on all them that heard the word; namely, which Peter spake: This is the way in which the Spirit is given; namely, by preaching a crucified Christ. But now no man can be saved without Christ; or the Spirit of Christ be given to him, because he cannot be able to lay hold savingly of, and to hope for that glory that Christ, as he is God-man, hath accomplished in his own person without, unless he have the Spirit.

But farther, thou sayest, Is it not the whole mystery of salvation, God manifested in the flesh? *Ans.* Truly to know that "God, out of love to poor sinners, did, in the fulness of time, send forth his only begotten Son, who is equal with his Father, to be born of a woman, and made under the law, to redeem them that are under the law, that we might receive the adoption of sons;" this is to know the mystery of godliness. Therefore when the scriptures say, "God was manifested in the flesh," they mean, God sent forth his Son, which was and is the word of God, God himself, and he was made flesh, John i. 14. And so in the nature of man he did become the Lamb of God, or the sacrifice of God, that doth take away the sins of the world, v. 29. Now here I might enlarge abundantly, but that I would not be tedious.

Quer.



Christ taken down from the Cross. John XIX.

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Quer. 7. Whether is it not possible that many may profess as much of Christ without, as thou hast said of him, and yet be damned; and if this be the faith to profess him born, dead, risen, and ascended, without, then is there any unbeliever in England; seeing all in the outward sound believes, and professeth as much as thou hast said, yea, or nay?

Ans. I know there are many that do profess in word, that Christ was born, dead, risen, and ascended, without, and yet may be damned. Yet he that doth really, with the faith of the operation of God, believe these things, and doth also apply the virtue and merit of the same to themselves for justification and life, shall be saved: "If thou shalt confess with thy mouth the Lord Jesus; and shalt believe in thine heart that God raised him from the dead, thou shalt be saved," Rom. x. 9. and also 1 Cor. xv. 2. "By which ye are saved, if ye keep in memory what I preached unto you." What was that? why, "how that Christ died for our sins, according to the scriptures, that he was buried, and rose again," &c.

2. It is not faith, only to talk of him with the mouth, but, as I said before, to believe the same by the operation of the Spirit in our hearts. If this be faith, (sayest thou), to profess him born, dead, risen, and ascended without, then is there any unbeliever in England? *Ans.* All that profess this do not truly believe it; for to profess in word alone, and believe in heart, are two things. Secondly, If to profess this were the faith, yet were there a good many unbelievers in England, for the Quakers will not profess him ascended without, neither making intercession without, but contrariwise strike at this doctrine.

Quer. 8. Whether hath that man faith in Christ that is not changed in the nature; and is not the liar and slanderer an unbeliever, and of the cursed nature, yea or no?

Ans. He that hath faith in Christ is a new creature; and the liar and slanderer is an unbeliever: and if he live and die in that condition, his state is very sad, though if he turn there is hope for him; therefore repent and turn quickly, or else look to yourselves, for you are the men, as is clear by your discourse.

Quer. 9. Whether any receive Christ who receive him not into him? if not, shew how Christ can be received, and whether many profess him not which never receive him.

Ans. Christ as he is man, as he was a sacrifice for sin, cannot be received really and personally into any, but yet, he that doth indeed receive the gospel, and believe that he was a sacrifice upon the cross for his sins, doth and hath also received his Spirit into him, which giveth him the comfort of these things, John xiv. 26. And secondly, There are very many that profess him, that at the day of judgement will fall short of eternal life, notwithstanding all their profession; for as I said before, it is not the professor, but the sound believer that shall be saved by him. But let the reader mark how thou condemnest thy own doctrine by this query; for thou grantest many profess Christ that never receive him. How then hath every man Christ, or the light of Christ within him? if it be within him, either he must receive it, or snatch it by force against the will of another, however the scripture saith, "what is it that thou hast not received? (yet all men have not received that), Jude 19.

Quer. 10. Whether to preach for hire, for gifts and rewards, and to divine for money, and to make merchandise of the people for so much a year for preaching to them, be not true marks and signs of false prophets? or can any give truer signs of false prophets than Isaiah and Micah give, yea, or nay?

Ans. There are a company of dumb dogs that are crept into the nation, that love, give ye, and desire to bear rule by their means; and they are every one for his gain from their quarter. Secondly, There are a company of wolves crept out also, having wrapped themselves about with sheeps cloathing, and these are both alike abominable to the Lord. Neither can a man give a more right description of a false prophet, than the prophets and Christ, with his apostles, did give, therefore examine yourselves.

Quer.

Quer. 11. Whether must not the devil be chained before Christ reign? and what is that which chains him? and whether art thou come to one of the days of the thousand years, yea, or no?

Ans. Christ hath two several times wherein Satan must be bound by him, one is at the conversion of sinners, the other when he shall come the second time, and personally appear, and reign in the world to come.

Again, Whether I am come to one of the days of the thousand years? *Ans.* No, because he that doth reign with Christ one of these days, "shall live and reign with Christ a thousand years," Rev. xx. 4. But there is never a believer in the world, that doth, or in any likelihood shall live half so long, before they die or be changed at the coming of the man Christ Jesus.

Quer. 11. Whether dost thou know any Christ, preach or profess any Christ, who hath not lightened every man that comes into the world with the light of life, or of condemnation? And is he not a deceiver, that exhorts people for salvation to any other thing than the light of Christ, yea, or no? And how hath Christ lightened every man if not within him?

Ans. That Christ I preach is the Christ of God, who as he is God hath lightened every man that comes into the world with conscience, and the law, which is the light of condemnation, but not of life; for the law is the ministration of condemnation, 1 Cor. vii. 8. And all men have the law and conscience; but these will not save them. Again, there are some that do indeed enjoy the light of life. And whereas thou askest, is not he a deceiver, that exhorts people to any thing else than the light of Christ? *Ans.* He that telleth any man that the ministration of condemnation will save him, which is the law, he is a liar, and a deceiver; but he that exhorts people to lay hold on what the man Christ Jesus hath done in his own person for sinners, and presseth souls to venture upon that for salvation, preacheth the truth. Thirdly, Christ hath given to every one the law, and conscience within him; yet these are not able to save him: but let him follow the righteousness of the law never so much, yet if he be not directed of God to fly to Jesus the Son of Mary, and to what he hath done in his own person for them, he shall never be saved, Acts iv. 12.

Friend, Thus have I, with all plainness of speech, answered thy queries, and I fear not at all but I have spoken the truth as it is in Jesus. And as for committing them to the judgement of others, as thou wouldst have me, let others say what they will. I am sure I have spoken the truth of God; and I make no question but at the second coming of my Lord Jesus from heaven to judge the world, these things I shall not be ashamed of; neither am I now; but am ready, if God shall give me life, to speak the same things to any man, face to face; and I desire thee, and all, even as many as shall read or hear this treatise, to consider and look to themselves, lest they sin against God so much in their lifetime by rejecting these truths, that it shall never be forgiven them to all eternity, though they repent them of their rejecting the same.

There is one thing more to which I shall speak a few words, and that is, to a few words written at the end of thy book, which is called the Postscript, wherein is several charges against myself and some others, which I shall speak somewhat to.

The first is against John Burton thus: John Burton said in a discourse with some friends, that Christ had two bodies, and one of them is out of the sight of the saints. *Ans.* My brother Burton being absent, I shall answer for him concerning the charge laid against him; and therefore, that Christ, who is and was before the world began, God equal with his Father, did, in the fulness of time, take upon him a body from the Virgin Mary, which was so prepared by God his Father, it is evident in scripture; and in it after he had lived a while in the world, he did hang on the cross, was taken down thence again, and laid in Joseph's sepulchre, was raised again, and ascended away from his disciples therewith into glory, Acts i. 3, 9, 10, 11.

Again,

Again, he hath another body, and that is his church, Eph. i. ver. the last. Now, that he is out of the sight of his saints in one of the bodies, namely, that which did hang on the cross, it is also evident, 1 Tim. vi. where Paul speaking of the very Jesus, who did bear a faithful witness before Pontius Pilate, saith in ver. 16. "Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see;" that is, not with their mortal eyes, in that glory as yet. If you say still, notwithstanding this, that Christ as he was before the world began, hath but one body, and that to be his church; I ask you what that was that was taken down from the cross, and laid into Joseph's sepulchre, Luke xxiii. 52, 53.

The second charge is against myself, and is this; John Bunyan said, Christ's second coming is not his coming in Spirit, for his coming in Spirit is no coming.

The former part of the words, namely, Christ's second coming is not his coming in Spirit, those I own: But the other, namely, for his coming in Spirit is no coming, is a lye, made of me by the author, Edward Borrough.

The former words were spoken at a meeting in Bedford, some Quakers being present, contradicting and blaspheming: and now they could not be content with that; but they must make up all with a lye, and publish it in print. A Quaker there and I had some discourse concerning Christ's second coming, and he would affirm, that his coming in Spirit was his second coming spoken of in scripture. Then I asked him which was his first coming? He answered, when he was born of the Virgin, and took flesh upon him from her. Then said I, I shall easily prove, that his coming in the Spirit is not his second coming, for I will prove that his coming in the Spirit was before that which the scripture and you also do call his first coming; and proved it by that plain scripture, where Peter speaking of the prophets, saith, searching what, or what manner of time the Spirit of Christ which was in them (the prophets) did signify, when it testified before hand of the suffering of Christ, and the glory that should follow, 1 Pet. i. 10, 11. iii. 18, 19. where speaking of Christ's "being put to death in the flesh, but quickened in the Spirit." By which Spirit he preached to the spirits (now) in prison: but when was this this? Only when once the long-suffering of God waited in the days of Noah, ver. 20. which was long before the first coming of Christ, so called in scripture, for that was, as I said, when he took a body from the Virgin Mary.

But, secondly, it seems clearly by these words, that you do look for no other coming but his coming in Spirit. O! how suddenly and unexpected of you, will the Son of Man break down from heaven, with all his mighty angels, in flaming fire, and call you, together with all nations, to judgement! And though now, peradventure, you are ready to slight the personal appearing of the Lord Jesus Christ, that man to judgement, only looking for a judgement within, yet you will, I am certain, very suddenly be made to pass under another judgement, which will be more exceeding great than any judgement you shall have here, and more terrible. As for the latter part of the charge, which is a very lye, though I shall not trouble myself to lay it to your charge, (you have so manifestly declared yourselves already what you are,) yet I beseech you, that hereafter you would not be so ready to receive lyes from others, and publish them to the view of the world, lest you appear to all men (as you do to some) to be such as are of an accusing lying spirit.

But farther, That Christ's coming in the Spirit is not his second coming, it is evident; partly, in that the coming of Christ in Spirit, was before that called in scripture his first coming. Secondly, He that comes the second time is he that came the first time. Now he that came the first time was very God and very man, and not a Spirit only; "for handle me, (saith he,) a spirit hath not flesh and bones, as you see me have," Luke xxiv. Now this same Jesus that was very God and very man, so born of the Mary, saith, "I go and prepare a place for you; and I, the very same; (as also Acts i. 10, 11.) will come again, and take you to myself; that where I am, there ye might be also;" John xiv. 1, 2, 3. Here I might spend many words; but it needs not; the whole current of scriptures do confirm

confirm this thing; and therefore I shall forbear, and content myself with this, "He that will be filthy let him be filthy, for the day is at hand."

The third charge is also against me, saying, I said there was nothing in me, nor any man, to be taken notice of.

Though in some sense I do not deny these words, yet I know and am sure, that directly in this form of words I did never lay them down; but I pass that. Now, in this sense, I do not deny them, there was nothing in me, as I was in my unregenerate estate; nor in any man else in the same estate, that is worthy to be taken notice of for justification. First, Because every unregenerate man is without Christ, before he be converted, Eph. ii. 12. Wherefore remember, that ye being Gentiles in the flesh, (unconverted,) that at that time ye were without Christ. Now a man that is without Christ, and hath not his Spirit in him, as some, yea, most men are, Jude 19. what is there in that man, that is worth the taking notice of to justify him?

Also converted Paul saith, "I know that in me, that is in my flesh, dwelleth no good thing," Rom. vii. 18.

As for others that are charged with things, because their names are not also mentioned, I shall pass them by; only thus much I shall say further to the last charge, That there is nothing in any man by nature, before he be converted, that is worth the taking notice of, as to seek justification thereby. And that that light which every man hath, being at the best but conscience, nature, or the law, let a man take notice of it, follow it, obey it never so much, it is not able to justify the soul; for if righteousness come by the law, then Christ is dead in vain. And as I said before, every man hath not Christ to take notice of, though every man hath conscience, or the light of nature in him, which is also able to convince of sins against the law of God; yet is not able to deliver from that curse pronounced by the Lord, against them that disobey the law. Nay, the law itself is not able to save them that do follow it, being too weak for such a thing. And indeed God did not give it to that end, that saints should have life by it. No: compare Gal. iii. 21. with Rom. v. 20. you may clearly see why God gave the law, namely, that sins or offences might abound. But how? By discovering sin by its workings. Now then you that follow the law, and seek life by it, this is all you are like to have of it: First, you shall see your transgression against it, made known to you by it, Rom. iii. 20. and an horrible curse pronounced against you; because you cannot give a complete continual obedience to every tittle of it.

And now, friend, to thee, who hast taken in hand to answer my queries laid down in the end of my book, I say, thou hast only wrangled and quarrelled at them, but hast not given one plain and right answer to any one of them; therefore I shall leave them still to be answered by you, or others of your spirit. You will find them at the end of the foregoing discourse; and I beseech you to answer them in all plainness of heart, and with as moderate a spirit as you may. It is like there may be some addition to them; but as I have dealt plainly and sincerely with yours, so do you deal uprightly and plainly with mine, for the satisfaction of those who shall read them. And here I shall draw towards a conclusion, only speak some words to those who unawares to themselves may be carried away with the doctrines of the Quakers; and I shall be brief in speaking to it. The way that I shall take, shall be very plain to be understood; for I shall not lay down any doubtful sentence in my speech to them, nor others.

And, 1. I shall shew you, that the doctrine of the Quakers is an error, and how. 2. Who they are that are carried away with it, and why. 3. The way Satan takes to make this delusion, or filthy doctrine, to take place in the soul.

That the doctrine of the Quakers is false, or an error, I shall shew, first, by discovering the doctrine itself. Now the doctrine of the Quakers is plainly this; namely, that every man that comes into the world, hath the Spirit of Christ in him. Now that this is an error is clear, because the word of God saith plainly, "that some are sensual, having not the Spirit," Jude 19. And again, "The unregenerate man, in the time of his unregenerate state, is without Christ," Eph. ii. 12.

2. He that will but observe the motions of that light which every man hath within him, (say they,) so as to obey and close in with it to follow it, shall undoubtedly be saved from the wrath to come. Now this is clearly a gross error: For, first, if all men have not Christ, as they have not, then it is not an error to press men to seek for life, by following that which is not able to give life? Yet this they do, who labour to persuade men, yea the souls of men, that it is no less than the very Spirit of Christ in every man, that doth convince of sin, when the scriptures say plainly, the law, Rom. iii. 20. conscience, Rom. ii. 15. and nature itself, Rom. ii. 14. 1 Cor. xi. 14. will, and doth convince of sin; yet none of these is the Spirit of Christ. And the great argument that they bring to prove that it is the Spirit of Christ, is, because the Spirit doth also convince of sin. Now what a poor argument is this to say, That because the Spirit of Christ doth convince of sin, therefore whatsoever doth convince of sin, must needs be the Spirit of Christ. As much as to say, because the saints are called the light of the world, Matth. v. 14. therefore the saints are the saviour of the world, seeing Christ also doth call himself the light of the world, John viii. 12. or because the moon hath, or is light, therefore the moon is the sun. This is but sophistical arguing, and doth beget most damnable errors and heresies in the world; but this is the way that they take to entangle poor souls with their sad and erroneous doctrine, see p. 22. of his book, line 12. and 13. They say, that it must be Christ within them that must within them work out justification for them; when it is evident, from the whole current of scripture, that the Son of Mary was delivered to be crucified for our offences, and his resurrection through faith in it, is our justification; as all along through grace I have declared and cleared. And the work that the Spirit doth in point of justification, is, to shew us what the Son of Mary hath done and suffered in his own body on the tree, and is now doing in the presence of his Father in the highest heaven.

And to help us to apply this to our souls by faith now, for a preservative against these and the like delusions, observe, 1. as I said before, All have not the Spirit of Christ, Jude 19. Eph. ii. 12. 2. That the law, with all our obedience to it, is not able to save, or justify any poor soul, Rom. iii. 20. "For by the works of the law shall no flesh living be justified, though it gives the knowledge of sin." 3. That there is none other way to be justified in the sight of God, but by laying hold of what the Son of Mary (Jesus) did do and suffer in his own person when he was in the world: For it is by him (and what he hath done in his own person by himself, Heb. i. 2.) that any man is justified from his sins, and the wrath of God due to the same, by believing that his blood was shed for their sins; as it is written, "By his stripes we are healed," Isa. liii. 5. as if their own blood had been shed for their own sins; and that his righteousness is theirs by imputation, as if they themselves had actually fulfilled all the law of God for their own justification, Rom. x. 4.

The second thing is, Who are they that are carried away with this delusion, and why?

Ans. 1. Not one of God's elect whom he foreknew, shall be utterly destroyed thereby, (I do not say they shall not be led away for a time, but they shall not be utterly destroyed;) "for they are kept by the mighty power of God through faith unto salvation." But they are such as are not indeed the elect of God, nor chosen in Christ before the world began. Though Hymeneus and Philetus fall away, and overthrow the faith of some, yet the foundation of God stands sure, having this seal, "The Lord knoweth them that are his," 2 Tim. ii. 18, 19.

2. They are such as in time past, for the generality of them, were either but light, frothy professors, or else were shaken in their principles, and unstable therein, as saith the scriptures, "They that are deceivers do beguile unstable souls." Or if they were such as were in appearance sober and serious in the account of others, it was either from those convictions they had from the law, or else from high notions they had of the gospel; which have both such influence at some time on the soul, (though not savingly,) that the soul will go very far in obedience to them; as, for example, Herod, who was an enemy to the truth, yet

for a time had such heart-workings, being convinced by the preaching of John the Baptist, that he feared him, and observed him; and when he heard him, he did many things, and heard him gladly, Mark vi. 20.

Now, the reason why such people are carried away with such heresies as these, or the like, is,

1. That as they were not of the elect of God, so God, by suffering them to be carried away finally, may make it appear that they were not of his elect: "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us. But they went out from us, that it might be made manifest (or that men might see) that they were not all of us," 1 John ii. 9.

2. Because God will not have his church so disturbed always with such as are not of the truth. Now there are some men that have their time to walk with the church of God by permission, and these men are ever and anon ready to broach their errors, even while they are among the saints, to their trouble. Now God having a care of his church, hath a time to suffer the devil to run through the world with some erroneous doctrine or other, which when these men taste, being spirited beforehand for that purpose, do presently close in with the same, to the purifying of the church, and the manifestation of themselves. And thus every branch which the Lord's right hand hath not planted, shall, and must have a time to be rooted up, Matth. xv. 13.

3. Because others that are of the right grafting in, may notwithstanding not presume but fear, lest they also fall through the same example of others who are already fallen, or may fall hereafter, Heb. iv. 1, 2, 11.

4. Because others may see, that it is not by their own strength that they do stand, but freely by the grace of God, and his power and love towards them in the Lord Jesus Christ. God hath chosen some before the foundation of the world. Now to manifest this, though they are even as bad as the worst by nature, yet I say, because God will shew his power and his love, he doth preserve some to eternal life, though others fall into eternal damnation: "Of all that thou hast given me (saith Christ) have I lost none but the son of perdition, that the scripture might be fulfilled," John xvii. 12. Many other reasons might be given why these things must and shall be; but I rather chuse to forbear. Only thus much I have spoken, because I know it is my duty to speak a few words unto you, that you may either close in with the truth, or else the more clearly be left without excuse at the great day.

The third and last thing is, the way that Satan takes to make those delusions take place in the soul.

Now the way whereby he makes these, or any other delusions to take place in the soul, is, 1. To persuade the soul that they are the truth; and 2. To stir up in the soul an enmity to any thing or person that shall declare the contrary.

First, They are given over to believe a lye; that is, to believe false doctrine to be the doctrine of God and of Christ. And that he might bring this to pass, he goeth about to change the names of things; and because the law, conscience, and nature itself, can convince of sin, therefore he calleth them Christ, or the light of Christ; saying to a natural man, one that is not yet converted, Mind the light within you. If they ask what light? say they, That which doth convince of sin. If they farther ask, Why, what is that? They say, It is the light of Christ, the light of life, or Christ within.

New these things are nothing else but conscience, nature or the law; for a natural man hath nothing else that dwelleth within him to convince him of sin, only these things have a new name put upon them. And poor creatures hearing the name Christ, being ignorant of the nature of Christ, do presently close in with these things, supposing, nay, verily believing, that these are the Spirit of Christ. Which things being thus received, if at any time one come and oppose them, and tell them that it is an error that they have taken up, to think that that which is in an unregenerate man is the Spirit of Christ, and contrariwise telleth them

them plainly, that it is but their own conscience that doth convince them, or the law written in their hearts by nature: Nay, say they, it is the light of Christ in the conscience, when there is no scripture hath any such manner of expressions, only a fancy of their own, taken up without ground from the word. But the soul being possessed with this doctrine, presently its heart riseth against any thing that doth contradict it, and is filled with a secret enmity against it. Now the way that Satan takes to bring this about, is to persuade poor souls, that all these thoughts that do any wise contradict the principles received, is but a temptation of the devil. And if at any time there be the doctrine of Jesus held forth in truth, his death, burial, resurrection, ascension, and intercession, now without in the presence of his Father for sinners, and that there is salvation no where else but in the merits of the first-born of Mary, which is Jesus Christ, without the works of the law, Rom. iii. 28. presently with envy they are enraged, and cry, Dost thou not know that every man hath a measure of the Spirit given to him? Follow that, listen to that, turn thy mind to that, and walk in the light of that. When, alas! there is no such thing as the Spirit of Christ in every man, as I said, and proved before at large; only the devil hath gotten this way to call conscience Christ, the law Christ; and hereby to entangle the soul with the name of a thing, without the thing itself.

But now the soul is set down in its principles; and he that doth any way confute that spirit, presently it falls a raging, and cries out, serpent, liar, wolf, dragon, devil, be silent with thy serpentine wisdom, and smoak of the bottomless pit. Now in this the devil is wonderful cunning; for lest he should indeed be discovered, he doth set the face hard against the truth, and counteth it such a deadly enemy, that he will not, cannot bear it; but lets fly against it all the hellish words and madness he can: And now he begins first to cry, avoid Satan. All which is only to harden him in whom he doth dwell, more and more against the truth. Now he doth also harden souls in delusions, by presenting the ugly and base conversations of a company of covetous wretches, who do profess themselves to be the ministers of the gospel, but are not; now poor creatures being shaking and doubtful what way to take, seeing the conversation of these men to be wicked, and the doctrine of these deluders covered with a seeming holiness; they presently embrace it, saying, Surely these men are in the right way; they cry down the priests, whose lives we also see to be profane; they are very strict in their ways, and if such be not good men, who are? But yet that which is most taking is, (through the corruption and pride that is naturally in the heart of man,) these men propose such a way to salvation, as is in the compass of a man's own ability, even works of righteousness done by him, which is very agreeable to man's nature, which would willingly be saved, but would not be altogether beholden to God for it: and these works not being wrought by the priests or national ministers, but by the other, though in opposition to the righteousness of Christ, the Messias, God-man, poor souls not only suck in these erroneous principles, but are hardened in them against the doctrine of God, and his Son Jesus Christ, by their ungodly conversation; and thus dishonour the Son of God. But come, brethren, let us be patient, stablish your hearts, wait but a while, and I doubt not but you will see that those who dishonour our Jesus, shall soon be brought down, both Ranters, Quakers, priests, and people also, that shall continue in opposing him either in doctrine or practice; for our God hath said, "Ah! I will ease me of my adversaries."

Now, a few words more to those who do believe in Christ aright, and lay him for their foundation.

1. Bless God that you are not carried away with the delusions that are on foot in this generation.

2. See that you are labourers after a more experimental knowledge of our Lord Jesus Christ; fly more to his birth, death, blood, resurrection, ascension, and intercession; and fetch refreshing for your souls more and more from him without, through the operation of his Spirit within: and though the fruits of the Spirit

be excellent, and to be owned where they are found; yet have a care you take not away the glory of the blood of Christ shed on the cross without the gates of Jerusalem, and give it them; which you will do, if you do content yourselves, and satisfy your consciences with this, that you find the fruits of the Spirit within you, and do not go for peace and consolation of conscience to the blood of Jesus shed on the cross.

Therefore learn of the saints, or rather of the Spirit, Rev. v. who teacheth to sing this son, "Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood."

And as for you that cannot yet well endure to think you should be justified by the blood of the Son of Mary shed on the cross without the gate, I say to you, "Kiss the Son lest he be angry, and you perish from the way, when his wrath is kindled but a little: blessed are all they that put their trust in him," Psal. ii. 12.

Light for them that sit in Darknes:

Or, a Discourse of JESUS CHRIST; and that he undertook to accomplish by himself, the eternal Redemption of Sinners. Also, How the Lord JESUS addressed himself to this Work; with undeniable Demonstrations that he performed the same. Objections to the contrary answered.

Christ hath redeemed us from the Curse of the Law, being made a Curse for us, Gal. iii. 13.

The Author to the READER.

Gentle READER,

IT was the great care of the Apostle Paul to deliver his gospel to the churches in its own simplicity, because, "So it is the power of God unto salvation to every one, that believeth." And if it was his care so to deliver it to us, it should be ours to seek so to continue it; and the rather, because of the unaptness of the minds, even of the saints themselves, to retain it without commixture. For, to say nothing of the projects of hell, and of the cunning craftiness of some that lie in wait to deceive even the godly themselves, as they are dull of hearing, so much more dull in receiving and holding fast the simplicity of the gospel of Jesus Christ. From their sense, and reason, and unbelief, and darkness, arise many imaginations and high thoughts, which exalt themselves against the knowledge of God, and the obedience of Jesus Christ; wherefore they themselves have much ado to stand complete in all the will of God. And were they not concerned in electing love, by which they are bound up in the bundle of life, and blessed with the enjoyment of saving grace, which enlighteneth their souls, and maintaineth their faith and hope, they would not only be assaulted, and afflicted with their own corruptions, but, as others, overcome thereby.

Alas! how ordinary a thing is it for professors to fall from the knowledge they have had of the glorious gospel of the blessed God, and to be turned unto fables, seducing spirits, and doctrines of devils, through the intoxications of delusions, and the witchcraft of false preachers!

Now, this their swerving from the gospel ariseth,

1. Either from their own not having, or (having) not retaining, the true knowledge of the person of the Lord Jesus Christ: Or,
2. From their not believing the true causes of his coming into the world, with his doing and suffering there:

Upon one or both these accounts, I say it is, that they everlastingly perish. For if they have not, and do not also retain the knowledge of his person, they want the

the HE, on whom if they believe not, they must die in their sins; and if they know not the reason of his coming, doing, and suffering, they are in the same condition also.

Now, those professors that have had some knowledge of these things, and yet have lost them, it hath come thus to pass with them, because they first lost the knowledge of themselves, and of their sins.

They know not themselves to be such nothing-ones as the scripture reporteth them to be, nor their sins to be so heinous as the law hath concluded: Therefore they either turn again with the dog to his vomit, or adhere to a few of the rags of their own fleshly righteousness, and so become pure in their own eyes, yet are not purged by blood from their filthiness.

For the person and doings of Jesus Christ are only precious to them that get and retain the true knowledge of themselves, and the due reward of their sins by the law: These are desolate, being driven out of all: these embrace the rock instead of a shelter. The sensible sinner receiveth him joyfully.

And because a miscarriage in this great truth is the most dangerous and damning miscarriage, therefore should professors be the more fearful of ierving aside therefrom. The man that rejecteth the true knowledge of the person of the Lord Jesus, and the causes of his doing and suffering in the world, takes the next way to be guilty of that transgression that is not to be purged with sacrifice for ever: That fearful transgression, for which is left no offering at all, nor any thing to be expected by the person transgressing, but "fearful judgement, and fiery indignation, which shall devour the adversary."

Now, for their sakes that have not sinned this sin, for their sakes that are in danger thereof, but yet not overcome for their sakes have I written this little book; wherein is largely, and yet with few words, discovered the doctrine of the person, and doings, and sufferings of Christ, with the true cause thereof; also a removal of those objections that the crafty children of darkness have framed against the same.

And I have been the more plain and simple in my writing, because the sin against the Holy Ghost is in these days more common than formerly, and the way unto it more beautified with colour and pretence of truth. I may say of the way to this sin, it is, as was once the way to Jerusalem, strewed with boughs and branches, and by some there is cried a kind of Hosanna to them that are treading these steps to hell. Oh! the plausible pretences, the golden names, the feigned holiness, the demure behaviours, mixed with damnable hypocrisy, that attends the persons that have forsaken the Lord Jesus, that have despised his person, trampled upon him, and "counted the blood of the covenant wherewith he was sanctified an unholy thing!" They have crucified him to themselves, and think that they can go to heaven without him; yea, pretend they love him, when they hate him; pretend they have him, when they have cast him off; pretend they trust in him, when they bid defiance to his undertakings for the world.

Reader, let me beseech thee to hear me patiently; read, and consider, and judge. I have presented thee with that which I have received from God; and the holy men of God, who spake as they were moved by the Holy Ghost, do bear me witness. Thou wilt say, All pretend to this. Well, but give me the hearing, take me to the Bible, and let me find in thy heart no favour, if thou find me to swerve from the standard.

I say again, receive my doctrine, I beseech thee in Christ's stead receive it: I know it to be the way of salvation; I have ventured my own soul thereon with gladness; and if all the souls in the world were mine, as mine own soul is, I would, through God's grace, venture every one of them there. I have not writ at a venture, nor borrowed my doctrine from libraries. I depend upon the sayings of no man: I found it in the scriptures of truth, among the true sayings of God.

I have done when I have exhorted thee to pray, and give heed to the words of God as revealed in the holy writ. The Lord Jesus Christ himself give thee light
and

and life by faith in him; to whom, with the Father, and the good Spirit of grace, be glory and dominion, now and for ever. Amen.

JOHN BUNYAN.

Light for them that sit in Darknes.

Acts xiii. 23. Of this Man's Seed hath God, according to his Promise, raised unto Israel a Saviour, Jesus.

THESE words are part of a sermon which Paul preached to the people that lived at Antioch in Pisidia: where also inhabited many of the Jews. The preparation to his discourse he thus begins, ver. 16. "Men of Israel, and ye that fear God, give audience:" by which having prepared their minds to attend, he proceeds and gives a particular relation of God's peculiar dealings with his people Israel, from Egypt to the time of David their king, of whom he treateth particularly.

That he was the son of Jesse, that he was a king, that God raised him up in mercy, that God gave testimony of him, that he was a man after God's own heart, that he should fulfil all his will, ver. 22.

And this he did on purpose, both to engage them the more to attend, and because they well knew that of the fruit of his loins God had promised the Messiah should come.

Having thus therefore gathered up their minds to hearken, he presented them with his errand; to wit, That the Messiah was come, and that the promise was indeed fulfilled, that a Saviour should be born to Israel.

"Of this man's seed (saith he) hath God, according to the promise, raised unto Israel a Saviour, Jesus."

In this assertion he concludeth, 1. That the promise had kept its due course in presenting a Saviour to Israel; to wit in David's loins: "Of this man's seed." 2. That the time of the promise was come, and the Saviour was revealed; "God hath raised unto Israel a Saviour." 3. That Jesus of Nazareth, the Son of Joseph, was he: "He hath raised unto Israel a Saviour, Jesus."

From these things we may inquire for the explication of the words: 1. What this Jesus is. 2. What it was for this Jesus to be of the seed of David. 3. What it was for Jesus to be of this man's seed, according to the promise. 4. And what it was for him to be raised unto Israel.

These things may give us light into what shall be spoken after.

Quest. 1. What this Jesus is?

He is God, and had personal being from before all worlds; therefore not such an one as took being when he was formed in the world; he is God's natural Son, the eternal Son of his begetting and love, "God sent forth his Son;" he was, and was his Son before he was revealed: "What is his name, and what is his Son's name, if thou canst tell?" Prov. xxx. 4. Ezek. xxi. 10. He hath an eternal generation, such as none can declare; nor man, nor angel, Is. liii. 8. He was the delight of his Father before he had made either mountain or hill: "While as yet he had not made the earth of the fields, or the highest part of the dust of the world, all things were made by him, and without him was not any thing made that was made," and he is before all things, and by him all things consist." It is he with whom the Father consulted when he was about to make man; when he intended to overthrow Babel, and when he sent Isaiah to harden the hearts of Israel, Prov. viii. 26. John i. 3. Heb. i. 2, 3. Col. i. 17. Gen. i. 26. xi. 7. Is. vi. 8. This is the person intended in the text. Hence also he testifies of himself, that he came down from the Father; that he had glory with him before the world was: "And what and if you shall see the Son of Man ascend up where he was before?" John xvi. 28. xvii. 5. vi. 67.

Quest. 2. What was it for Jesus to be of David's seed? To be of David's seed, is to spring from his loins, to come of his race according to the flesh: and there-

fore as he is David's God, so likewise is he David's Son; the root, and also the offspring of David; and this the Lord himself acknowledgeth, saying, "I am the root, (or God), and the offspring, and son of David, and the bright and morning star," Rev. xxii. 16. This is indeed the great mystery, the mystery of godliness: "If David called him Lord, how is he then his Son? Luke ii. 4. Rom. i. 3. 2 Tim. ii. 8. Matth. xxii. 45.

And hence it is, that he is said to be wonderful, because he is both God and man in one person: "To us a child is born, to us a Son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful," If. ix. 6. Wonderful indeed: Wonderful God, wonderful man, wonderful God-man, and so a wonderful Jesus and Saviour. He also hath wonderful love, bore wonderful sorrows for our wonderful sins, and obtained for his a wonderful salvation.

Quest. 3. What was it for Jesus to be of this man's seed according to the promise?

1. This word promise doth sometimes comprehend all the promises which God made to our fathers, from the first promise to the last, and so the Holy Ghost doth call them, "The promise made unto the fathers, God hath fulfilled the same to us their children," Acts xiii. 32, 33.

2. But the word promise here doth in special intend that which God made to David himself: "Men and brethren, (said Peter), let me freely speak unto you of the Patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day; therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne, he seeing this before, spake of the resurrection of Christ," &c. Acts ii. 29, 30.

Quest. 4. What was it for Jesus to be raised thus up of God to Israel?

Here we have two things to consider of: 1. Who Israel is, 2. What it was for Jesus to be raised up unto them.

1. Who Israel is. By Israel sometimes we should understand the whole stock of Jacob, the natural children of his flesh; for that name they have of him; for he obtained it when he wrestled with the angel, and prevailed, (Gen. xxxii.) and it remained with his seed in their generations.

By Israel we are to understand all those that God hath promised to Christ. The children of the promise are counted for the seed, the elect Jews and Gentiles. These are called "the Israel of God, and the seed of Abraham," whom Jesus in special regarded in his undertaking the work of man's redemption, Rom. ix. 6. Gal. vi. 16. Heb. ii. 14—16.

2. What it was for Jesus to be raised up unto them.

These words raised up, is diversely taken in the scripture.

(1) It is taken for (sending); as when he saith, "he raised them up judges, saviours, and prophets," he means, he sent them such, (Judges ii. 16, 18. iii. 9, 15. Amos ii. 11.) and thus he raised up Jesus; that is, he sent him: I came not (saith he) of myself, but he sent me; but the Father which sent me gave me a commandment, John xii.

(2) To be raised up intimateth one invested with power and authority. Thus he raised up David to be the king of Israel; he anointed him, and invested him with kingly power, 1 Sam. xvi. 13. Acts xii. 22. and thus was Jesus Christ raised up: Hence he is called the horn of salvation: "He hath raised up for us an horn of salvation in the house of his servant David," Luke ii. 49.

(3) To be raised up intimateth quickening and strengthening, to oppose and overcome all opposition. Thus was Jesus raised up from under sin, death, the rage of the world, and hell, that day that God raised him out of the grave.

Thus therefore was Jesus raised up to Israel, that is, he was sent, authorised, and strengthened to and in the work of their salvation, to the completing of it.

The words thus opened, do lay before us these two observations.

i. That

1. That in all ages God gave his people a promise, and so ground for a believing remembrance, that he would one day send them a Saviour. 2. That when Jesus was come into the world, then was that promise of God fulfilled.

Doctrine 1. To begin with the first, that in all ages God gave his people a promise, and so ground for a believing remembrance, that he would one day send them a Saviour.

This Zacharias testifies, when he was filled with the Holy Ghost; for speaking of the Messiah, or the Saviour, he saith, "That God spake of him by the mouth of all the prophets which have been since the world began:" To which I will add that of Peter; "Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days," Luke ii. 69, 70. Acts iii. 24.

From these texts it is evident, that in every generation or age of the world, God did give his people a promise, and so ground for a believing remembrance, that he would one day send them a Saviour. For indeed the promise is not only a ground for a remembrance, but for a believing remembrance. What God saith is sufficient ground for faith, because he is truth, and cannot lye or repent. But that is not all: his heart was engaged, yea all his heart, in the promise which he spoke, of sending us a Saviour.

From this observation I shall make inquiry into these three things.

1. What is it to be a Saviour. 2. How it appears, that God in all ages gave his people a promise, that he would one day send them a Saviour. 3. That this was ground for a believing remembrance, that a Saviour should one day come.

I. What it is to be a Saviour.

1. This word Saviour is easy to be understood, it being all one with deliverer, redeemer, &c. "A Saviour, Jesus;" both words are of the same signification, and are doubled, perhaps to teach us, that the person mentioned in the text is not called Jesus only to distinguish him from other men, (for names are given to distinguish), but also, and especially, to specify his office. His name is Saviour, because it was to be his work, his office, his business, in the world: "His name shall be called Jesus, for he shall save his people from their sins," Matth. i. 21.

2. This word Saviour is a word so large, that it hath place in all the undertakings of Christ; for whatever he doth in his mediation he doth as a Saviour. He interposed between God and man as a Saviour. He engaged against sin, the devil, death, and hell, as a Saviour, and triumphed over them by himself as a Saviour.

3. The word Saviour, as I said, is all one with redeemer, deliverer, reconciler, peace-maker, or the like: for though there be variation in the terms, yet Saviour is the intendment of them all. By redeeming, he becomes a Saviour; by delivering, he becomes a Saviour; by reconciling, he becomes a Saviour; and by making peace, he becometh a Saviour. But I pass this now, intending to speak more to the same question afterwards.

II. How it appears, that God, in all ages, gave his people a promise, that he would one day send them a Saviour.

It appears evidently: For so soon as man had sinned, God came to him with an heart full of promise, and continued to renew, and renew, till the time of the promised Messiah to be revealed was come.

1. He promised him under the name of the seed of the woman, after our first father had sinned: "I will put enmity between thee and the woman, and between thy seed and her seed: it shall break thy head, and thou shalt bruise his heel." This the apostle hath his eye upon when he saith, "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law."

2. God renewed this promise to Abraham, and there tells him Christ should be his seed; saying, "In thy seed shall all families of the earth be blessed." Now, saith St. Paul, "To Abraham and his seed was the promise made. He saith not unto seeds, as of many, but as of one, and to thy seed, which is Christ."

3. He

3. He was promised in the time of Moses under the name of a prophet: "I will raise them up (saith God to him) a prophet of their brethren, like unto thee." This Peter expounds of Christ; "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall you hear in all things whatsoever he shall say unto you."

4. He promised him to David under the title of a Son, saying, "I will be to him a Father, and he shall be to me a Son." For this the apostle expounded of the Saviour, saying, "Thou art my Son; this day have I begotten thee." And again, "I will be to him a Father, and he shall be to me a Son."

5. He was promised in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

(1) By the name of a branch: "In that day shall the branch of the Lord be beautiful and glorious."

(2) Under the name of the Son of a Virgin: "Therefore the Lord himself shall give you a sign: Behold a Virgin shall conceive, and bear a Son, and thou shalt call his name Emanuel." This Matthew expounds of Christ, *Is. vii. 14. Matth. i. 22.*

(3) He was promised under the name of a rod: "There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots, and the Spirit of the Lord shall rest upon him." This answereth the text, "David was the son of Jesse, and Christ the Son of David," *Is. xi. 1, 2.*

(4) He was promised under the title of a king: "Behold a king shall rule in righteousness; and a man shall be for a hiding-place from the wind, and a covert from the tempest, as rivers of waters in a dry place, as the shadow of a great rock in a weary land."

(5) He was promised under the name of an elect servant: "Behold my servant whom I uphold, mine elect in whom my soul delighteth: I have put my Spirit upon him; he shall bring forth judgement to the Gentiles; he shall not cry, nor lift up, nor cause his voice to be heard in the streets: a bruised reed shall he not break, and smoking flax shall he not quench."

6. He was promised to Jeremiah under the name of the Lord our righteousness: "Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper: he shall execute judgement in the earth: in his days Judah shall be saved, and Israel shall dwell safely; and this is the name wherewith he shall be called, The Lord our righteousness."

7. He was promised by the prophet Ezekiel, under the name of David a shepherd: "And I will set one shepherd over them, and he shall feed them, even my servant David, he shall feed them; and he shall be their shepherd, and I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it."

8. He was promised by the prophet Daniel, under the name of Messias, or Christ, the Most Holy: "And after threescore and two weeks shall the Messiah be cut off, but not for himself."

9. He was promised by the prophet Micah, under the name of the ruler of Israel: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come that is to be ruler in Israel."

10. He was promised by Haggai, as the desire of all nations: "I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory, saith the Lord of hosts."

11. He was promised by Zechariah, under the name of servant and branch: "For behold I will bring forth my servant the branch:" and again, "Behold the man whose name is the branch; he shall grow up out of his place, and he shall build the temple of the Lord, and he shall bear the glory."

12. He was promised by Malachi under the name of the Lord, and the messenger of the covenant: "Behold, I send my messenger, and he shall prepare the way before me, and the Lord whom ye seek shall suddenly come to his temple; even

the messenger of the covenant, whom ye delight in : behold he shall come, saith the Lord of hosts."

Indeed the scriptures of the Old Testament are filled with promises of the Messiah to come, prophetic promises, typical promises : for all the types and shadows of the Saviour are virtually so many promises. Having therefore touched upon the prophetic, I will briefly touch the typical promises also ; for God spake at sundry times to the fathers, so also in divers manners, prophetically, providentially, typically, and all of the Messias, Heb. i. 1.

The types of the Saviour were various : 1. Sometimes he was typed out by men. 2. Sometimes by beasts. 3. Sometimes by insensible creatures.

1. He was typed forth sometimes by men. (1) Adam was his type in many things, especially as he was the head and father of the first world. He was the figure of him that was to come. (2) Moses was his type as mediator, and as builder of the tabernacle, Heb. iii. 2, 3. (3) Aaron was his type as he was high-priest, and so was Melchisedec before him, Heb. v. 4, 5. chap. vii. 1, 21. (4) Samson was his type in the effects of his death ; for as Samson gave his life for the deliverance of Israel from the Philistines, Christ gave his life to deliver us from sin and devils. (5) Joshua was his type in giving the land of Canaan to Israel, as Jesus will give the kingdom of heaven to the elect, Heb. iv. 8. (6) David was his type in many things, especially in his subduing of Israel's enemies, and feeding them ; hence he is sometimes called David their king, and David their shepherd, Ezek. xxxiv. 23, 24.

(7) Solomon was his type in his building the temple, and in his peaceable kingdom. Hence it is said, "he shall build the temple of the Lord;" and again, "of his government and peace there shall be no end."

2. Beasts were his types. To instance some :

1st. The paschal-lamb was his type, Exod. ii.

(1) In its spotlessness. Christ was a lamb without blemish and without spot, 1 Pet. i. 18, 19. (2) In its being roasted. It was a figure of the cursed death of Christ, (for to be roasted bespake one accursed), Jer. xxix. 22. Gal. iii. 13. (3) In that it was to be eaten : "He that eateth my flesh, and drinketh my blood (saith Christ) hath eternal life." (4) In that its blood was to be sprinkled upon the doors of their houses, for the destroying angel to look on : "The blood of Christ is sprinkled upon the elect for the justice of God to look on," Heb. ix. 1 Pet. i. 1, 2. (5) By eating the paschal-lamb, the people went out of Egypt ; by feeding upon Christ by faith, we come from under the Egyptian darkness, tyranny of Satan, &c.

2^{dly}. The red cow was his type, Numb. xix. 2, &c.

(1) In that she was to be without blemish. (2) In that she was to be slain without the camp. Jesus also, that he might sanctify the people with his own blood, suffered without the gate. (3) In that her flesh was to be burnt, a type of the grievous death of Christ. (4) Her ashes was to be carried into a clean place without the camp ; a type of the clean sepulchre, where the body of Jesus was laid, John xix. 38—41.

There was also divers other sacrifices, as bulls, goats, and birds ; which were types of him, which I here omit.

3. Insensible creatures were his types.

As, first, The manna in the wilderness, (Exod. xvi.) and that, (1) As it came down from heaven ; for so did Christ : "I came down from heaven," saith he : and again, "I am the living bread which came down from heaven." (2) The manna was to be eaten ; so is Christ by faith : "If any man eat of this bread, he shall live for ever ; and the bread that I will give is my flesh, which I will give for the life of the world." (3) The manna was to be gathered daily, so is Christ to be daily eaten. (4) The manna was all the bread that Israel had in the wilderness ; Christ is all the bread that believers have in this life for their souls. (5) The manna came not by Moses law ; neither comes Christ by our merits :

Moses

"Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven."

Again, the rock that gave them out water for their thirst, was a type of him, (Numb. xx.): They did all drink of the same spiritual drink, for they drank of that spiritual rock that followed them, and that rock was Christ.

This rock was his type in four things.

(1) It gave drink to the people in the wilderness when they were come out of Egypt; Christ gives drink to them that forsake the world for him. (2) The rock yielded water by being smitten by Moses's rod; Christ giveth drink, even his blood, by being stricken by Moses's law, Numb. xx. 11. If. liii. (3) The water out of this rock was given to the thirsty: "I will give to him that is athirst (saith Christ) of the fountain of the water of life freely." (4) The water of the rock in the wilderness ran after the people, they drank of that rock that followed them: "He opened the rock, and the waters gushed out, they ran in dry places like a river." Christ also is said by that type to follow us: "They drank of that rock that followed them, and that rock was Christ."

Again the Mount Moriah was his type.

(1) That mount stood in Jerusalem; Christ also stands in his church. (2) Upon that rock was built the temple: "And upon this rock (saith Christ) will I build my church; and the gates of hell shall not prevail against it."

Other things might be urged, but these being virtually of the force of the promise, and also as a key to open them, therefore I thought good to place them here with the promises; because, as they are standing with them, so they are written to beget faith in the same Lord Jesus Christ.

III. I come now to the third thing, to wit, That these promises were ground for a believing remembrance that a Saviour should one day come,

There is a remembering, and a believing remembering, or such a remembering that begetteth and maintaineth faith in the heart. Jacob had a believing remembrance, when he said, "I have waited for thy salvation, O Lord." And so had David, when he cried, "O that the salvation of Israel was come out of Zion!" These, with Simeon and Anna, had not remembrance only, but a believing remembrance, that God would send them a Saviour. They had the promise, not in the book only, but in their hearts. This gospel was mixed in them with faith; therefore they, with their fellows, remembered and believed, or made the promise the ground of their believing, that God would one day send them a Saviour.

Let me make some use of this doctrine.

Here we may see how much the heart of God was set upon the salvation of sinners; he studied it, contrived it, set his heart on it, and promised, and promised, and promised to complete it, by sending one day his Son for a Saviour, Eph. i. 3. 2 Sam. xiv. 14. Tit. i. 2.

No marvel therefore, if when he treateth of the new covenant, in which the Lord Jesus is wrapped, and presented in a word of promise to the world, that he saith, "I will do it assuredly with my whole heart, and with my whole soul," Jer. xxxii. 41.

Now this is of singular comfort to sensible sinners; yea, what greater ground of consolation to such, than to hear that the God against whom they have sinned, should himself take care to provide us a Saviour?

There are some poor sinners in the world, that have given such way to discouragement, from the sense of the greatness of their sins, that they dare not think upon God, nor the sins which they have committed: but the reason is, because they are ignorant that God's heart was wrapped up in this good work of providing and sending a Saviour: Let such hearken now to the call of God, "Return unto me, for I have redeemed thee," If. xlv. 22. Ho! turn again, hearken; the heart of God is much set upon mercy; from the beginning of the world he resolved and promised, ay, and sware, we should have a Saviour.

Doct. 2. I now proceed to the second observation, That when Jesus was come into

into the world, then was the promise of God fulfilled, namely, That he would one day send us a Saviour.

Take three texts for the confirmation of this point.

1. "This is of a truth that prophet that should come into the world."

These words were spoken of them that were present at that miracle of Jesus, when he fed five thousand with five barley-loaves, which a lad had about him in the company: For these men, when they had seen the miracle, being amazed at it, made confession of him to be the Saviour, John vi.

2. "Lord, I believe thou art the Christ the Son of God, which should come into the world," John ix. 27.

3. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners," 1 Tim. i. 15.

For the explaining of this observation, I will briefly handle three questions.

1. How this Jesus is to be distinguished from others of that name. 2. What it was for this Jesus to come into the world. 3. What it was for him to come to be a Saviour.

Quest. 1. For the first, The Jesus in the text is distinguished from all others of that name,

1. By the manner of his birth: He was born of a virgin, a virgin espoused to a man, whose name was Joseph; but he "knew her not, till she had brought forth her first-born Son, and he called his name Jesus," Matth. i. 25. 2. He is distinguished from others of that name, by the place of his birth, to wit, Bethlehem the city of David; there he must be born, there he was born, John vii. 42. Matth. ii. 4—6. 3. He is distinguished by his lineage: "He came of the house and lineage of David," Luke ii. 4—6. 4. He is distinguished by the time of his birth, to wit, "The time of the prophets prefixed," Gal. iv. 4. 5. But his common distinction is, Jesus of Nazareth; by this name he is distinguished one and twenty times in the New Testament.

(1) His enemies called him Jesus of Nazareth, Matth. xxvi. 71. Mark xiv. 67. John xviii. 5. (2) His disciples called him Jesus of Nazareth, Matth. xxi. 11. Luke xxiv. 19. John i. 45. Acts ii. 22. (3) The angels called him Jesus of Nazareth, Mark xvi. 6. (4) And he calleth himself Jesus of Nazareth, Acts xxii. 8. (5) Yea, and he goeth also by the name of Jesus of Nazareth among the devils, Matth. i. 24. Luke iv. 34.

He was called Jesus of Nazareth, because he dwelt there with his mother Mary and her husband. Nazareth was his city where he had been brought up, whither for shelter Joseph carried him when he came up out of Egypt with him: In Nazareth was his common abode, until the time that John was cast into prison; Luke iv. 16. Matth. ii. 23. iv. 12, 13. wherefore he might well say, "I am Jesus of Nazareth;" yea, though he was now in heaven; for heaven shall not make us forget what countrymen we were when we lived in the world. Jesus you see here, though glorified in heaven, yet forgets not what countryman he was when he dwelt in the world: "I am Jesus of Nazareth (saith he) I am the Jesus that thou persecutest;" and that thou mayst know I am he, I tell thee I dwelt once in the city of Nazareth in Galilee: Joseph and my mother Mary brought me up there, and there I dwelt with them many years: "I am Jesus of Nazareth whom thou persecutest."

Quest. 2. What was it for Jesus to come into the world?

Ans. 1. Not his coming in or by his Spirit in his people; for so he was never out of the world. 2. Neither is it his appearance in his ordinances. 3. Nor that coming of his by which he destroyed Antichrist. 4. Nor his appearing in his dreadful providences or judgements.

But by the coming of Jesus, according to the text, we are to understand that, or such a coming, whereby he was manifest to be God man in one person, God in our flesh without us, or distinct in his own person by himself; such a coming by which he was manifested to be in all points like as men are, sin only excepted; such a coming, wherein, or by which, the Son of God became also the Son of man.

For

For the further clearing of this, you find it expressly said, he was born into the world; Mary of whom was born Jesus. Now when Jesus was born, it is said, "where is he that is born King of the Jews? Herod demanded of them where Christ should be born," Matth. i. 16. ii. 1, 2, 4. Luke i. 35. ii. 11.

Now that this was fulfilled according to the very word of the text, without any juggle, evasion, or cunningly-devised fable, consider;

1. He is called the first-born of this woman, the male-child that opened her womb, Luke ii. 7, 23.

2. He was not born till nourished in her womb the full time, according to the time of life. And so it was, that while they were at Bethlehem, the days were accomplished that she should be delivered, "and she brought forth her first-born son, and wrapt him in swaddling-clothes, and laid him in a manger," Luke xxiv. 5-7.

3. She also continued in her separation at the birth of Jesus, as other women at the birth of their children, until the days of her purification, according to the law of Moses, were accomplished, Luke ii. 22.

4. Himself also, as other Hebrew children, was brought to Jerusalem to present him unto the Lord, "As it is written in the law of Moses, every male that openeth the womb shall be called holy unto the Lord," Luke ii. 23, 24.

5. This Jesus also, as other Hebrew children, when the set day was come, was circumcised: "And when eight days were accomplished for the circumcising of the child, his name was called Jesus, which was so named of the angel before he was conceived in the womb," Luke ii. 21.

6. After this, he is often called the young child, the child Jesus; and farther, it is said of him, "that he grew, that he increased in wisdom and stature," Matth. ii. 20, 21. Luke ii. 40, 52.

Behold, with what diligence, even to a circumstance, the Holy Ghost sets forth the birth of the Lord Jesus, and all to convince the incredulous world, of the true manner of the coming of the Saviour into the world.

Secondly, The reality of the manhood of this Lord Jesus, is yet further manifested; and that, 1. By those natural infirmities that attend human flesh. 2. By the names the prophets gave him in the days of the Old Testament and the New.

1. By those natural infirmities that attend human flesh: As, (1) At his birth he could not go, but as carried by his parents. (2) He was sensible of hunger, Luke iv. 2. (3) He was sensible of thirst, John xix. 28. (4) He was sensible of weariness, John iv. 6. (5) He was nourished by sleep, Mark iv. 34. (6) He was subject to grief, Mark iii. 5. (7) He was subject to anger, Mark iii. 5. (8) He was subject to weep, John xi. 35. Luke xix. 41. (9) He had joy as a man, and rejoiced, Matth. xi. 27. Luke x. 21.

These things, I say, Jesus was subject to as a man, as the Son of the Virgin.

2. The reality of his manhood is yet made manifest by the names the prophets gave him, both in the Old Testament and in the New: As,

(1) He is called the seed. The seed of the woman, the seed of Abraham, the seed of David, by which is meant he was to come of their children, Gen. iii. 15. xii. 22. Gal. iii. 16, 17. Rom. i. 4.

(2) Therefore it is added, (where mention is made of the fathers), "of whom as concerning the flesh Christ came: He was made of the seed of David according to the flesh." And hence again, he calleth himself the offspring of David; therefore, I say, he is said to be of their flesh, their loins, and is called their Son, Rom. i. 4. ix. 5. Acts ii. 30. Rev. xxii. 16.

(3) He therefore is frequently called a man, and the Son of man: "Then shall you see the Son of man coming in the clouds of heaven. When the Son of man shall come in his glory, and all the holy angels with him. This man, because he continueth ever, hath an unchangeable priesthood. It is therefore necessary that this man have somewhat also to offer," Matth. xxvi. 63. xxv. 30, 31. Heb. vii. 24. viii. 3. x. 12.

(4) What

(4) What shall I say, himself gave undeniable demonstration of all this, when he said, he was dead; when he called to Thomas to put his finger to, and behold his hands, to reach to him his hand, and thrust it into his side, and bid him he should not be faithless, but believing. At another time, when he stood in the midst of the eleven, as they were troubled with the thoughts of unbelief, he said, "Behold my hands and my feet, that it is I myself, handle me, and see; for a spirit hath not flesh and bones, as ye see me have," John xx. 27. Luke xxiv. 9.

Thus have I shewed you what it was for Jesus to come into the world; namely, To be born of a woman, to take flesh, and to become God-man, in one person.

I come now to the third question; but before I speak particularly to that, I will produce further testimony, that we find upon record concerning the truth of all this.

Particular testimonies, that this coming of Jesus, is his coming to save us.

1. Simeon the just gives testimony of him: "And the Holy Ghost was upon him, and it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple, and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation," Luke ii. 25, 26, 27, 32.

2. "Anna a prophetess, one of a great age, which departed not from the temple, but served God with fasting and prayer night and day: and she coming in at the same instant, gave thanks likewise unto the Lord, and spake of him to all that looked for redemption in Jerusalem," Luke ii. 26—28.

3. John Baptist as he fulfilled his ministry, he cried concerning this Jesus, "Behold the Lamb of God that taketh away the sins of the world. And he (saith John) that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and (abiding, or) remaining, the same is he which shall baptize with the Holy Ghost. And I saw and bare record, that this is the Son of God," John i. 29—35.

4. The star that appeared at his birth in the east, and that coasted through the heavens, till it came over the place where the young child Jesus was, that star gave testimony that he was the Saviour. This star alarmed many, especially the wise men of the east, who were brought by it from afar to worship him: "And lo, the star which they saw in the east, went before them till it came and stood over where the young child was. And when they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him; and when they had opened their treasures, they presented unto him gifts, gold, and frankincense, and myrrh.

5. The testimony of the angels.

(1) To Mary herself.

"And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a Virgin, espoused to a man whose name was Joseph, and the Virgin's name was Mary; and the angel came in unto her, and said, Hail, thou that art highly favoured. And the angel said unto her, Fear not, Mary, for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest. And the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end."

(2) The angels testimony to the shepherds, as they were feeding their flocks in the fields by night.

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*Fear not, for Behold, I bring you good tidings of
Great joy, which shall be to all people. Luke II-10.*

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"And lo, the angel of the Lord came upon them, and the glory of the Lord shined round about them, and they were sore afraid; and the angel said unto them, Fear not, for behold, I bring you good tidings of great joy which shall be to all people; for unto you is born this day in the city of David, a Saviour, which is Christ the Lord."

3. How the angels solemnized his birth among themselves.

"And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, goodwill towards men."

6. The testimony of God the Father.

(1) When he was baptized.

"And Jesus when he was baptized went up straight way out of the water; and lo, the heavens were open unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

(2) The Father's testimony concerning the transfiguration.

"And he took Peter, and James, and John, and went up into a mountain to pray: and as he prayed, the fashion of his countenance was altered, and his raiment was white and glittering, &c. And there appeared Moses and Elias talking with him, and a cloud from heaven overshadowed them; at which the three disciples began to be afraid. Then there came a voice out of the cloud, saying, This is my beloved Son, hear him."

This is that testimony of God which Peter speaks of, saying, "We have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty; for he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased: And this voice which came from heaven we heard, when we were with him in the holy mount."

(3) God gave testimony of him by signs and wonders.

"Believest thou not that I am in the Father, and the Father in me. The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, he doth the works: God also bearing them witness, (that preached salvation by Jesus), both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his own will."

Concerning Jesus, how he put himself upon the test among his adversaries.

The Lord Jesus also putteth himself upon the test among his adversaries divers ways.

1. He urgeth the time of the appearing of the Messiah to be come.

"The time is fulfilled, and the kingdom of God is at hand;" repent ye, and believe the gospel.

For this he had a threefold proof: 1. The Heathens had invaded and taken the land, according to that of Daniel, Dan. ix. 25, 26. 2. "The scepter was departed from Judah," according to that of Jacob, (Gen. xlix. 10.) to which also suited that prophecy, "Before the child shall know to refuse the evil, and chuse the good, the land which thou abhorrest shall be forsaken of both her kings." 3. The Roman emperor had not only subdued the nation, and put down the kingly race of the Jews, but had set up and established his own power over them. In the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate was governor of Judea, Herod was tetrarch of Galilee, Philip tetrarch of Iturea, and Lyfanius tetrarch of Abilene, all Heathens, and of Tiberius his making.

Besides, the kingly race of Judah was at this time become so low by reason of the Roman oppression, that the chief of them were put to get their living by their own hands, even Joseph, the supposed Father of Jesus, was then become a carpenter. Poor man! when Jesus was born, he was fain to thrust into a stable; for there was in the inn no room for such guests as they. The offering also which

was brought unto God at the time when Jesus was presented unto the Lord, was two turtle-doves, or two young pigeons; a sacrifice allowed only for them that were poor, and could provide no bigger.

"And if she be not able to bring a lamb, then she shall bring two turtle doves, or two young pigeons, the one for a burnt-offering, the other for a sin-offering." Besides, Jesus himself saith, "Foxes have holes, and the birds of the air have nests, but the Son of man hath not whereon to lay his head."

Now, I say, all these things were so apparent to the Jews, that they could not object: they felt the Romans were come, they knew the scepter was gone, they smarted under the Roman tyranny, and knew the kingly race of Judea was overthrown. How then could they object, that the time was not come for Christ to be born?

Further, the people was generally convinced, that the time was come, and therefore, saith the text, "they were in expectation." And as all the people were in expectation, and all men mused in their hearts of John, whether he was the Christ or not, the unbiassed people observing the face of things, could do no other but look for the Messias. And hence it is, that the Lord Jesus gives the Pharisees, those mortal enemies of his, such fore rebukes, saying, "O ye hypocrites, ye can discern the face of the sky, but can you not discern the signs of the times? The kingdom is lost, the Heathens are come, and the scepter is departed from Judah." Ye hypocrites, ye can discern the face of the sky, and of the earth; but how is it that ye do not discern the time?

2. He yet again puts himself upon the test, by the miracles which he wrought before them:

"Believe me that I am in the Father, and the Father in me, or else believe me for the very works sake."

"For the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me."

This proof they could not withstand; but granted that he did many miracles, while they did nothing: "Then gathered the chief priests and Pharisees a council, and said, What do we? for this man doth many miracles. If we let him alone, all men will believe on him; and the Romans shall come and take away both our place and nation."

Yea, so did Jesus confound them, that by their own records and laws, by which they were to prove persons clean or unclean, they, in reading their lectures, did justify him, and overthrow themselves.

For instance, it was written in their law, "If he that hath an issue spit upon him that is clean, that spittle should make him unclean," Lev. xv. 8. Now, Jesus, whom they counted most unclean, because he said he was the Son of God, (as they thought speaking blasphemy,) he spits upon people, and makes them whole: "He spat and made clay of the spittle, and with that clay made a blind man see," John ix. 6. Also he spit on the eyes of another, and made him see, Mark viii. 23, 24, 25. Again he spit, and with his spittle touched the tongue of one that was dumb, and made him speak immediately, Mark vii. 33, 34, 35. Thus he proved himself clear of their accusations, and maintained before them, that by their law he was guiltless, and the Son of God; for the miracles which he wrought were to prove him so to be.

Again, in their law it was written, "That whoso touched the altar of incense should be holy," Exod. xxix. 37. A woman with a bloody issue touched him, and is whole of her plague. Yea, they "brought to him many diseased persons, and besought him that they might only touch the hem of his garment, and as many as touched were made perfectly whole."

Thus was he justified before them out of their own law, and had his glory manifest before their faces, to their everlasting confusion and contempt.

Indeed the Jews did make one objection against Jesus Christ, that seemed to them to have weight in it; and that was, because he first began to appear, and manifested his glory, in Cana of Galilee. At this, I say, they stumbled: it was their fore temptation: for still, as some affirmed him to be the Christ, others as fast objected,

objected, "Shall Christ come out of Galilee? Art thou also of Galilee? Search and look, for out of Galilee ariseth no prophet."

But this their stumble might arise, either, 1. From the cruelty of Herod; or, 2. From their own not observing, and keeping in mind the alarm that God gave them at his birth.

1. It might arise, or be occasioned through the cruelty of Herod: "For Jesus was born in Bethlehem, the city where David dwelt." "But when Herod sent out to kill him, and for his sake killed all the young children in Bethlehem, then was Joseph warned by an angel of God, to take the young child and his mother, and fly into Egypt, and so he did, and was there till the death of Herod," Matth. ii. 1, 13, 16, 19, 20. "After this the angel comes to them in Egypt, and bids them take the young child, and return into the land of Israel; wherefore they arose and went: But hearing that Herod's son, that tyrant, ruled in the room of his father, they were afraid to go to Bethlehem, but turned aside into the parts of Galilee, where they remained till the time of his shewing to Israel."

2. This stumble of theirs might arise from their not observing and keeping in mind the alarm that God gave them of his birth. 1. God began to give them the alarm at the birth of John the Baptist, where he was asserted "that he was to go before the face of the Lord Jesus, and to prepare his ways; and fear came upon all that dwelt round about them, and all these sayings were noised abroad throughout all the hill-countries of Judea." 2. Again, What a continuation of this alarm was there also at the birth of Jesus, which was about three months after John the Baptist was born! Now comes a strange star over the country to lead men of the east to the stable where Jesus was born; and now was Herod, the priests, the scribes, and also the city of Jerusalem, awakened and sore troubled; for it was noised by the wise men, that Christ the King and Saviour was born; besides the shepherds, Simeon and Anna, gave notice of him to the people: They should therefore have retained the memory of these things, and have followed God in all his dark providences, until his Sun of righteousness should arise among them with healing under his wings.

3. I may add another cause of their stumble; they did not understand the prophecies that went before of him.

(1) He was to come to them out of Egypt: "Out of Egypt have I called my Son."

(2) He turned aside into Cana of Galilee, and dwelt in the city of Nazareth; "That it might be fulfilled which was spoken by the prophets, he shall be called a Nazarene." 3. That saying also was to be fulfilled, "The land of Zabulon, and the land of Nephthali, by the way of the sea beyond Jordan, Galilee of the Gentiles, the people that sat in darkness saw a great light; and to them that sat in the region of the shadow of death, light is sprung up."

At these things then they stumbled, and it was a great judgement of God upon them.

Besides, there seemed to be a contradiction in the prophecies of the scriptures concerning his coming. He was to be born in Bethlehem; and yet to come out of Egypt: How should he be the Christ, and yet come out of Galilee, out of which ariseth no prophet? Thus they stumbled.

Hence note, That though the prophecies and promises be full and plain as these were, that he should be born in Bethlehem; yet mens sins may cause them to be fulfilled in such obscurity, that instead of having benefit thereby, they may stumble and split their souls thereat.

Take heed then, hunt not Christ from plain promises with Herod, hunt him not from Bethlehem, lest he appear to your amazement and destruction from Egypt, or in the land of Zabulon. But thus much to the second question; to wit, What it was for Jesus to come into the world?

I come now to the third question.

Quest. 3. What was it for him to come to be a Saviour?

For the further handling of this question I must shew, 1. What it is to be a Saviour.

Saviour. 2. What it is to come to be a Saviour, 3. What it is for Jesus to come to be a Saviour.

To these three briefly.

Quest. 1. What it is to be a Saviour?

1. A saviour supposeth some in misery, and himself one that is to deliver them.

2. A saviour is either such an one ministerially, or meritoriously.

Ministerially, Is when one person engageth, or is engaged by virtue of respect or command from superiors, to go and obtain by conquest, or the king's redemption, the captives or persons grieved by the tyranny of an enemy. And thus were Moses and Joshua, and the judges and kings of Israel, saviours: "Thou deliverdest them into the hand of their enemies who vexed them, and in the time of their trouble when they cried unto thee, thou heardest them from heaven; and according to thy manifold mercies thou gavest them saviours, who saved them out of the hand of their enemies." Thus was Jesus Christ a Saviour, he was engaged by virtue of respect and command from God, to obtain by conquest and redemption, the captives or persons grieved: "God sent his Son to be the Saviour of the world."

Meritoriously, Is when the person engaging shall, at his own proper cost and charge, give a sufficient value or price for those he redeemeth.

Thus those under the law were redeemed by the money called the redemption-money: "And Moses gave the money of those that were redeemed unto Aaron and to his sons."

And thus was Jesus Christ a Saviour; he paid a full price to divine justice for sinners, even his own precious blood: "Forasmuch as you know that you were not redeemed from your vain conversation, received by tradition from your fathers, with corruptible things, as silver and gold, but with the precious blood of Christ."

And forasmuch as in man's redemption the undertaker must have respect, not only to the paying of a price, but also to the getting of a victory; for there is not only justice to satisfy, but death, devil, hell, and the grave to conquer; therefore hath he also by himself gotten victory over these.

1. He hath abolished death, 2 Tim. i. 10. 2. He hath destroyed the devil, Heb. ii. 14, 15. 3. He hath been the destruction of the grave, Hos. xiii. 14. 4. He hath gotten the keys of hell, Rev. i. 17—19.

And this I say he did by himself at his own proper cost and charge, when he triumphed over them upon his cross, Col. ii. 14, 15.

Quest. 2. What it is to come to be a Saviour?

1. To come to be one, supposeth one ordained, and fore-prepared for that work: "Then said he Lo, I come, a body hast thou prepared me."

2. To come to be a saviour, supposeth one commissioned, or authorised to that work: The Spirit of the Lord is upon me, because he hath anointed me (authorised me) to preach the gospel to the poor; he hath sent me to bind up the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, and to set at liberty them that are bruised."

And upon this account it is, that he is so often called Christ, or the anointed one; the anointed Jesus, or Jesus the anointed Saviour: "Thou art the Christ the Son of God, that should come into the world. This Jesus whom I preach unto you is Christ:" He testified to the Jews, that Jesus was Christ, and he confounded the Jews which dwelt at Damascus, proving by the scriptures that this is the very Christ, the very anointed of God, or he whom God authorised and qualified to be the Saviour of the world.

3. To come to be a saviour, supposeth a resolution to do that work before he goeth back: "I will ransom them from the power of the grave: I will redeem them from death: O death, I will be thy plague, O grave, I will be thy destruction, repentance shall be hid from mine eyes."

And

- And as he resolved, so he hath done: 1. "He hath purged our sins, Heb. i. 2.
2. He hath perfected for ever (by one offering) them that are sanctified, Heb. x.
14. 3. He hath obtained eternal redemption for them," Heb. ix. 12. See further,
2 Tim. i. 10. Heb. ix. 26, Col. ii. 15. Heb. vi. 18—20.

Quest. 3. I come now to the third question.

What is it for Jesus to come to be a Saviour?

1. *Ans.* It is the greatest discovery of man's misery and inability to save himself therefrom, that ever was made in the world. Must the Son of God himself come down from heaven, or can there be no salvation? Cannot one sinner save another? Cannot man by any means redeem his brother, nor give to God a ransom for him? Cannot an angel do it? Cannot all the angels do it? No, Christ must come and die to do it.

2. It is the greatest discovery of the love of God, that ever the world had: For God so loved the world, as to send his Son: For God so commended his love to the world, as to send it to them in the blood of his Son! Amazing love! John iii. 16. Rom. v. 8.

3. It is the greatest discovery of the condescension of Christ that ever the world had: 1. "That he should not come to be ministered unto, but to minister, and to give his life a ransom for many," Matth. xx. 28. 2. That he should be manifest for this purpose, "that he might destroy the works of the devil." 3. That he should come "that we might have life, and that we might have it more abundantly." 4. That the Son of God should "come to seek and to save that which was lost." 5. That he should not come "to judge the world, but to save the world." 6. That "Christ Jesus should come into the world to save sinners, of whom I am chief." 7. That "he should love us, and wash us from our sins in his own blood." What amazing condescension and humility is this!

How Jesus Christ addressed himself to the work of our redemption.

I come then in the next place to shew you how Jesus Christ addressed himself to the work of man's redemption.

The scripture saith, "He became poor; that he made himself of no reputation, and took upon him the form of a servant; that he humbled himself unto death, even the death of the cross." But particularly,

1. "He took upon him our flesh. 2. He was made under the law. 3. He took upon him our sins. 4. He bore the curse due to our sins."

1. "He took upon him our flesh." I shewed you before that he came in our flesh, and now I must shew you the reason of it: namely, because that was the way to address himself to the work of our redemption.

Wherefore, when the apostle treated of the incarnation of Christ, he addresseth withal the reason, to wit, That he might be capable to work out the redemption of men.

There are three things to be considered in this first head: 1. That he took our flesh for this reason, That he might be a Saviour. 2. How he took the flesh, that he might be our Saviour. 3. That it was necessary that he should take our flesh, if indeed he will be our Saviour.

1. For the first, That he took our flesh, for this reason, that he might be a Saviour: "For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh."

The sum of the words is, Forasmuch as the law could do us no good, by reason of the inability that is in our flesh to do it, (for the law can do us no good until it be fulfilled), and because God had a desire that good should come to us, therefore did he send his Son in our likeness, clothed with flesh, to destroy by his doing the law, the tendency of the sin that dwells in our flesh. He therefore took our flesh, that our sin, with its effects, might by him be condemned and overcome.

The reason therefore why he took flesh, is, Because he would be our Saviour.

"Forasmuch then as the children are partakers of flesh and blood, he also likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil, and deliver them, who through the fear of death were all their lifetime subject to bondage."

In these words it is asserted that he took our flesh for certain reasons.

(1) Because the children, the heirs of heaven, are partakers of flesh and blood: "Forasmuch then as the children are partakers of flesh and blood, he also himself took part of the same." Had the children, the heirs, been without flesh, he himself had not taken it upon him: Had the children been angels, he had taken upon him the nature of angels; but because the children were partakers of flesh, therefore leaving angels, or refusing to take hold of angels, he took flesh and blood, the nature of the children, that he might put himself into a capacity to save and deliver the children. Therefore it follows, "That through death he might destroy him that had the power of death, that is the devil."

(2) This therefore was another reason, that he might destroy the devil. The devil had bent himself against the children; he is their adversary, and goeth forth to make war with them: "The devil your adversary: And he went to make war with the remnant of her seed," 1 Pet. v. 8. Rev. xii. 17. Now the children could not destroy him, because he had already cast them into sin; defiled their nature, and laid them under the wrath of God. Therefore Christ puts himself among the children, and into the nature of the children; that he might by means of his dying in their flesh destroy the devil, that is, take away sin, his work, "that he might destroy the works of the devil;" for sin is the great engine of hell, by which he overthroweth all that perish: Now this did Christ destroy, by taking on him the similitude of sinful flesh; of which more anon.

"That he might destroy him that had the power of death, that is the devil, and deliver them." This was the thing in chief intended, that he might deliver the children, that he might deliver them from death, the fruit of their sin, and from sin, the sting of that death: "That he might deliver them, who through the fear of death were all their lifetime subject to bondage."

He took flesh therefore, because the children had it; and that he might die for the children, and deliver them from the works of the devil; that he might deliver them. No deliverance had come to the children, if the Son of God had not taken their flesh and blood: "Therefore he took our flesh, that he might be our Saviour."

Again, in a Saviour there must be not only merit, but compassion and sympathy; because the children who are to live by faith, are not yet come to the inheritance: "It behoved him therefore in all things to be made like unto his brethren, that he might be a merciful and faithful High-priest in things pertaining to God, to make reconciliation for the sins of the people," Heb. ii. 17, 18.

Two reasons are rendered in this text why he must take flesh; namely, that he might be their Priest, to offer sacrifice, to wit, his body and blood for them; and that he might be merciful and faithful, to pity and preserve them unto the kingdom appointed for them.

Mark you therefore, how the apostle, where he asserteth that the Lord Jesus took our flesh, urged the reason why he took our flesh: "That he might destroy the devil and death, that he might deliver them. It behoved him to be made like unto his brethren, that he might be merciful and faithful; that he might make reconciliation for the sins of the people." The reason therefore why he took our flesh is declared, to wit, "That he might be our Saviour." And hence you find it so often recorded, "He hath slain the enmity by his flesh; and you who were sometimes aliens and enemies in your minds by wicked works; yet now hath he reconciled, in the body of his flesh, through death, to present you holy and unblameable in his sight," Eph. ii. 15, 16. Col. i. 21, 22.

2. I come now to the second question, to wit, How he took our flesh? This must be inquired into; for his taking flesh was not after the common way; never any took man's flesh upon him as he, since the foundation of the world.

(1) He

(1) He took not our flesh like Adam, who was formed out of the ground: "Who was made of the dust of the ground," Gen. ii. 7. iii. 19. 2. He took not our flesh as we do by carnal generation: "Joseph knew not his wife, neither did Mary know any man, till she had brought forth her first-born Son," Luke i. 34. Matth. i. 25. 3. He took flesh then, by the immediate working and overshadowing of the Holy Ghost: And hence it is said expressly, "She was found with child of the Holy Ghost," Matth. i. 18. "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, (before they came together), she was found with child of the Holy Ghost." And hence again, when Joseph doubted of her honesty, (for he perceived she was with child, and knew he had not touched her), the angel of God himself comes down to resolve his doubt, and said, "Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the Holy Ghost," Matth. i. 20.

(1) But again, though the Holy Ghost was that by which the child Jesus was formed in the womb, so as to be without carnal generation; yet was he not formed in her without, but by her conception: "Behold, thou shalt conceive in thy womb, and bring forth a Son, and shall call his name Jesus," Luke i. 21. wherefore he took flesh, not only in, but of the Virgin. Hence he is called her Son, the seed of the woman. And hence it is also that he is called the seed of Abraham, the seed of David; their seed according to the flesh.

And this the work he undertook required.

(1) It required that he should take our flesh.

(2) It required that he should take our flesh without sin, which could not be, had he taken it by reason of a carnal generation; for so all children are conceived in sin, and polluted with sin, Psal. li. And the least pollution, either of flesh or spirit, had utterly disabled him for the work, which to do, he came down from heaven. Therefore, "Such an High-priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens," Heb. vii. 26.

This mystery of the incarnation of the Son of God was thus completed; I say, "That he might be in all points like as we are, yet without sin; for sin in the flesh disableth, and maketh incapable to do the commandment." Therefore was he thus made, thus made of a woman: And this the angel assigneth as the reason of this his marvellous incarnation: "The Holy Ghost (saith he) shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing that shall be born of thee, shall be called the Son of God," Luke ii. 35.

The overshadowing of the Holy Ghost, and the power of the Highest; the Father, and the Holy Ghost, brought this wonderful thing to pass; for Jesus is a wonderful one in his conception and birth. This mystery is that, next to the mystery of three persons in one God: "It is a great mystery. Great is the mystery of godliness; God was manifested in the flesh."

The conclusion is, that Jesus Christ took our flesh, that he might be a Saviour; and that he might be our Saviour indeed, he thus took our flesh.

3. I come now to the third thing, namely, That it was necessary that he should take our flesh if he will be our Saviour.

And that, (1) from the nature of the work: His work was to save, to save man, sinking man; man that was going down to the pit, Job xxxiv. 24. Now he that will save him that is sinking, must take hold on him. And since he was not to save a man, but men; therefore it was necessary that he should take hold, not of one person, but of the common nature, clothing himself with part of the same.

He took not hold of angels but took on him the seed of Abraham. For that flesh was the same with the whole lump of the children, to whom the promise was made; and comprehended in it the body of them that shall be saved, even as in Adam was comprehended the whole world at first, Rom. v.

Hence we are said to be chosen in him, to be gathered, being in him, to be dead by

by him, to be risen with him, and to be set with him, or in him, in heavenly places, already.

This then was the wisdom of the great God, that the eternal Son of his love should take hold of, and so secure the sinking souls of perishing sinners by assuming their flesh.

(2) The manner of his doing the work of a Saviour, did call for his taking of our flesh.

He must do the work by dying: Ought not Christ to have suffered? Christ must needs have suffered, or else no glory follows. The prophets testified beforehand the sufferings of Christ, and the glory that should follow; yea, they did it by the Spirit of Christ himself. This Spirit then did bid them tell the world, yea, testify, that Christ must suffer, or no man be blest with glory. For the threatening of death, and the curse of the law, lay in the way between heaven-gates and the souls of the children, for their sins; wherefore he that will save them, must answer divine justice, or God must lye in saving them, without inflicting the punishment threatened. Christ then must needs have suffered, the manner of the work laid a necessity upon him to take our flesh upon him; he must die, he must die for us, he must die for our sins. And this was effectually foretold by all the bloody sacrifices offered under the law; the blood of bulls, and the blood of lambs, the blood of rams, and the blood of calves, and the blood of goats and birds. These bloody sacrifices, what did they signify, what were they figures of, but of the bloody sacrifice of the body of Jesus Christ, their blood being a shadow of his blood, and their flesh being a shadow of his flesh?

Therefore when God declared, that he took no pleasure in them, because they could not make the worshippers perfect, as pertaining to the conscience; then comes Jesus Christ to offer his sinless body and soul for the sin of the people: "for it is not possible that the blood of bulls and goats should take away sin: wherefore, when he cometh into the world, he saith, Sacrifices and offerings thou wouldst not, but a body hast thou prepared me; in burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said I, lo, I come, in the volume of thy book it is written of me, to do thy good will." Since burnt-offering cannot do thy will, my body shall; since the blood of bulls and goats cannot do thy will, my blood shall.

Then follows, "By the will of God we are sanctified through the offering up of the body of Jesus Christ once for all."

(3) The end of the work required, That Christ, if he will be our Saviour, should take upon him our flesh.

The end of our salvation is, That we might enjoy God, and that he by us might be glorified for ever and ever.

(1) That we might enjoy God: "I will dwell in them, and they shall be my people, and I will be their God." This indwelling of God, and consequently our enjoyment of him, begins first in its eminency, by his possessing our flesh in the person of Jesus Christ. Hence his name is called "Emanuel, God with us; and the Word was made flesh, and dwelt among us." The flesh of Christ is the tabernacle which the Lord pitched, according to that saying, "The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Here God beginneth to discover his glory, and to be desirable to the sons of men.

God could not communicate himself to us, nor take us into the enjoyment of himself, but with respect to that flesh which his Son took of the Virgin, because sin stood betwixt. Now this flesh only was the holy lump, in this flesh God could dwell; and so far as this flesh is the same with ours, and was taken up with intent, that what was done in and by that, should be communicated to all the children; therefore, through that doth God communicate of himself unto his people: "God was in Christ reconciling the world unto himself. And I am the way," (saith Christ), "no man cometh to the Father but by me."

That passage to the Hebrews is greatly to our purpose; "We have boldness, brethren,

brethren, to enter into the holiest, (the place where God is), by the blood of Jesus, by a new and living way which he hath consecrated for us through the vail," that is to say, his flesh.

(2) As the end of our salvation is, "That we might enjoy God;" so also it is, that he by us might be glorified for ever: "That God in all things might be glorified through Jesus Christ our Lord."

Here indeed will the mystery of his grace, wisdom, justice, power, holiness, and glory, inhabit eternal praise, while we that are counted worthy of the kingdom of God, shall admire at the mystery, and see ourselves, without ourselves, even by the flesh and blood of Christ, (through faith therein), effectually, and eternally saved. O! this will be the burden of our eternal joy, God loved us, and gave his Son for us, Christ loved us, and gave his flesh for our life, and his blood for our eternal redemption and salvation.

II. But, secondly, Christ was made under the law: "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law."

Of right, being found in flesh, he must needs be under the law: for that there is not any creature, above or without law to God, (but this is not to the point in hand): Christ was not therefore under the law because he was found in flesh, but he took flesh, and designedly put himself, or was made under the law; wherefore it is added, he was made under the law to redeem, to redeem them that were under the law. Wherefore here is a design, an heavenly contrivance and device on foot. Christ is made (that is, by design) subjected under the law, for the sake, and upon the account of others; "to redeem them that were under the law."

"Made under the law;" that is, put himself into the room of sinners, into the condition of sinners; made himself subject to the same pains and penalties we were obnoxious to. We were under the law, and it had dominion over us, bound us upon pain of eternal damnation, to do completely all things written in the law. This condition Christ put himself into, that he might redeem; for assuredly we had else perished.

"The law had dominion over us;" and since we had sinned, of right it pronounced the curse, and made all men subject to the wrath of God. Christ therefore did not only come into our flesh, but also into our condition, into the valley and shadow of death where we were, and where we are, as we are sinners. He that is under the law, is under the edge of the ax. When David was to go to visit his brethren, and to save them from the hand of Goliath, he was to look how his brethren fared, and to take their pledge. This is true of Jesus Christ, when he came to save us from the hand of death and the law, he looked how his brethren fared, took to heart their deplorable condition, and put himself into the same plight, to wit, under the law, "that he might redeem them that were under the law."

I told you before, that he came sinless into the world; that he had a miraculous conception and wonderful birth: and here you see a reason for it; he was to be put or made under the law to redeem. He that will be made under the law to redeem, had need be sinless and spotless himself; for the law findeth fault with the least, and condemneth man for the first beginning of sin.

Without this, then, there could not have been redemption, nor any the sons of God by adoption; no redemption, because the sentence of death had already passed upon all; no sons by adoption, because that is the effect of redemption: "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Christ, then, by being made under the law, hath recovered his from under the law, and obtained for them the privilege of the adoption of sons.

For, as I told you before, Christ stood a common person, presenting in himself the whole lump of the promised seed, or the children of the promise; wherefore he comes under the law for them, takes upon him to do what the law required of them, takes upon him to do it for them.

He began, therefore, at the first tittle of the law, and going in man's flesh, for man, through the law, "he becomes the end of the law for righteousness, for every one that believeth." The end of the law, what is the end of the law, but perfect and sinless obedience? that is the end of the law, both with respect to its nature, and the cause of its being imposed. God gave the law, that complete righteousness should by that be found upon men; but because sin was got into man's flesh, therefore this righteousness by us could not be completed. Now comes Christ the Lord into the world, clothes himself with the childrens flesh, addresseth himself to the work of their redemption, is made under the law; and going through every part of the law without sin, he becometh the end of the law for justifying righteousness to every one that believeth, Rom. x. 4. For he obeyed not the law for himself; he needed no obedience thereto: it was we that needed obedience; it was we that wanted to answer the law; we wanted it, but could not obtain it, because then the law was weak through the flesh: Therefore, God sent his own Son, and he did our duty for us, even to become "the end of the law to every one that believeth." In this therefore Christ laboured for us; "he was made under the law to redeem." Therefore, as I said before, it behoved him to be sinless, because the law binds over to answer for sin at the bar of the judgement of God: Therefore did his Godhead assume our human flesh, in a clean and spotless way, that he might come "under the law, to redeem them that were under the law."

For, consisting of two natures, and the personality lying in the Godhead, which gave value and worth to all things done for us by the manhood, the obedience takes denomination from thence, to be the obedience of God; the Son's righteousness, the Son's blood; the righteousness of God, the blood of God, Heb. v. 8, 9. Phil. iii. 7, 8. Acts xx. 28. 1 John iii. 16.

Thus Jesus Christ came into the world "under the law to redeem," not simply as God, but God-man, both natures making one Christ. The Godhead therefore, did influence and give value to the human flesh of Christ in all its obedience to the law, else there would have been wanting that perfection of righteousness which only could answer the demands and expectation of the justice of God, to wit, perfect righteousness by flesh.

But the second person in the Godhead, the Son, the Word, coming under the law for men in their flesh, and subjecting himself by that flesh to every tittle and demand of the law, all and every whit of what was acted and done by Jesus Christ, God-man, for us, it was and is the righteousness of God; and since it was not done for himself, but for us, (as he saith in the text, to redeem,) the righteousness by which we are set free from the law, is none other but the righteousness that alone resideth in the person of the Son of God.

And that it is absolutely necessary thus it should be, is evident both with respect to God, and also with respect to man.

1. With respect to God. The righteousness is demanded by God: Therefore he that comes to redeem must present before God a righteousness absolutely perfect. This can be done by none but God.

2. With respect to man. Man was to present this righteousness to God; therefore must the undertaker be man: Man for man, and God for God, God-man between God and men. This Days-man can lay his hand upon us both, and bring God and man together in peace, John ix. 33.

Quest. But some may say, What need of the righteousness of one that is naturally God? Had Adam, who was but a mere man, stood in his innocency, and done his duty, he had saved himself and all his posterity.

Ans. Had Adam stood, he had so long secured himself (from the wages of sin) and posterity, so long as they were in him. But had Adam sinned, yea, although he had not defiled his nature with filth, he could never after that have redeemed himself from the curse of the law, because he was not equal with God: for the curse of the law is the curse of God; but no man can deliver himself from the curse of God, having first transgressed. This is evident, because angels, for sin, lie bound in chains, and can never deliver themselves.

He therefore that redeemeth man from under the law, must not only do all the good that the law requireth, but bear all the penalty that is due by the law for sin.

Should an angel assume human flesh, and in that flesh do the law, this righteousness would not redeem a sinner; it would be but the righteousness of an angel, and so far short of such a righteousness as can secure a sinner from the wrath of God: "But thou shalt love the Lord thy God with all thy soul, with all thy heart, with all thy mind, with all thy strength." If there were no more required of us now to redeem ourselves, it would be utterly impossible for us to do it, because in the best there is sin, which will intermix itself with every duty of man. This being so, all the heart, all the soul, all the strength, and all the mind, to the exact requirement of the justice of the law, can never be found in a natural man.

Besides, for this work there is required, 1. A perfect memory, always to keep in mind the whole duty of man, the whole of every tittle of all the law, lest sin come in by forgetfulness. 2. A perfect knowledge and judgement, lest sin come in by ignorance. 3. An everlasting unweariedness in all, lest sin and continual temptations tire the soul, and cause it to fail before the whole be done.

For the accomplishing this last, he must have, 1. A perfect-willingness, without the least thought to the contrary. 2. Such an hatred of sin, as is not to be found but in the heart of God. 3. A full delight in every duty, and that in the midst of all temptations. 4. A continuing in all things, to the well-pleasing of the justice of God.

I say, should the penalty of the law be taken off, should God forgive the penalty and punishment due to sins that are past, and only demand good works now according to the tenor of the law, no man could be saved; there would not be found that heart, that soul, that mind, and that strength, any where in the world.

This therefore must cease for ever, unless the Son of God will put his shoulder to the work; but blessed be God he hath done it: "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that are under the law."

III. But, thirdly, Christ our Saviour takes upon him our sins. This is another step to the work of our redemption: "He hath made him to be sin for us." Strange doctrine! a fool would think it blasphemy, but truth hath said it. Truth, I say, hath said, not that he was made to be sin; but that God made him to be sin, "He hath made him to be sin for us."

This therefore sheweth us how effectually Christ Jesus undertook the work of our redemption. He was made to be sin for us. Sin is the great block and bar to our happiness; sin is the procurer of all miseries to men, both here and for ever. Take away sin and nothing can hurt us; for death temporal, death spiritual, and death eternal, is the wages of sin, Rom. vi. 23.

Sin then, and man for sin, is the object of the wrath of God. If the object of the wrath of God, then is his case most dreadful; for who can bear, who can grapple with the wrath of God? Men cannot, angels cannot, the whole world cannot. All therefore must sink under sin, but he who is made to be sin for us; he only can bear sins, he only can bear them away, and therefore were they laid upon him: "The Lord laid upon him the iniquities of us all:"

Mark, therefore, and you shall find, that the reason why God made him to be sin for us was, "That we might be made the righteousness of God in him." He took our flesh, he was made under the law, and was made to be sin for us; that the devil might be destroyed, that the captives might be redeemed, and made the righteousness of God in him.

And for as much as he saith, that God hath made him to be sin, it declareth that the design of God, and the mystery of his will and grace, was in it: "He hath made him to be sin." God hath done it, "that we might be made the righteousness of God in him: there was no other way, the wisdom of Heaven could find no other way, we could not by other means stand just before the justice of God.

Now, what remains, but that we who are reconciled to God by faith in his blood, are quit, discharged, and set free from the law of sin and death. Yea, what encouragement to trust in him, when we read, "That God made him to be sin for us."

Quest. But how was Jesus Christ made of God to be sin for us?

Ans. Even so as if himself had committed all our sins; that is, they were as really charged upon him, as if himself had been the actor and committer of them all: "He hath made him to be sin;" not only as a sinner, but as sin itself. He was as the sin of the world, that day he stood before God in our stead. Some indeed will not have Jesus Christ our Lord, to be made sin for us; their wicked reasons think this to be wrong judgement in the Lord, it seems, supposing, that because they cannot imagine how it should be; therefore God, if he does it, must do it at his peril, and must be charged with doing wrong judgement, and so things that become not his heavenly Majesty: But against this duncish sophistry we set Paul and Isaiah, the one telling us still, "The Lord laid on him the iniquities of us all;" and the other, "That God made him to be sin for us."

But these men, as I suppose, think it enough for Christ to die under that notion only, not knowing or feeling the burden of sin, and the wrath of God due thereto. These make him as senseless in his dying, and as much without reason, as a silly sheep or goat, who also died for sin, but so as in name, in shew, and shadow only. They felt not the proper weight, guilt, and judgement of God for sin. But thou, sinner, who art so in thine own eyes, and who feelest guilt in thine own conscience, know thou, that Jesus Christ, the Son of the living God in flesh, was made to be sin for thee, or stood sensibly guilty of all thy sins before God, and bare them in his own body upon the cross.

God charged our sins upon Christ, and that in their guilt and burden, what remaineth, but that the charge was real or feigned? if real, then he hath either perished under them; or carried them away from before God: If they were charged but feignedly, then did he but feignedly die for them; then shall we have but feigned benefit by his death, and but a feigned salvation at last; not to say how this cursed doctrine chargeth God and Christ with hypocrisy, the one in saying, "He made Christ to be sin;" the other, "That he bare our sin;" when indeed our guilt and burden never was really upon him.

Quest. But might not Christ die for our sins, but he needs must bear their guilt or burden?

Ans. He that can sever sin and guilt, sin and the burden, each from other, laying sin and no guilt, sin and no burden, on the person that dieth for sin, must do it only in his own imaginary head. No scripture, nor reason, nor sense, understandeth or feeleth sin when charged, without its guilt and burden.

And here we must distinguish between sin charged, and sin forgiven: Sin forgiven may be seen without guilt or burden, though I think not without shame in this world: But sin charged, and that by the justice of God, for so it was upon Christ, this cannot be, but guilt and the burden, as inseparable companions, must unavoidably lie on that person. Poor sinner, be advised to take heed of such deluded preachers, who, with their tongues smoother than oil, would rob thee of that excellent doctrine, "God hath made him to be sin for us;" for such, as I said, do not only present thee with a feigned deliverance and forgiveness, with a feigned heaven and happiness, but charge God and the Lord Jesus as mere impostors, who, while they tell us that Christ was made of God to be sin for us, affirm, that it was not so really, suggesting this sophistical reason, no wrong judgement comes from the Lord. I say again, this wicked doctrine is the next way to turn the gospel in thy thoughts, to no more than a cunningly-devised fable, 2 Pet. i. and to make Jesus Christ, in his dying for our sins, as brutish as the paschal-lamb in Moses's law.

Wherefore, distressed sinner, when thou findest it recorded in the word of truth, "that Christ died for our sins, and that God hath made him to be sin for us:" then do thou consider of sin as it is a transgression against the law of God; and that

that, as such, it procureth the judgement of God, torments and afflicts the mind with guilt, and bindeth over the soul to answer it; sever not sin and guilt asunder, lest thou be an hypocrite like these wicked men, and rob Christ of his true sufferings. Besides, to see sin upon Christ, but not its guilt, to see sin upon Christ, but not the legal punishment; what is this but to conclude, that either there is no guilt and punishment in sin, or that Christ bare our sin, but we the punishment; for the punishment must be borne, because the sentence is gone out from the mouth of God against sin.

Do thou therefore, as I have said, consider of sin as a transgression of the law, 1 John iii. and a provoker of the justice of God, which done, turn thine eye to the cross, and behold those sins in the guilt and punishment of them sticking in the flesh of Christ. God condemned sin in the flesh of Christ: "He bare our sins in his own body on the tree."

I would only give thee this caution, not sin in the nature of sin; sin was not so in the flesh of Christ, but sin in the natural punishment of it, to wit, guilt, and the chastising hand of justice: "He was wounded for our transgressions, he was bruised for our iniquities; the chastisements of our peace were upon him, and by his stripes we are healed."

Look then upon Christ crucified to be as the sin of the world, as if he only had broken the law; which done, behold him perfectly innocent in himself; and so conclude, that for the transgression of God's people he was stricken; that when the Lord made him to be sin, "He made him to be sin for us."

IV. Fourthly, As he was made flesh under the law, and also sin; so he was made a curse for us: "Christ hath redeemed us from the curse of the law, being made a curse for us; as it is written, cursed is every one that hangeth on a tree." This sentence is taken out of Moses, being passed there upon them that for sin are worthy of death: "And if a man hath committed a sin worthy of death, and thou hang him on a tree, his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day, for he that is hanged is accursed of God." By this sentence Paul concludeth that Jesus Christ was justly hanged, because sin worthy of death was upon him: sin, not of his own, but ours. Since then he took our sins, he must be cursed of God; for sin is sin where-ever it lies, and justice is justice where-ever it finds it: wherefore, since Jesus Christ will bear our sin, he must be numbered with the transgressors, and counted worthy to die the death.

"He that committeth sin is worthy of death." This, though Christ did not personally do, his members, his body, which is his church, did: and since he would undertake for them with God, and stand in their sins before the eyes of his justice; he must die the death by the law.

Sin and the curse cannot be severed: Sin must be followed by the curse of God; sin therefore being removed from us to the back of Christ, thither goes also the curse; for if sin be found upon him, he is the person worthy to die, worthy by our sins.

Wherefore Paul here setteth forth Christ clothed with our sins; and so taking from us the guilt and punishment. What punishment, but the wrath displeasure of God? "Christ hath redeemed us from the curse of the law, being made a curse for us."

In this word curse are two things comprised.

1. The reality of sin; for there can be no curse where there is no sin, either of the person's own, or made to be his by his own consent, or the imputation of divine justice. And since sins are made to be Christ's by imputation; they are his, though not naturally, yet really, and consequently the wages due: "He hath made him to be sin; he was made a curse for us."

2. This word curse compriseth therefore the punishment of sin, that punishment properly due to sin from the hand of God's justice, which punishment standeth in three things: 1. In charging sin upon the body and soul of the person concerned; and hence we read, that both the body and soul of Christ were made

an offering for sin. 2. The punishment standeth in God's inflicting of the just merits of sin upon him that standeth charged therewith, and that is death in its own nature and strength, to wit, death with the sting thereof: "The sting of death is sin." This death did Christ die because he died for our sins. 3. The sorrows and pains of this death therefore must be undergone by Jesus Christ.

Now there are divers sorrows in death: 1. Such sorrows as brutes are subject to. 2. Such sorrows as persons are subject to that stand in sin before God. 3. Such sorrows as those undergo who are swallowed up of the curse and wrath of God for ever.

Now so much of all kind of sorrows as the imputation of our sin could justly bring from the hand of divine justice, so much of it he had.

1. He had death. 2. He had the sting of death, which is sin. 3. He was forsaken of God, but could not by any means have those sorrows which they have that are everlastingly swallowed up of them. It was not possible that he should be holden of it.

For where sin is charged and borne, there must of necessity follow the wrath and curse of God. Now where the wrath and curse of God is, there must of necessity follow the effects, the natural effects.

I say, the natural effects; to wit, the sense, the sorrowful sense of the displeasure of an infinite majesty, and his chastisements for the sin that hath provoked him.

There are effects natural, and effects accidental; those accidental, are such as flow from our weakness, whilst we wrettle with the judgement of God, to wit, hellish fear, despair, rage, blasphemy, and the like: These were not incident to Jesus Christ, he being in his own person every way perfect: Neither did he always endure the natural effects; his merits relieved, and delivered him: God loosed the pains of death, because it was not possible he should be holden of it.

Christ then was made a curse for us, for he did bear our sin; the punishment therefore, from the revenging hand of God, must needs fall upon him.

Wherefore, by these four things, we see how Christ became our Saviour; he took hold of our nature, was born under the law, was made to be sin, and the accursed of God for us. And observe it, all this, as I said before, was the handy work of God. God made him flesh, made him under the law, God made him to be sin, and also a curse for us. The Lord bruised him, the Lord put him to grief, the Lord made his soul an offering of sin: Not for that he hated him, considering him in his own harmless, innocent, and blessed person; "for he was daily his delight;" but by an act of grace to usward, where our iniquities laid upon him, and he in our stead bruised and chastised for them. God loved us, and made him a curse for us: "He was made a curse for us, that the blessing of Abraham might come on the Gentiles, through faith in Jesus Christ."

Further demonstration of this truth.

Before I pass this truth, I will present thee, (courteous reader,) with two or three demonstrations for its further confirmation.

1. That Christ did bear our sin and curse, is clear, because he died, and that without a mediator.

(1) He died, death is the wages of sin. Now, if death be the wages of sin, and that is true, that Christ did die, and not sin, either the course of justice is perverted, or else he died for our sins; there was no cause of death in him, yet he died: "He did no evil, guile was not found in his mouth," yet he received the wages of sin; sin, therefore, though not of his own, was found upon him, and laid to his charge, because he died. Christ died for our sins, Christ gave himself for our sins.

He then that will conclude that Christ did not bear our sin, chargeth God foolishly, for delivering him up to death: for laying on him the wages, when in no sense he deserved the same: Yea, he overthroweth the whole gospel, for that hangeth on this hinge, "Christ died for our sins."

Object. But all that die do not bear the curse of God for sin.

Ans. But all that die without a mediator do: Angels died the cursed death, because Christ took not hold of them; and they for whom Christ never prayeth, they die the cursed death, for they perish everlastingly in the unutterable torments of hell. Christ too died that death which is the proper wages of sin; for he had none to stand for him: "I looked, (saith he,) and there was none to help, and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me." And he saw that there was no man; and he wondered that there was no intercessor; therefore his arm brought salvation unto him, and his righteousness sustained him.

Christ then died, or endured the wages of sin, and that without an intercessor, without one between God and he: He grappled immediately with the eternal justice of God, who inflicted on him death, the wages of sin; there was no man to hold off the hand of God; justice had his full blow at him, and made him a curse for sin. He died for sin without a mediator, he died the cursed death.

2. A second thing that demonstrateth that Christ died the cursed death for sin, it is the frame of Spirit that he was in at the time that he was to be taken.

Never was poor mortal so beset with the apprehensions of approaching death as was this Lord Jesus Christ; amazement beyond measure, sorrow that exceeded seized upon his soul: "My soul, (saith he) is exceeding sorrowful, even unto death. And he began, (saith Mark,) to be fore amazed, and to be very heavy."

Add to this, That Jesus Christ was better able to grapple with death, even better able to do it alone, than the whole world joined all together.

1. "He was anointed with the Spirit without measure, John iii. 34. 2, He had all grace perfect in him," John i. 16. 3. Never any had so much of his Father's love as himself, Prov. viii. 23, 30. 4. Never none so harmless, and without sin as he, and consequently never man had so good a conscience as he, Heb. vii. 26. 5. Never none prepared such a stock of good works to bear him company at the hour of death as he: 6. Never none had greater assurance of being with the Father eternally in the heavens than he: And yet behold when he comes to die, how weak is he! How amazed at death! How heavy! How exceeding sorrowful! And I say, no cause assigned but the approach of death.

Alas! how often is it seen, that we poor sinners can laugh at destruction when it cometh: yea, and rejoice exceedingly when we find the grave, looking upon death as a part of our portion; yea, as that which will be a means of our present relief and help, 1 Cor. iii. 22.

This Jesus Christ could not do, considered as dying for our sin; but the nearer death, the more heavy and oppressed with the thoughts of the revenging hand of God: Wherefore he falls into an agony, and sweats, not after the common rate, as we do when death is severing body and soul: "His sweat was as it were great drops (clodders) of blood falling down to the ground."

What, I say, should be the reason, but that death assaulted him with his sting? If Jesus Christ had been to die for his virtues only, doubtless he would have borne it lightly; and so he did as he died, bearing witness to the truth, "he endured the cross, and despised the shame." How have the martyrs despised death, and, as it were, not been careful of that, having peace with God by Jesus Christ, scorning the most cruel torments that hell and men could devise and invent! but Jesus Christ could not do so, as he was a sacrifice for sin, he died for us, "he was made a curse for us." O, my brethren! Christ died many deaths at once; he made his grave with the wicked, and with the rich in his death. Look how many thousands shall be saved; so many deaths did Jesus die: yet it was but once he died. He died thy death, and my death, and so many deaths as all our sins deserved, who shall be saved from the wrath to come.

Now, to feign that these sorrows, and this blood-agony, was not real. but in shew only, what greater condemnation can be passed upon Jesus Christ, who loved to do all things in the most unfeigned simplicity? It was therefore because of sin, the sin that was put into the death he died, and the curse of God that was due to sin,

sin, that that made death so bitter to Jesus Christ; it is Christ that died. The apostle speaks as if never any died but Christ; nor indeed did there, so wonderful a death as he. Death, considered simply, as it is a deprivation of natural life, could not have these effects in a person personally more righteous than an angel: yea, even carnal wicked men not awakened in their conscience, how securely they can die! It must therefore also be concluded, that the sorrows and agony of Jesus Christ came from a higher cause, even from the guilt of sin, and from the curse of God that was now approaching for that sin.

It cannot be attributed to the fear of men; their terror could not make him afraid; that was contrary to his doctrine, and did not become the dignity of his person. It was sin, sin, sin, and the curse due to sin.

3. It is evident, that Christ did bear and die the cursed death for sin, from the carriage and dispensation of God towards him.

1st, From the carriage of God. God now becomes as an enemy to him.

(1) He forsakes him: "My God, my God, why hast thou forsaken me?" Yea, the sense of the loss of God's comfortable presence abode with him even until he gave up the ghost. (2) He dealeth with him as with one that hath sinned; he chastiseth him, he bruise him, he striketh and smiteth him, II. liii. and was pleased, that is, his justice was satisfied, in so doing: "It pleased the Lord to bruise him; he hath put him to grief."

These things could not be, had he only considered him in his own personal standing, where was the (righteous forsaken?). Without the consideration of sin, he doth not willingly afflict, nor grieve the children of men; that is, not out of pleasure, or without sufficient cause.

Jesus Christ, then, since he is under this withdrawing, chastising, bruising, and afflicting displeasure of God, he is all that time under sin, under our sins, and therefore thus accursed of God his God.

2^{dly}, Not only the carriage of God, but his dispensations, his visible dispensations, plainly declare, that he stood before God in our sins; vengeance suffered him not to live: Wherefore God delivered him up: "He spared not his own Son, but delivered him up for us all."

(1) He delivered him into the hands of men, Mark ix. 31. (2) He was delivered into the hands of sinners, Luke xxiv. 7. (3) He was delivered unto death, Rom. iv. 25. (4) Yea, so delivered up, as that they both had him to put him to death, and God left him for that purpose in their hands; yea, was so far off from delivering him, that he gave way to all things that had a tendency to take his life from the earth.

Now may men do what they will with him; he was delivered to their will.

(1) Judas may sell him. (2) Peter may deny him. (3) All his disciples forsake him. (4) The enemy apprehends him, binds him, they have him away like a thief to Caiaphas the High-priest; in whose house he is mocked, spit upon, his beard is twitched from his cheeks. Now they buffet him, and scornfully bow the knee before him; yea, "his visage is so marred more than any man's, and his form more than the sons of men."

Now he is sent to the governor, defaced with blows and blood; who delivereth him into the hands of his soldiers; they whip him, crown him with thorns, and stick the points of the thorns fast in his temples, by a blow with a staff in their hand. Now is he made a spectacle to the people, and then sent away to Herod; who, with his men of war, set him at naught, no God appearing for his help.

In fine, they at last condemn him to death, even to the death of the cross, where they hang him up, by wounds made through his hands and his feet, between the earth and the heavens; where he hanged for the space of six hours, to wit, from nine in the morning till three in the afternoon. No God yet appears for his help. While he hangs there, some rail at him, others wag their heads, others tauntingly say, "He saved others, himself he cannot save." Some divide his raiment, casting lots for his garments before his face, others mockingly bid him come down from

from the cross; and when he desireth succour, they give him vinegar to drink. No God yet appears for his help.

Now the earth quakes, the rocks are rent, the sun becomes black, and Jesus still cries out, that he was forsaken of God; and presently boweth his head, and dies. Read Matth. xxvi. 27. Mark xiv. 15. Luke xxii. 23. John xviii. 19.

And for all this there is no cause assigned from God, but sin. "He was wounded for our transgressions, he was bruised for our iniquities, and the chastisement of our peace was upon him, and by his stripes we are healed."

The sum then is, That Jesus Christ the Lord, by taking part of our flesh, became a public person, not doing, nor dying in a private capacity, but in the room and stead of sinners, whose sin deserved death and the curse of God: All which Jesus Christ bare in his own body upon the tree. I conclude then, that my sin is already crucified, and accursed in the death and curse Christ underwent.

I come now to some objections.

Obj. 1. Christ never was a sinner; God never supposed him to be a sinner, neither did our sins become really his. God never reputed him so to have been; therefore hate or punish him as a sinner he could not; for no false judgement can belong to the Lord.

Ans. 1. That Christ was not a sinner personally, by acts, or doings, of his own, is granted; and in this sense it is true, That God did never suppose him to be a sinner, nor punished him as such a sinner; nor did he really (if by really you understand naturally) become our sin, nor did God ever repute him so. 2. But that Christ stood before God in our sins, and that God did not only suppose him so to stand, but set him in them, put them upon him, and counted them as his own, is so true, that he cannot at present be a Christian that denies it: "The Lord hath laid upon him the iniquities of us all." 3. So then, though God did not punish him for sin of his own committing, yet he punished him for sin of our committing: "The just suffered for the unjust." 4. Therefore it is true, that though Christ did never really become sin of his own, he did really become our sin, did really become our curse for sin: If this be denied, it follows, that he became our sin but feignedly, that he was made our curse, or a curse for us, but in appearance, shew, or in dissimulation; but no such action or work can proceed of the Lord. He did then really lay our sin, and his curse upon him for our sin.

Obj. 2. But if Christ indeed hath suffered for our sins, and endured for them that curse that of justice is due thereto; then hath he also endured for us the proper torments of hell, for they are the wages of our sins.

Ans. Many things might be said in answer to this objection. But, briefly, 1. What God chargeth upon the soul for sin, is one thing, and what followeth upon that charge, is another.

2. A difference in the person suffering, may make a difference in the consequences that follow upon the charge.

Let us then consider of both these things: (1) The charge is sin, God charged him with our sins. (2) The person then stands guilty before the judgement of God.

The consequences are, (1) The person charged sustains or suffereth the wrath of God. (2) This wrath of God is expressed and inflicted on body and soul.

The consequences are, God forsaketh the person charged; and being left, if he cannot stand, he falleth under the power of guilt and horror of the same.

If the person utterly fall under this charge, as not being able to wrestle with, and overcome this wrath of God, then despair, horror of hell, rage, blasphemy, darkness, and damnable anguish, immediately swallow him up, and he lieth for ever and ever in the pains of hell, a monument of eternal vengeance.

Now that Christ underwent the wrath of God it is evident, because he bare our curse: That God forsook him, he did with strong crying and tears acknowledge; and

and therefore, that he was under the soul-afflicting sense of the loss of God's favour, and under the sense of his displeasure, must needs flow from the premises.

But now, because Christ Jesus the Lord was a person infinitely differing from all others that fall under the wrath of God, therefore those things that flow from damned sinners could not flow from him.

(1) Despair would not rise in his heart, for his flesh did rest in hope; and said, even when he suffered, "thou wilt not leave my soul in hell." (2) The everlastingness of the punishment, therefore, not the terrors that accompany such, could not fasten upon him; for he knew at last that God would justify him, or approve of his works, that they were meritorious.

And mark, everlasting punishment is not the proper wages of sin, but under a supposition that the person suffering be not able to pay the debt: "Thou shalt not depart thence till thou hast paid the very last mite."

2. The difference then of the persons suffering may make a difference, though not in the nature of the punishment, yet in the duration and consequences of it.

(1) Christ under the sentence, was as to his own personal acts only, altogether innocent; the damned only altogether sinners. (2) Christ had in him, even then the utmost perfection of all graces and virtues; but the damned, the perfection of sin and vileness. (3) Christ's humanity had still union with his Godhead; the damned union only with sin. (4) Now an innocent person, perfect in all graces, as really God as man, can better wrestle with the curse for sin, than either sinful men or angels.

1. While they despair, Christ hopes. 2. While they blaspheme, Christ submits. 3. While they rage, Christ justifies God. 4. While they sink under the burthen of sin and wrath, Christ recovereth by virtue of his worthiness: "Thou wilt not leave my soul in hell, neither wilt thou suffer thy holy one to see corruption." He was God's holy one, and his holiness prevailed.

So that it follows not, that because Christ did undergo the curse due to our sin, he therefore must have those accidental consequences which are found to accompany damned souls.

Object. 3. But the scripture saith, That the wages of sin is everlasting punishment: "Depart from me ye cursed into everlasting fire, prepared for the devil and his angels." Matth. 25.

Ans. This objection is partly answered already, in the answer to that foregoing. But further,

1. Consider, "The wages of sin is death, and punishment under the wrath of God, till those that die the death for sin, have paid the utmost farthing." 2. So then the everlastingness of the punishment lieth here; if the person suffering be not able to make amends to justice for the sins for which he suffereth; else justice neither would, nor could, because it is just, keep such still under punishment. 3. The reason then why fallen angels, and damned souls, have an everlastingness of punishment allotted them, is because, by what they suffer, they cannot satisfy the justice of God. 4. The conclusion then is, though the rebukes of God for sin by death and punishment after, be the rebukes of eternal vengeance; yet the eternity of that punishment is for want of merit: could the damned merit their own deliverance, justice would let them go. 5. It is one thing therefore to suffer for sin, by the stroke of eternal justice, and another thing to abide for ever a sufferer there: Christ did the first, the damned do the second. 6. His rising therefore from the dead the third day, doth nothing invalidate his sufferings, but rather sheweth the power of his merit. And here I would ask a question, Had Christ Jesus been more the object of faith, if weakness and endless infirmity had kept him under the curse, than by rising again from the dead, want of merit causing the one, sufficiency thereof causing the other? 7. If men will not believe that Christ hath removed the curse, because he is risen again, they would much more strongly have doubted it, had he been still in the grave. But O amazing darkness! to make that an argument, that his sufferings wanted merit, which to God himself is sufficient proof that he hath purged our sins for ever: "For this man after he had

had offered up one sacrifice for sins, for ever, sat down on the right hand of God."

Object. 4. But the scripture saith, "Christ is our example, and that is in his very death."

Ans. Christ in his sufferings and death, is both sacrifice and example:

1. A sacrifice: Christ our passover is sacrifice for us. And again, "He gave himself for us, an offering, and a sacrifice to God for a sweet-smelling savour." And thus he made reconciliation for iniquity, and brought in everlasting righteousness, 1 Cor. v. 8. Eph. v. 1, 2. Dan. ix. 2.

2. He was also in his sufferings exemplary, and that in several particulars. 1. In his meek deportment, while he was apprehended, Isa. liii. 7. 2. In doing them good that sought his life, Luke xxii. 50, 51. 3. In his praying for his enemies when they were in their outrage, Luke xxiii. 34. 4. "When he was reviled, he reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously."

In these respects, I say, he was exemplary, and brought honour to his profession by his good behaviour; And O how beautiful would Christianity be in the eyes of men, if the disciples of our Lord would more imitate him therein!

But what? because Christ is our pattern, is he not our passover? or, because we should in these things follow his steps, died he not for our sins? Thus to conclude, would not only argue thee very erroneous, but such a conclusion would overthrow the gospel; it being none other but a great sleight of Satan, to shut out the whole by a part, and to make us blasphemers while we plead for holiness.

Look then upon the death of Christ under a double consideration:

1. As he suffered from the hand of God; 2. As he suffered from the hand of men.

Now as he suffered by God's hand, so he suffered for sin; but as he suffered from men, so he suffered for righteousness sake.

Observe then, that as he suffered for sin, so no man took away his life; but as he suffered for righteousness sake, so they slew him by wicked hands: What is it then? Christ must needs have suffered, and the wisdom of God had so ordained, "That those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled."

Thus therefore we ought to distinguish of the causes and ends of the death of Christ.

Again, as Christ suffered for sin, so he would neither be taken at man's pleasure, nor die at man's time.

1. Not at man's pleasure, and hence it was that they so often sought his life in vain, for his hour was not yet come, to wit, the hour in which he was to be made a sacrifice for our sin, John xiii. xvii. 1, 2. xviii. 1, 2.

2. Not at their time, but contrary to all expectation, when the due time was come, "he bowed his head and gave up the ghost," John xix. 30.

And for this last work he had power given him of God, that is, power to die when he would: "I have power, (said he) to lay down my life, and I have power to take it again." This power never man had before: This made the centurion wonder, and made Pontius Pilate marvel: And indeed well they might, for it was as great a miracle as any he wrought in his life. It demonstrated him to be the Son of God, Mark xv. 38, 39. The centurion knowing that according to nature he might have lived longer, concluded therefore that his dying at that instant was not but miraculously: "And when he saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God."

And the reason why he had power to die, was, that he might offer his offering willingly, and at the season.

1. Willingly: "If his offering be a burnt sacrifice of the Lord, let him offer a male without blemish; he shall offer it of his own voluntary will, at the door of the tabernacle of the congregation before the Lord."

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2. He must offer it at the season: "Thou shalt keep this ordinance (the passover) in his season," *Exod. xiii. 10.*

Now both these offerings having immediate respect to the offering of the body of Christ for sin, (for he came in the room of all burnt sacrifices), the passover was also a type of him, *Heb. x. 3—6. 1 Cor. v. 7, 8.* Therefore, he being now the priest as well as sacrifice, must have power and will to offer his sacrifice with acceptance; and this the scripture testified he did; where it saith, "In due time Christ died for the ungodly." In due time, that is, at the time appointed, at the acceptable time.

Thou must therefore, unless thou art willing to be deceived, look upon the sufferings of Christ under a double consideration, and distinguish between his suffering as our example, and his suffering for our sins: And know, that as he suffered as our example, so he suffereth only for righteousness sake from the hands of wicked men: but as he suffered for our sins, so he suffered (as being by God reputed wicked) the punishment that was due to sin, even the dreadful curse of God: Not that Christ died two deaths, one after another, but he died at the same time upon a double account, for his righteousness sake from men; for our sins from the hand of God; and, as I said before, had he only suffered for righteousness sake, death had not so amazed him, nor had he been so exceeding heavy in the thoughts of it; that had never put him into an agony, nor made him sweat as it were great drops of blood. Besides, when men suffer only for righteousness sake, God doth not use to hide his face from them, to forsake them, and make them accursed: "But Christ hath delivered us from the curse of the law, being made a curse for us."

Obj. But if indeed Christ hath paid the full price for us by his death, in suffering the punishment that we should have done: wherefore is the scripture so silent, as not to declare that by his death he hath made satisfaction?

Ans. No man may teach God knowledge; he knoweth best how to deliver his mind in such words and terms as best agree with his eternal wisdom, and the consciences of these that are truly desirous of salvation, being over-burdened with the guilt of sin. Perhaps the word satisfaction will hardly be found in the Bible; and where it is said in so many words, "God is disatisfied with our sins;" yet it is sufficiently manifest, that there is nothing that God hateth but sin, and sinners for the sake of sin. What meant he by turning Adam out of Paradise, by drowning the old world, by burning up Sodom with fire and brimstone from heaven? What meant he by drowning of Pharaoh, by causing the ground to swallow up Corah and his company, and by his destroying Israel in the wilderness, if not to shew that he was disatisfied with sin? That God is also satisfied, yea, more than satisfied by Christ's sufferings for our sins, is apparent: For granting that he died for them, as these scriptures declare, *Is. liii. 1 Cor. xv. 1—4. Gal. i. 4. 1 Cor. v. 8. 2 Cor. v. 21. Gal. iii. 13. 1 Pet. ii. 24. iii. 18. 1 John ii. 2. iii. 16. iv. 14. Rev. i. 5. v. 9. Is. xlix. 4—6.*

It is apparent, 1. Because it is said, God smelled in that offering of the body of Christ for our sins, a sweet-smelling savour: "He gave himself for us an offering and a sacrifice to God, for a sweet-smelling savour."

2. It is apparent, because it is said expressly, "That God for Christ's sake doth now forgive. Be ye kind one to another, tender hearted, forgive one another, even as God for Christ's sake hath forgiven you."

3. It is apparent that God is satisfied with Christ's blood for our sins, because he hath declared, that he can justify those that believe in, or rely upon that blood for life, in a way of justice and righteousness: "Being justified freely by his grace through the redemption that is in Jesus Christ, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God." To declare, I say, at this time his righteousness, "that he might be just, and the justifier of him that believeth in Jesus."

Now, I say, to object against such plain testimonies, what is it but, 1. To deny that

that Christ died for sin; or to conclude, 2. That having so done, he is still in the grave; or, 3. That there is no such thing as sin; or, 4. No such thing as ravening justice in God against it; or, 5. That we must die ourselves for our sins; or, 6. That sin may be pardoned without a satisfaction; or, 7. That every man may merit his own salvation?

"But without shedding of blood there is no remission," Heb. ix. 22.

To avoid therefore these cursed absurdities, it must be granted, that Jesus Christ, by his death, did make satisfaction for sin.

But the word satisfaction may not be used by the Holy Ghost, perhaps for that it is too short and scanty a word to express the blessedness that comes to sinners by the blood of Christ.

1. To make satisfaction, amounts to no more than completely to answer a legal demand for harms and injuries done. Now this, when done to the full, leaveth the offender there where he was before he committed the injury. Now if Christ had done no more than this, he had only paid our debt, but had not obtained eternal redemption for us.

2. For a full satisfaction given by this man for harms done by another, may neither obtain the love of the person offended, nor the smallest gift which the person offending hath not deserved. Suppose I owe to this man ten thousand talents, and another should pay him every farthing, there remaineth over and above, by that complete satisfaction, not one single halpenny for me. Christ hath therefore done more than to make satisfaction for sin by his blood: "He hath also made us kings and priests to God and his Father, and we shall reign with him for ever and ever."

But take a few more scriptures for the proof of the doctrine afore asserted.

1. We have redemption through his blood. 1. "Redemption from sin," Eph. i. 7. 2. "Redemption from death," Heb. ii. 14, 15. Hof. xiii. 14. 3. "Redemption from Satan," Heb. ii. 15. 4. "Redemption from the world," Gal. i. 4. 5. "Redemption to God," Rev. v. 9. 6. "Eternal redemption. Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us." 2. We are said also to be washed in his blood. 1. Our persons are washed: "He loved us, and washed us from our sins in his own blood," Rev. i. 5. 2. His blood washeth also our performances; "Our robes are washed, and made white in the blood of the Lamb." 3. We are said to be purged by his blood. 1. Purged from sin before God: "When he had by himself purged our sins, he sat down on the right-hand of God." 2. Purged from evil consciences: "How much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God; purge your consciences from dead works, to serve the living God?" 4. We are said to be nigh to God by his blood: "But now in Christ Jesus, ye who sometimes were afar off, are made nigh by the blood of Christ." 5. Peace is said to be made by his blood. 1. "Peace with God, Col. i. 20. 2. Peace of conscience, Heb. x. 19—23. 3. Peace one with another," Eph. ii. 14. 6. We are said to be justified by his blood: "Much more being now justified by his blood, we shall be saved from wrath through him." Justified, that is acquitted. 1. Acquitted before God, Eph. v. 25, 26. 2. Acquitted before angels, Matth. xxviii. 5. 3. Acquitted by the law, Rom. iii. 21—23. 4. Acquitted in the court of conscience, Heb. ix. 14. 7. We are said to be saved by his blood, Rom. v. 8, 9. 8. We are said to be reconciled by his blood, Col. i. 20—22. 9. We are said to be sanctified by his blood, Heb. xiii. 12. 10. We are said to be admitted into the holiest by his blood, Heb. x. 19. 11. We are said to have eternal redemption by his blood, Heb. ix. 12. Yea, lastly, This blood which was once spilt upon the cross, will be the burden of our song in heaven itself for ever and ever, Rev. v. 9.

Now if we be redeemed, washed, purged, made nigh to God, have peace with God; if we stand just before God, are saved, reconciled, sanctified, admitted into the holiest: if we have eternal redemption by his blood, and if his blood will be the burden of our song for ever; then hath Christ paid the full price for us by his death, then hath he done more than make satisfaction for our sins.

Several demonstrations more, proving the former doctrine.

But before I conclude this answer, I will give you nine or ten more undeniable demonstrations, to satisfy you, if God will bless them to you, in the truth of this great doctrine, to wit, That Jesus Christ, by what he hath done, hath paid the full price to God for the souls of sinners, and obtained eternal redemption for them.

I. And first, I begin with his resurrection: That God that delivered him up unto death, and that made him a curse for sin; that God raised him up from the dead: "But God raised him from the dead." Now considering, that at his death he was charged with our sins, and accused to death for our sins; that justice that delivered him up for them, must have amends made to him, before he acquit him from them; for there can be no change in justice. Had he found him in our sins in the grave, as he found him in them upon the tree, ("for he had them in his body on the tree," 1 Pet. ii. 24.) he had left him there as he left him upon the tree; yea, he had as surely rotted in the grave, as ever he died on the tree. But when he visited Christ in the grave, he found him a holy, harmless, undefiled, and spotless Christ; and therefore he raised him up from the dead. He raised him up from the dead, having loosed the pains of death; because it was not possible that he should be holden of it.

Quest. But why not possible now to be holden of death?

Ans. Because the cause was removed. Sin was the cause, he died for our sins, he gave himself for our sins; these sins brought him to death; but when God that had made him a curse for us, looked upon him into the grave, he found him there without sin, and therefore loosed the pains of death; for justice saith, this is not possible, because not lawful, that he who lieth sinless before God, should be swallowed up of death; therefore he raised him up.

Quest. But what did he do with our sins, for he had them upon his back?

Ans. It is said he took them away: "Behold the Lamb of God that taketh away the sins of the world." It is said he put them away: "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself; that is, by the merit of his undertaking he brought into the world, and set before the face of God such a righteousness, that out-weigheth, and goeth far beyond that sin; and so did hide sin from the sight of God: hence he that is justified, is said to have his sins hid and covered: "Blessed is the man whose transgressions are forgiven, and whose sin is covered," covered with the righteousness of Christ: "I spread my skirt over thee, and covered thy nakedness." Thy sins Christ Jesus, therefore, having, by the infiniteness of his merit, taken away, put away, or hidden our sins from the face of God, therefore he raised him up from the dead.

You find, in the 16th of Leviticus, mention made of two goats, one was to be slain for a sin-offering, the other to be left alive. The goat that was slain was a type of Christ's death, the other of his merit. Now, this living goat he carried away the sins of the people into the land of forgetfulness: "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, in all their sins, putting them upon the head of the goat, and shall send him away by the hands of a fit man into the wilderness, and the goat shall bear upon him all their iniquities unto a land not inhabited." Thus did Jesus Christ bear away, by the merit of his death, the sins and iniquities of them that believe: Wherefore, when God came to him in the grave, he found him holy and undefiled, and raised him up from the dead.

And observe it, as his death was for our sin, so his rising again was for our discharge: For both in his death and resurrection he immediately respected our benefits: he died for us, he rose from the dead for us: "He was delivered for our offences, and was raised again for our justification." By his death he carried away our sins; by his rising he brought to us justifying righteousness.

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There are five circumstances also attending his resurrection, that shew us how well pleased God was with his death.

1. It must be solemnized with the company, attendance, and testimony of angels, Matth. xxviii. 1—7. Luke xxiv. 3—7. John xx. 11, 12.

2. At or just upon his resurrection, the graves, where many of the saints for whom he died lay asleep, did open, and they followed the Lord in full triumph over death: "The graves were opened, and many bodies of saints which slept arose, and came out of their graves after his resurrection, and went into the holy city, and appeared unto many." These saints coming out of their graves after him, what a testimony is it, that he for them had taken away sin, and destroyed him that had the power of death! yea, what a testimony was it, that he had made amends to God the Father, who granted him at his resurrection to have presently out of the grave, of the price of his blood, even the bodies of many of the saints which slept! He was declared to be "the Son of God with power, by the Spirit of holiness, and the resurrection from the dead." It saith not by his resurrection, though that be true, but by the resurrection, meaning the resurrection of the bodies of the saints which slept, because they rose by virtue of his blood; and by that he was with power declared to be the Son of God. They, I say, were part of his purchase, some of them for whom Christ died. Now, for God to raise them, and that upon and by virtue of his resurrection, what is it but an open declaration from heaven, that Christ, by his death, hath made amends for us, and obtained eternal redemption for us?

3. When he was risen from the dead, God, to confirm his disciples in the faith of the redemption that Christ had obtained by his blood, brings him to the church, presents him to them alive, shews him openly, sometimes to two or three, sometimes to eleven or twelve, and once to above five hundred brethren at once, Acts i. 3. x. 40. Luke xxiv. 13—16. John xx. 19. xxi. 1—3, &c. 1 Cor. xv. 3—8.

4. At his resurrection, God gives him the keys of hell and of death, Rev. i. 16, 17. Hell and death are the effects and fruits of sin: "The wicked shall be turned into hell, and the wages of sin is death." But what then? are sinners the better for the death and blood of Christ? O! they that dare venture upon him are much the better, for they shall not perish, unless the saviour will damn them; for he hath the keys of hell and of death: "Fear not, (saith he), I am the first, and the last; I am he that liveth, and was dead, and behold I am alive for evermore, and have the keys of hell and death." These were given him at his resurrection, as if God had said, My Son, thou hast spilt thy blood for sinners; I am pleased with it; I am delighted in thy merits, and in the redemption which thou hast wrought; in token hereof, I give thee the keys of hell and of death: I give thee all power in heaven and earth, save who thou wilt, deliver who thou wilt, bring to heaven who thou wilt.

5. At Christ's resurrection, God bids him ask the Heathen of him, with a promise to give him the uttermost parts of the earth for his possession. This sentence is in the second psalm, and is expounded by Paul's interpretation of the words before, to be spoken to Christ at his resurrection: "Thou art my Son, this day have I begotten thee." I have begotten thee, that is, saith Paul, from the dead.

He hath raised up Jesus again, as it is also written in the second psalm, "Thou art my Son, this day have I begotten thee." Now mark at his raising him from the dead, he bids him ask, "Ask of me, and that the Heathen:" as if God had said, My Son, thy blood hath pacified and appeased my justice: I can now in justice, for thy sake, forgive poor mortals their sin: Ask them of me; ask them though they be Heathens, and I will give them to thee, to the utmost ends of the earth. This is then the first demonstration to prove that Jesus Christ, by what he hath done, hath paid full price to God for the souls of sinners, and obtained eternal redemption for them, namely, his being raised again from the dead.

¶ 1. A second thing that demonstrateth this truth, is, that he ascended, and

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was received upon into heaven : " So after the Lord had spoken to them, he was received up into heaven.

This demonstration consisteth of two parts : 1. Of his ascending ; 2. Of his being received.

1. For his ascending : " He is ascended on high," Eph. iv. 8.

This act of ascending answereth to the high-priest under the law, who, after they had killed the sacrifice, he was to bring the blood into the most holy place, to wit, the inner temple, the way to which was ascending, or going up.

Now, consider the circumstances that attended his ascending, when he went to carry his blood to present it before the mercy-seat, and you will find they all say amends is made to God for us.

(1) At this, he is again attended and accompanied with angels, Acts i. 10, 11.

(2) He " ascended with a shout, and with the sound of a trumpet, with, Sing praises, sing praises, sing praises," Pl. xlvii. 5, 6.

(3) The enemies of man's salvation are now tied to his chariot-wheels : " When he ascended on high, he led captivity captive ;" that is, he led death, devils, and hell, and the grave, and the curse, captive ; for these things were our captivity. And thus did Deborah prophesy of him, when she cried, " Arise, Barak, and lead thy captivity captive, thou son of Abinoam." And David also foresaw when he said, " Thou hast ascended on high ; thou hast led captivity captive."

(4) The apostles must be the beholders of his going up, and must see the cloud receive him out of their sight, Acts i. 11, 12.

The consideration of these things strongly inforceth this conclusion, That he hath spoiled what would have spoiled us, had he had not by his blood shed taken them away. And I say, for God to adorn him with all this glory in his ascension, thus to make him ride conqueror up into the clouds, thus to go up with sound of trumpet, with shout of angels, and with songs of praises, and let me add, to be accompanied also with those that rose from the dead after his resurrection, who were the very price of his blood ; this does greatly demonstrate that Jesus Christ, by what he hath done, hath paid a full price to God for the souls of sinners, and obtained eternal redemption for them : he had not also rode thus in triumph to heaven.

2. I come now to his being received : He was received up into heaven. The high-priest under the law, when he ascended into the holiest, he was there to offer the blood ; which holiest was the type of heaven, Exod. xix. 10, 11. Heb. ix. 24. But because the sacrifices under the law could not make them that did the service perfect, as pertaining to the conscience ; therefore they were to stand, not to sit ; to come out again, not to tarry there : " For it is not possible that the blood of bulls and goats should take away sin ;" wherefore, when he cometh into the world, he saith, " Sacrifices and offerings thou wouldst not, but a body hast thou prepared me : In burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said he, Lo, I come (in the volume of thy book it is written of me) to do thy will, O God."

Christ therefore, in his entering into heaven, did it as high-priest of the church of God ; therefore neither did he go in without blood : " Wherefore, when he came to be an high-priest of good things to come, by a greater and more perfect tabernacle, not made with hands ; (that is to say, not of this building,) neither by the blood of bulls and goats, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us."

He entered in, having obtained, or because he obtained, eternal redemption for us.

But to pass that, consider ye now also those glorious circumstances that accompany his approach to the gates of the everlasting habitation.

1. The everlasting gates are set, yea, bid stand open : " Be ye open, ye everlasting doors, and the King of glory shall come in." This king of glory is Jesus Christ, and the words are a prophecy of his glorious ascending into the heavens, when

when he went up as the high-priest of the church, to carry the price of his blood into the holiest of all: "Lift up your heads, O ye gates, even lift them, ye everlasting doors, and the King of glory shall come in."

2. At his entrance he was received, and the price accepted which he paid for our souls. Hence it is said, "he entered in by his blood;" that is, by the merit of it. To receive, is an act of complacency and delight, and includeth well-pleasedness in the person receiving, who is God the Father: And considering that this Jesus, now received, is to be received upon our account, or as undertaking the salvation of sinners, (for he entered into the heavens for us,) it is apparent, that he entered thither by virtue of his infinite righteousness, which he accomplished for us upon the earth.

3. At his reception, he received glory, and that also for our encouragement. God raised him up, and gave him glory, that our faith and hope might be in him.

He gave him glory, as a testimony that his undertaking the work of our redemption was accepted of him.

1. He gave glory; first to his person, in granting him to sit at his own right hand, and this he had, I say, for or upon the account of the work he accomplished for us in the world; when he had offered up one sacrifice for sins, for ever he sat down on the right hand of God, and this by God's appointment: "Sit thou at my right hand." This glory is the highest; it is above all kings, princes, and potentates in this world; it is above all angels, principalities and powers in heaven: He "is gone into heaven, and is on the right hand of God; angels, and authorities, and powers being made subject unto him."

2. He gave glory to his name, to his name Jesus; that name being exalted above every name: "He hath given him a name above every name, that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father," Phil. ii.

This name is said (in another place) to be a name above every name that is named, not only in this world, but in that also which is to come.

But should Jesus have been such a name, since he undertook for sinners, had this undertaker failed in his work, if his work had not been accepted with God, even the work of our redemption by his blood? No verily, it would have stunk in the nostrils both of God and man; it would have been the most abhorred name; but Jesus is the name; Jesus he was called in order to his work: "His name shall be called Jesus, for he shall save." He was so named of the angel, before he was conceived in the womb; and he goeth by that name now he is in heaven; by the name Jesus, Jesus of Nazareth, because he once dwelt there. This name, I say, is the highest name, the everlasting name, the name that he is to go by, to be known by, to be worshipped by, to be glorified by; yea, the name by which also most glory shall redound to God the Father. Now what is the signification of this name but Saviour? This name he hath therefore, for his works sake, and because God delighted in his undertaking, and was pleased with the price he had paid for us; therefore the divine Majesty hath given him it, hath made it high, and hath commanded all angels to bow unto it. Yea, it is the name in which he resteth, and by which he hath magnified all his attributes.

(1) This is the name by which sinners should go to God the Father. (2) This is the name through which they obtain forgiveness of sins, and any thing: "If you ask any thing in my name, I will do it." John xiv. (3) This is the name through which our spiritual services and sacrifices are accepted, and by which an answer of peace is returned into our bosoms, 1 Pet. ii. But more of this anon. (4) At this name, devils tremble; at this name, angels bow the head; at this name, God's heart openeth; at this name, the Godly man's heart is comforted: This name, none but devils hate it, and none but those that must be damned despise it; no man speaking by the Holy Ghost calls Jesus accursed, or accounteth him still dead, and his blood ineffectual to save the world.

3. He hath also given him the glory of office.

(1) He

(1) He is there a priest for ever, intercepting betwixt the divine presence and all that hate us, by his blood; sin, Satan, death, hell, the law, the grave, or the like, cannot be heard, if his blood be presented to God, as the atonement for us: This is called "the blood of sprinkling, which speaketh better things than the blood of Abel." By this blood he entered into heaven, by this blood he secureth from wrath all that come unto God by him: But should his blood have had a voice in heaven to save withal, had it not merited first, even in the shedding of it, the ransom and redemption of souls? It is true, a man whose blood cannot save, may with Abel's cry out for vengeance and wrath on the head of him that sheds it; but this blood speaks for better things, this blood speaks for souls, for sinners, for pardon; "having obtained eternal redemption for us."

(2) He is there a forerunner for us: "Whither the forerunner is for us entered, even Jesus." This office of harbinger is distinct from, though it comes by virtue of his priestly office; therefore they are both mentioned in the text: "Whither the forerunner is for us entered, even Jesus, made an high-priest for ever, after the order of Melchisedec." He is therefore our forerunner by virtue of his priesthood; his blood giveth worth to all he does.

In this office of harbinger, or forerunner, he prepareth for believers their dwelling-places in the heavens; their dwelling-places, according to their place, state, calling, service, or work, in his body the church: "In my Father's house, (saith he,) are many mansions; if it were not so, I would have told you: I go to prepare a place for you."

This is that is mentioned in 47th psalm: "He shall chuse our inheritance for us, the excellency of Jacob whom he loved." But should he have had power to chuse our inheritance for us, to prepare our dwelling-places; should he have power to give, even heaven itself to a company of poor men, had he not in the first place obtained by his blood the deliverance of our souls from death?

(2) He is there a prophet for us, by which office of his he hath received to communicate the whole will of the eternal God, so far as is fit for us to know in this world, or in that which is to come. Hence he is called the prophet of the church: "The Lord shall raise you up a prophet," and this is of a truth that prophet that should come into the world. But this office he hath also now in heaven, by virtue of the blood he shed for us upon earth. Hence the New Testament is called, the "New Testament in his blood;" and his blood is said to be "the blood of the everlasting covenant, or testament;" yea, such virtue doth his blood give to the New Testament or covenant of grace, as that severed from that it is nothing worth; for a testament is of force after men are dead, otherwise it is of no strength at all while the testator liveth. So that every word of God, which he hath by Christ given to us for our everlasting consolation, is dipt in blood, is founded in blood, and stands good to sinners, purely (I mean with respect to merit) upon the account of blood, or because his blood that was shed for us on the cross, prevailed for us for the remission of our sins. Let no man think to receive any benefit by Christ's prophetic office, by any of the good words of grace, and forgiveness of sins that are sprinkled up and down in the New Testament, that looketh not for that good to come to him for the sake of that blood by which this testament is established: for neither was the first testament dedicated without blood, for when Moses had spoken every precept to all the people according to the law, "he took the blood of calves, and of goats, with water, and scarlet, wool, and hyssop, and sprinkled both the book and all the people, saying, this is the blood of the testament which God hath enjoined unto you."

The prophetic office of Christ standeth of two parts: First, In promises of grace; Secondly, In directions of worship; but neither is this last, to wit, the doctrine of worship, or our subjection to that worship, of any value, any further than as sprinkled also with his blood; for, as in the first testament the tabernacle and all the vessels of the ministry were sprinkled with blood, (and it was necessary that so it should be) so the heavenly things themselves must be also purified with sacrifices, but yet with better sacrifice than these: for now not Moses, but Christ, doth

doth sprinkle, not with blood of calves, but with his own blood, neither as entered into places made with hands, but from heaven doth Jesus sprinkle all that doctrine of worship and subjection of his saints thereto, which is of his own instituting and commanding, Heb. ix. 23;—25.

(4) He hath received the office of a king, by which he ruleth in the church, and over all things for her sake. The government is laid upon his shoulders; the Lord God hath given him the throne of his Father David. Hence it is that he saith, "All power is given me in heaven and earth;" but now this kingly office he hath it by his blood, because "he humbled himself to death, therefore God hath highly exalted him, and given him the highest name." And hence again he is called the Lamb upon the throne: "In the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns;" a demonstration of kingly power. But mark, he was a lamb upon the throne, he had his horns as a lamb. Now by Lamb, we are to understand, not only his meek and sweet disposition, but his sacrifice; for he was a lamb to be slain and sacrificed; and so his having a throne and seven horns as a lamb, giveth us to understand, that he obtained this dignity of king by his blood: "When he had by himself purged our sins, he sat down on the right hand of the Majesty in the heavens. When he had offered up one sacrifice for sins for ever, he sat down on the right hand of God."

Now, put all these together, to wit, his resurrection from the dead, his ascension, and his exaltation to office, and remember also that the person thus exalted is the same Jesus of Nazareth that sometime was made accursed of God for sin, and also that he obtained this glory by virtue of the blood that was shed for us; and it must unavoidably follow, that Jesus Christ, by what he hath done, hath paid full price to God for sinners, and obtained eternal redemption for them.

III. But to proceed: A third demonstration that Jesus Christ, by what he hath done, hath paid full price to God for sinners, and obtained eternal redemption for them, is, because he hath received for them the holy Spirit of God.

"This Jesus hath God raised up, whereof (said Peter) we are all witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth that, which ye now see and hear."

The receiving of the Holy Ghost at the hand of the Father, who had bruised him before for the transgressions of his people, the receiving of it, I say, upon his resurrection, and that to give them for whom (just before) he had spilt his blood to make an atonement for their souls, argueth, that the divine Majesty found rest and content in that precious blood, and found it full price for the sinners for whom he shed it.

And if you consider the necessity of the giving of this good Spirit to men, and the benefit that they receive by his coming upon them, you will see yet more into the truth now contended for.

1. First, then, of the necessity of giving this good Spirit.

2. And then of the benefit which we receive at his coming.

1. Of the necessity of its being given.

(1) Otherwise Jesus could never have been proven to be the Saviour; for the promise was, that Messiah should have the Spirit given him, given him to communicate; "As for me, this is my covenant with them, saith the Lord, my Spirit which is upon thee, and my words which I have put in thy mouth (meaning the Redeemer, ver. 20.) shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, from henceforth and for ever."

Here is the promise of the Spirit to be given to Christ, and by him to his seed for ever. And this was signified long before in the anointing of Aaron and his sons: "And thou shalt anoint Aaron and his sons, and consecrate them."

This Spirit Jesus promised to send unto his, at his exaltation on the right hand of God; the Spirit, I say, in the plentiful pourings of it out. True, the church in all ages had something of it by virtue of the suretyship of the Lord Jesus;

but this, in comparison of what was to come into the church after his resurrection, is not reckoned a pouring forth; therefore pourings forth thereof are reserved to the time of the ascension and exaltation of this Jesus: "I will pour out my Spirit in those days."

Hence Jesus reserves it till his going away, and it is expressly said, "the Holy Ghost was not yet given, because Jesus was not yet glorified." Accordingly did the Apostles wait after his resurrection for the pouring forth of the Holy Ghost, and at the set time did receive it, by the giving of which he declared himself to be the Son of God and Saviour of the world, John xiv. 26. xv. 26. xvi. 16. Acts i. 4, 5. Joel ii. 28. Acts ii. 16, 17. John vii. 39. Rom. i. 4.

(2) Without the giving of the Holy Ghost there had wanted a testimony that his gospel was the gospel of Messias. Moses his ministration was confirmed by signs and wonders and mighty deeds, both in Egypt, in the wilderness, and at the Red sea; wherefore it was necessary that the doctrine of redemption by blood, which is the doctrine of the gospel of this Jesus, should be also confirmed with signs following. Hence both himself and apostles did as frequently work miracles and do mighty deeds, as his ministers now do preach; which signs, and miracles, and wonders, confirmed their doctrine, though themselves, both master and scholar were (in appearance the most considerable) mean: yea, they by the means of the Holy Ghost, have so ratified, confirmed, and settled the gospel in the world, that no philosopher, tyrant or devil hath been able hitherto to move it out of its place. He confirmed the word with signs following.

(3) As the giving of the Holy Ghost was necessary thus; so was it necessary also to strengthen them that were intrusted with his gospel. 1. To preach it effectually. 2. To stand to it boldly. 3. And to justify it to be the doctrine of Messias incontroulably.

(1) To preach it effectually; in demonstration of the Spirit.

(2) To stand to it boldly: "Then Peter filled with the Holy Ghost, said: And they saw the boldness of Peter and John."

(3) To justify the doctrine incontroulably: "I will give you a mouth and wisdom which all your adversaries shall not be able to resist or gainsay; and they were not able to resist the wisdom and Spirit by which he spake."

Now, I say, that God should give the Holy Ghost to Jesus to confirm this gospel, redemption from sin by his blood; what is it but that by his blood he hath paid full price to God for sinners, and obtained eternal redemption for them?

2. But again, the benefit which we receive at the coming of the Holy Ghost doth more demonstrate this truth. Hath Christ purchased sinners, and are they the price of his blood? Yes: But how doth that appear? Why, because by the Holy Ghost which he hath received to give us, we are fitted for the inheritance which by his blood is prepared for us.

(1) By the Spirit of God we are quickened, and raised from a state of sin, but that we could not be, were it not that an atonement is made for us first, by the blood of Christ our Saviour. This is true; for they that are quickened by the Holy Ghost, are quickened by it through the word of the gospel, which offereth justification to sinners through faith in his blood; yea, we are said to be quickened together with him, dead and risen with him; yet so as by the Spirit of God.

(2) We are not only quickened by the Holy Ghost, but possessed therewith; it is given to dwell in our hearts. Because ye are sons, God hath sent forth the Spirit of his Son into your hearts; which Spirit is also our earnest for heaven, until the redemption of the purchased possession; that is, until our body, which is the purchased possession, "be redeemed also out of the grave by the power of the same mighty Spirit of God," Ephes. i. 13, 14.

(3) "By this Holy Spirit we are made to believe," Rom. xv. 12.

(4) By this Holy Spirit we are helped to pray, and call God Father.

(5) By

(5) By this Holy Spirit we are helped to understand and apply the promises.

(6) By this Holy Spirit the joy of heaven, and the love of God, is shed abroad in the hearts of the saved.

(7) By this Holy Spirit we are made to wait for the hope of righteousness by faith, that is, to stand fast through our Lord Jesus in the day when he shall judge the world.

And all this is the fruit of redemption by blood; of redemption by the blood of Christ.

This is yet further evident, 1. Because the work of the Spirit is to lead us into the sayings of Christ; which, as to our redemption from death, are such as these: "I lay down my life, that you may have life; I give my life a ransom for many; and the bread which I will give is my flesh, which I will give for the life of the world." 2. Because the Spirit in the wisdom of heaven, is not counted a sufficient testimony on earth, but as joined with the blood of Christ. There are three that bear witness on earth, the Spirit, the water, and the blood. These are the witnesses of God. The Spirit, because it quickeneth; the blood, because it hath merited; and the water, to wit, the word, because by that, we are clean, as to life and conversation, 1 John v. 8. Ephes. v. 26. Rom. viii. 16. Psal. cxix. 9. 3. Because, as by the Spirit, so we are sanctified by faith in the blood of Jesus, Heb. xiii. 12. 4. Because when most full of the Spirit, and when that doth work most mightily in us, we are then most in the belief and admiring apprehensions of our deliverance from death by the blood of Jesus, Rev. xv. chap. v. 9. 5. The Holy Ghost breatheth no where so as in the ministry of this doctrine; this doctrine is sent with the Holy Ghost from heaven; yea, as I have hinted, one of the great works of the Holy Ghost under the Old Testament, was to testify of the sufferings of Christ, and the glory that should follow.

Put all these things together, and see if Jesus Christ, by what he hath done, hath not paid full price to God for sinners; if he hath not obtained eternal redemption for them.

IV. That Jesus Christ, by what he hath done, hath paid full price to God for sinners, and obtained eternal redemption for them, is evident, if you consider how the preaching thereof hath been from that time to this, a mighty conqueror over all kind of sinners. What nation, what people, what kind of sinners have not been subdued by the preaching of a crucified Christ? He upon the white horse with his bow and his crown hath conquered, doth conquer, and goeth forth yet conquering and to conquer: "And I, (saith he) if I be lifted up from the earth, will draw all men unto me." But what was it to be lifted up from the earth? Why, it may be expounded by that saying, "As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whosoever believeth in him, might not perish, but have everlasting life."

He was then lifted up, when he was hanged upon a tree between the heavens and the earth as the accursed of God for us. The revelation of this, it conquers all nations, tongues, and people. "And they sang a new song, saying, thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue, and people, and nation." Hence the Apostle Paul chose, above all doctrines, to preach up a crucified Christ, and resolved so to do: "For I am determined, (saith he) not to know any thing among you, save Jesus Christ and him crucified."

1. The doctrine of forgiveness of sin, conquered his very murderers. They could not withstand the grace; those bloody ones that would kill him whatever it cost them, could stand no longer, but received his doctrine, fell into his bosom, and obtained the salvation which is in Christ Jesus. "They shall look upon him whom they have pierced, and mourn for him, as one mourneth for his only son, and they shall be in bitterness for him, as one is in bitterness for his first born." Now was the scripture eminently fulfilled, when the kindness of a crucified Christ broke to pieces the hearts of them that had before been his betrayers and murderers. Now was there a great mourning in Jerusalem; now was there wailing and lamentation, mixed with joy and rejoicing.

2. Though Paul was mad, exceeding mad against Jesus Christ of Nazareth, yea, though he was his avowed enemy, seeking to put out his name from under heaven; yet the voice from heaven, (I am Jesus, &c.) I am the Saviour, how did it conquer him, make him throw down his arms, fall down at his feet, and accept of the forgiveness of sins freely by grace, through redemption by faith in his blood.

3. They at Samaria, though before Philip preached to them, worshipped and admired the devil in Magus, yet when they believed Philip's preaching of Christ unto them, and forgiveness of sins through faith in his name, great joy was among them, and they were baptized both men and women, Acts viii. He preached, faith the text, the things concerning the kingdom of God, and the name of Jesus Christ; that is, all the blessings of life, through the name of Jesus Christ; for he is the mediator, and without his blood come no spiritual blessings to men.

4. How was the sturdy jailor overcome by a promise of forgiveness of sins by faith in Jesus Christ. It stopt his hand of self-murder, it eased him of the gnawings of a guilty conscience, and fears of hell-fire, and filled his soul with rejoicing in God, Acts xvi. 30. to 34.

5. How were those that used curious arts, that were next to, if not witches indeed; I say, how were they prevailed upon, and overcome by the word of God; which is the gospel of good tidings through faith in the blood of Christ? Acts xix. 17, 18.

6. How were the Ephesians, who were sometimes far from God; how, I say, were they made nigh by the blood of Christ? Ephes. ii. 13.

7. The Colossians, though sometimes dead in their sins, yet how were they quickened by God, through the forgiveness of all their trespasses, and they had that through his blood, Col. ii. 13. 1. 14.

What shall I say, no man could as yet stand before, and not fall under the revelation of the forgiveness of sins through a crucified Christ; as hanged, as dying; as accursed for sinners; he draws all men unto him, men of all sorts, of all degrees.

Shall I add, how have men broken through all difficulties to Jesus, when he hath been discovered to them! "Neither lions, nor fires, nor sword, nor famine, nor nakedness, nor peril; neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord," Rom. viii. 35—9.

That Jesus Christ, by what he hath done, hath paid full price to God for sinners, and obtained eternal redemption for them, is evident, by the peace and holiness, that by that doctrine possesseth mens souls; the souls of men awakened, and that continue so. By awakened men, I mean such as, through the revelation of their sin and misery groan under the want of Jesus to save them, and that continue sensible, that they needs must perish, if his benefits be not bestowed upon them.

For otherwise the gospel ministereth neither peace nor holiness to any of the souls of the sons of men; that is to say, nor saving peace and holiness. N. B. The gospel of grace and salvation is above all doctrines the most dangerous, if in word only it be received by graceless men; If it be not attended with a revelation of mens need of a Saviour; if it be not accompanied in the soul by the power of the Holy Ghost. For such men as have only the notions of it, are, of all men, liable to the greatest sin, because there wanteth in their notions the power of love, which alone can constrain them to love Jesus Christ. And this is the reason of these scriptures. "They turn the grace of God into wantonness: they turn the grace of our God into lasciviousness."

For some when they hear of the riches of grace through Christ, that hearing not being attended with the faith and love which is in Christ Jesus; those men receive the notions of this good doctrine, only to cloak their wickedness, and to harden themselves in their villanies.

Others

Others when they hear, being leavened before with the leaven of some other doctrine, some doctrine of the righteousness of the world, or doctrine of devils, forthwith make head against, and speak evil of the blessed doctrine: and because some that profess it, are not cleansed from their filthiness of flesh and spirit, and do not perfect holiness in the fear of God: therefore others conclude, that all that profess it are such, and that the doctrine itself tendeth to encourage, or at least to tolerate licentiousness, as they imagined and affirmed of Paul, that he should say, "Let us do evil, that good may come."

The ground of that wicked conclusion of theirs, was, because he, by the allowance of God, affirmed, That as sin had reigned unto death, so grace reigned unto life in a way of righteousness by Jesus Christ our Lord. Nay then, says the adversary, we may be as unholy as we will, and that by the doctrine you preach: For if where sin abounds, grace abounds more, the consequence of a wicked life is but the heightening, advancing, and magnifying of grace. But what saith the apostle? My conclusions are true, That grace doth reign above sin; but to say, Let us therefore sin; that man's damnation is just; because such an one abuseth, and maketh the most devilish use of the blessed doctrine that ever was heard of in the world among men. Besides, it is evident, that such know not the power thereof; nor have felt or favoured its blessedness: for where this gospel cometh in truth, it naturally produceth peace and holiness.

1. Peace: He is our peace; he is the prince of peace; he giveth peace in his high places.

This word peace hath in it a double respect.

(1) It respecteth God: "He hath made peace by the blood of his cross;" that is, he hath made peace for us with God, having appeased the rigour of his law, and satisfied justice for us. Hence it is said, "The peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus." "The peace of God," that is, the doctrine of reconciliation, by Christ's being made to be sin for us; that shall keep the heart, that is, from despair or fainting under apprehensions of weakness and justice: But yet this peace of God cannot be apprehended, nor be of any comfort to the heart, but as the man looks for it through Christ Jesus. Therefore that clause is added, through Christ Jesus: "For he is peace-maker;" it is he that reconcileth us to God in the body of his flesh through death; for by his doing and suffering he presented God with everlasting righteousness for sinners. Upon this we have peace with God. Hence Christ is called King of righteousness first; first being by interpretation King of righteousness; and after that also King of Salem, which is king of peace. For he could not make peace with God, betwixt us and him, but by being first the Lord of righteousness, the Lord our righteousness; but having first completed righteousness, he then came and preached peace, and commanded his ambassadors to make proclamation of it to the world, 2 Cor. v. 19, 20. For it was want of righteousness that caused want of peace. Now then righteousness being brought in, it followeth that he hath made peace. For he is our peace who hath made both one, and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandments, contained in ordinances, for to make in himself of twain one new man, so making peace, and that he might reconcile both unto God, in one body by the cross, having slain the enmity thereby, and came and preached peace to you that were afar off, and to them that were nigh; "For through him we both have access, by one spirit, unto the Father."

(2) This word peace respecteth our inward quietness of heart which we obtain, by beholding this reconciliation made by Christ with God for us: "Being justified by faith, we have peace with God through our Lord Jesus Christ. The God of peace fill you with all joy and peace in believing."

This peace is expressed diversly. 1. Sometimes it is called quietness; for it calms the soul from those troublous fears of damning, because of sin: "And the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever. 2. Sometimes it is called boldness; "For by the blood of Christ

Christ a man hath encouragement to approach unto God. Having, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us through the vail," that is to say, his flesh. 3. It is sometimes called confidence; because by Jesus Christ we have not only encouragement to come to God, but confidence; that if we ask any thing according to his will, he not only heareth but granteth the request which we put up to him: "In whom we have boldness and access, with confidence, by the faith of Jesus." 4. Sometimes this peace is expressed by rest, because a man having found a sufficient fulness to answer all his wants, he sitteth down, and looks no further for satisfaction; "Come unto me all ye that labour and are heavy laden, and I will give you rest." 5. It is also expressed by singing, because the peace of God, when it is received into the soul by faith, putteth the conscience into a heavenly and melodious frame: "And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads." They obtain joy and gladness and sorrow and fighting shall fly away. 6. Sometimes it is expressed or discovered by an heavenly glorying and boasting in Jesus Christ, because this peace causeth the soul to set its face upon its enemies with faith of a victory over them for ever by its Lord Jesus: "Let him that glorieth, glory in the Lord; and my soul shall make her boasts in the Lord, the humble shall hear thereof, and be glad." 7. Sometimes it is expressed or discovered by joy, joy unspeakable; because the soul having seen itself reconciled to God, hath not only quietness, but such apprehensions do now possess it of the unspeakable benefits it receiveth by Christ with respect to the world to come, that it is swallowed up with them: "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory." 8. Lastly, It is expressed or discovered by the triumph that ariseth sometimes in the hearts of the believers; for they at times are able to see death, sin, the devil, and hell, and all adversity conquered by and tied as captives at the chariot-wheels of Jesus Christ: Taken captive, I say, and overthrown for ever: "Thanks be to God, who causeth us always to triumph in Christ. O clap your hands, O ye people, sing unto God with the voice of triumph."

Now that all this should be a cheat, is impossible, that is, it is impossible that believers should thus have peace with God through the blood of his cross, he having not paid full price to God for them; especially if you consider, that the authors of this peace are all the three in the Godhead, and that upon a double account.

1. In that they have given us a gospel of peace, Rom. x. 15. or a New Testament which propoundeth peace with God through the redemption that is in Christ. Now as this is called the gospel of peace; so, 1. It is called, The gospel of God, 1 Theff. ii. 9. 2 Theff. i. 8. 2. The gospel of Christ, Rom. xv. 19. 3. A gospel indited by the Holy Ghost, 1 Theff. iv. 8.

I say, therefore, that redemption and salvation, being that through Christ, and the truth thereof proclaimed by the Father, the Word, and the Holy Ghost, in the word of the truth of the gospel, it must needs be that we who believe, shall be saved, if we hold the confidence and the rejoicing firm unto the end.

(2) As the three in the Godhead are the authors of this peace, by inditing for us the gospel of peace, or the good tidings of salvation by Jesus Christ; so they are the authors of our peace, by working with that word of the gospel in our hearts. And hence, 1. The Father is called the God of peace: "Now the God of peace be with you all: and the very God of peace sanctify you." And because he is the God of peace, therefore he filleth those that believe in his Christ, with joy and peace through believing." 2. Again, Christ is called the Prince of peace; therefore the prayer is, "Grace be with you and peace from God the Father, and the Lord Jesus Christ." 3. The Holy Ghost also is the author of this peace, this inward peace; "Even righteousness and peace, and joy in the Holy Ghost."

And

And I say, as I also have already said, the procuring or meritorious cause of this peace, are the doings and sufferings of Christ. Therefore by his doings and sufferings he paid full price to God for sinners, and obtained eternal redemption for them; else God would never have indited a proclamation of peace for them, and the tenor of that proclamation to be the worthiness of the Lord Jesus: yea, he would never have wrought with that word in the heart of them that believe, to create in them peace, peace.

2. As peace with God is an evidence (the blood of Christ being the cause thereof) that Christ hath by it paid full price to God for sinners; so holiness in their hearts taking its beginning from this doctrine, makes this fifth demonstration of double strength.

(1) That holiness, true gospel-holiness, possesseth our hearts by this doctrine, it is evident; because the ground of holiness, which is the Spirit of God in us, is ministered to us by this doctrine. When the apostle had insinuated that the Galatians were bewitched, because they had turned from the doctrine of Christ crucified, he demands of them, Whether they received the Spirit by the works of the law, or by the hearing of faith? that is, whether the Spirit took possession of their souls by their obedience to the ten commandments, or by their giving credit to the doctrine of the forgiveness of their sins, by faith in this crucified Christ: strongly concluding, not by the law, but by the hearing or preaching of faith, that is, of the Lord Jesus as crucified, who is the object of faith.

(2) As this doctrine conveyeth the ground, or ground-work, which is the Spirit; so also it worketh in the heart those three graces, Faith, Hope, Love, all which as naturally purify the heart from wickedness, as soap, or nitre, cleanseth the cloth. He purified their hearts by faith, by faith in Christ's blood: "And every one that hath this hope in him, purifieth himself even as he is pure." And also love, you shall see what that doth, if you look into the text, Acts xv. 9. 1 John iii. 3, 4. 1 Cor. xiii. Now I say, this faith groundeth itself in the blood of Christ: hope waiteth for the full enjoyments of the purchase of it in another world; and love is begot, and worketh by the love that Christ hath expressed by his death, and by the kindness he presented us with in his heart's blood, Rom. iii. 24. 1 Cor. xv. 19. 2 Cor. v. 14.

Besides, what argument so prevailing, as such as are purely gospel? To instance a few.

1. What stronger, than a free forgiveness of sins: "A certain man had two debtors, the one owed him five hundred pence, and the other fifty, and when they had nothing to pay, he frankly forgave them both; tell me therefore which of them will love him most?"

2. What stronger argument to holiness, than to see, that though forgiveness comes free to us, yet it cost Christ Jesus heart-blood to obtain it for us: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." And this love of God in giving his Christ, and of Christ dying for us, there is no argument stronger to prevail with a sensible and awakened sinner to judge, he should "live to him that died for him, and rose again."

3. What stronger argument to holiness than this: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." Unsanctified and graceless wretches know not how to use these words of God, the hypocrites also fly in our faces because we thus urge them; but a heart that is possessed with gospel-ingenuity, or to speak more properly, that is possessed with gospel-grace, and with divine considerations, cries, If it be thus, O let me never sin against God! "for the love of Christ constrains me."

4. What greater argument to holiness, than to see the holy scriptures, so furnished with promises of grace and salvation by Christ, that a man can hardly cast his eye into the Bible, but he espieth one or another of them? Who would not live in such a house, or be a servant to such a prince, who, besides his exceeding in good conditions, hath gold and silver as common in his palace, as stones are by the

the highway side? "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God."

5. What greater argument to holiness, than to have our performances, though weak and infirm from us, yet accepted of God in Jesus Christ, 1 Pet. ii. 4—6.

6. What greater argument to holiness, than to have our soul, our body, our life, hid and secured with Christ in God? "Mortify therefore your members that are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry."

What greater argument to holiness, than to be made the members of the body, of the flesh, and of the bones of Jesus Christ? "Shall I take the members of Christ, and make them the members of an harlot? God forbid."

Now all these, and five times as many more, have their foundation in the love, blood, and righteousness of Christ, and operating in the soul by faith, are the great arguments unto that holiness, to which is annexed eternal life. It is worth our observing, that in Acts xxvi. 18. "the inheritance belongs to them that are sanctified by faith in Jesus Christ." For all other pretences to holiness, they are but a stolen semblance of that which is true and acceptable; though it is common for even that which is counterfeit to be called by the deluded, the true; and to be reckoned to be in them that are utter strangers to faith, and the holiness that comes by faith. But whosoever compoundeth any thing like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people. God knoweth which is holiness that comes by faith and in forgiveness of sins, and acceptance with God, through Christ: And God knows which is only such feignedly; and accordingly will he deal with sinners in that great day of God Almighty.

VI. That Jesus Christ, by what he hath done, hath paid full price to God for sinners, and obtained eternal redemption for them, is evident, because prayers are accepted of God only upon the account and for the sake of the name of Jesus Christ: "Verily, Verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you." In my name, in the name of Jesus Christ of Nazareth, in the name of him, that came into the world to save sinners, by dying for them a grievous bloody death; in his name that hath by himself put away sin, and brought unto God acceptable righteousness for sinners; in his name, why in his name, if he be not accepted of God? why in his name, if his undertakings for us are not well-pleasing to God? But by these words in my name, are insinuated, that his person and performances, as our undertaker, are accepted by the Father of Spirits. We may not go in our own names, because we are sinners; not in the name of one another, because all are sinners: but why not in the name of an angel? because they are not those that did undertake for us, or had they, they could not have done our work for us: "He putteth no trust in his saints, yea, heavens are not clean in his sight." It may further be objected.

Since Jesus Christ is God equal with the Father, and so hath naturally the same power to give as the Father, Why should the Father, rather than the Son, be the great giver to the sinners of the world? and why may we not go to Christ in the name of the Father, as well as to the Father in the name of Christ? I say, how can these things be salved, but by considering that sin and justice put a Necessity upon it, that thus must our salvation be obtained. Sin and justice could not reconcile, nor could a means be found out to bring the sinner and an Holy God together, but by the intercepting of the Son, who must take upon him to answer justice, and that by taking our sins from before the face of God by bloody sacrifice, not by blood of others, as the high-priests under the law. For, as every high-priest is ordained to offer gifts and sacrifices, it is of necessity that this man have somewhat also to offer: which offering and sacrifice of his being able to perfect for ever them that are sanctified and set apart for eternal life, therefore the name of the person that offered (even Jesus made of God an high-priest) is acceptable with God; yea, therefore is he made for ever, by his doing for us, the appeaser of the justice of God, and the reconciler of sinners to him. Hence it is, that his

name is that which it becometh us to mention, when we come before God, for what God hath determined in his counsels of grace to bestow upon sinners; because for his name-sake he forgiveth them: "I write to you, little children, because your sins are forgiven you for his name-sake: To him gave all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins."

They therefore that would obtain the forgiveness of sins, must ask it of God; through the name of Jesus; and he that shall sensibly and unfeignedly do it, he shall receive the forgiveness of them: "Whatsoever ye shall ask the Father in my name, he will give it you." Hence it is evident, that he hath not only paid full price to God for them, but also obtained eternal redemption for them.

And it is observable, the Lord Jesus would have his disciples make a proof of this, and promisseth, that if they do, they shall experimentally find it so: "Hitherto (saith he) ye have asked nothing in my name, ask and ye shall receive, that your joy may be full." As who should say, O my disciples, you have heard what I have promised to you, even that my Father shall do for you, "whatsoever ye shall ask him in my name." Ask now therefore, and prove me, if I shall not make my words good: Ask, I say, what you need, and see if you do not receive it to the joying of your hearts. "At that day ye shall ask in my name, and I say not unto you, that I will pray the Father for you." I do not bid you ask in my name, as if the Father was yet hard to be reconciled, or unwilling to accept you to mercy: my coming into the world was the design of my Father, and the effect of his love to sinners; but there is sin in you, and justice in God; therefore that you to him might be reconciled, I am made of my Father Mediator: wherefore ask in my name; "for there is none other name given under the heavens among men whereby they must be saved." Ask in my name, love is let out to you through me, it is let out to you by me in a way of justice, which is the only secure way for you. Ask in my name, and my Father will love you: "The Father himself loveth you, because you have loved me, and have believed that I came out from God." My Father's love is set first upon me, for my name is chief in his heart, and all that love me are beloved of my Father, and shall have what they need if they ask in my name.

But, I say, what cause would there be to ask in his name more than in the name of some other, since justice was provoked by our sin, if he had not undertook to make up the difference that by sin was made betwixt justice and us? For though there be in this Jesus infinite worth, infinite righteousness, infinite merit; yet if he make not with these interest for us, we get no more benefit thereby than if there were no Mediator. But this worth and merit is in him for us; for he undertook to reconcile us to God: it is therefore that his name is with God so prevailing for us poor sinners, and therefore that we ought to go to God in his name. Hence, therefore, it is evident, that Jesus Christ hath paid full price to God for sinners, and obtained eternal redemption for them.

VII. That Jesus Christ, by what he hath done, hath paid full price to God for sinners, &c. is evident, because we are commanded also to give God thanks in his name. "By him therefore let us offer the sacrifice of praise continually, that is, the fruits of our lips, giving thanks in his Name," Heb. xiii. 15.

"By him therefore;" wherefore? because he also, "that he might sanctify us with his own blood, suffered without the gate."

He sanctified us with his blood; but why should the Father have thanks for this? even because the Father gave him for us, that he might die to sanctify us with his blood. Giving thanks to the Father, which hath made us "meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son, in whom we have redemption through his blood, even the forgiveness of sins." The Father is to be thanked, for the contrivance was also his; but the blood, the righteousness, or that worthiness, for the sake of which we are accepted of God, is the worthiness of his own dear Son. As it is meet, therefore, that God should have thanks,

so it is necessary that he have it in his name for whose sake we are indeed accepted of him.

Let us therefore by him offer praise.

First, For the gift of his Son, and for that we stand quit through him in his sight: and that in despite of all inward weakness, and that in despite of all outward enemies.

When the apostle had taken such a view of himself, as to put himself into a maze, with an outcry also, "Who shall deliver me?" he quiets himself with this sweet conclusion, "I thank God through Jesus Christ." He found more in the blood of Christ to save him, than he found in his own corruptions to damn him; but that could not be, had he not paid full price for him, had he not obtained eternal redemption for him. And can an holy and just God require that we give thanks to him in his name, if it was not effectually done for us by him?

Further, when the apostle looks upon death and the grave, and strengtheneth them by adding to them sin and the law, saying, "The sting of death is sin, and the strength of sin is the law," he presently added, "But thanks be to God, which giveth us the victory through Jesus Christ." The victory over sin, death, and the law, the victory over these through our Lord Jesus Christ; but God hath given us the victory; but it is through our Lord Jesus Christ, through his fulfilling the law, through his destroying death, and through his bringing in everlasting righteousness. Elifha said to the king of Israel, that had it not been that he regarded the person of Jehoshaphat, he would not look to him, nor regard him; nor would God at all have looked to or regarded thee, but that he respected the person of Jesus Christ.

Let the peace of God, therefore, rule in your hearts, to the which also you are called in one body, and be you thankful. The peace of God, of that we have spoken before: but how should this rule in our hearts? He by the next words directs you, "Let the word of Christ dwell in you richly;" that is, the word that makes revelation of the death and blood of Christ, and of the peace that is made with God for you thereby.

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." For all things; for all things come to us through this name Jesus; redemption, translation, the kingdom, salvation, with all the good things wherewith we are blessed.

These are the works of God; he gave his Son, and he brings us to him, and puts us into his kingdom; that is, his true body, which Jeremiah calleth a "putting among the children, and a giving us a goodly heritage of the hosts of nations."

Now thanks be to God, which causeth us always to triumph in Christ.

See here how cause of triumph is through Christ Jesus; and God causeth us through him to triumph, first and chiefly, because Christ Jesus hath done our work for us, hath pleased God for our sins, hath spoiled the powers of darkness. God gave Jesus Christ to undertake our redemption; Christ did undertake it, did engage our enemies, and spoiled them: "He spoiled principalities and powers, and made a shew of them openly, triumphing over them upon the cross." Therefore it is evident, that he paid full price to God for sinners with his blood, because God commands us to give thanks to him in his name, through his name: "And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by him."

Take this conclusion from the whole. No thanks are accepted of God that come not to him in the name of his Son; his Son must have the glory of conveying our thanks to God, because he was he that by his blood conveyeth his grace to us.

VIII. In the next place, That Jesus Christ, by what he hath done, hath paid full price to God for sinners, and obtained eternal redemption for them, is evident; because we are exhorted to wait for, and to expect the full and glorious enjoyment of the eternal redemption; at the second coming of the Lord from heaven.

heaven: "Let your loins be girded about, and your lights burning, and you yourselves like unto men that wait for their Lord, that when he cometh and knocketh, ye may open unto him immediately."

Jesus Christ hath obtained, by his blood, eternal redemption for us, and hath taken it up now in the heavens, is (as I have shewed) preparing for us there everlasting mansions of rest; and then he will come again for us. This coming is intended in this text; and this coming we are exhorted to wait for: and that I may more fully shew the truth of this demonstration, observe these following texts.

1. It is said, he shall chuse our inheritance for us: "He shall chuse our inheritance for us, the excellency of Jacob whom he loved, Selah. God is gone up with a shout," &c.

These latter words intend the ascension of Jesus Christ; his ascension, when he had upon the cross made reconciliation for iniquity; his ascension into the heavens, to prepare our mansions of glory for us. For our inheritance is in the heavens; our house, our hope, our mansion-house, and our incorruptible and undefiled inheritance, is in heaven, 2 Cor. i. 3. Col. i. 5, 6. John xiv. 1, 2. 1 Pet. i. 3—5.

This is called the eternal inheritance, of which we that are called have received the promise already.

This inheritance, I say, he is gone to chuse for us in the heavens, because by his blood he obtained it for us, Heb. ix. 12. and this we are commanded to wait for: but how ridiculous, yea, how great a cheat would this be, had he not by his blood obtained it for us.

2. We wait for his Son from heaven, whom he raised from the dead, even Jesus Christ, which delivered us from the wrath to come. He delivered us by his blood, and obtained the kingdom of heaven for us, and hath promised that he would go and prepare our places, and come again and fetch us thither. "And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." This then is the cause that we wait for him, we look for the reward of the inheritance at his coming, who have served the Lord Christ in this world.

3. "For our conversation is in heaven, from whence we look for the Saviour, the Lord Jesus Christ." We look for him to come yet as a Saviour. A Saviour he was at his first coming, and a Saviour he will be at his second coming. At his first coming, he bought and paid for us; at his second coming, he will fetch us to himself. At his first coming, he gave us promise of the kingdom; at his second coming he will give us possession of the kingdom. At his first coming, he also shewed us how we should be, by his own transfiguration; at his second coming, he will "change our vile body, that it may be fashioned like unto his glorious body."

4. Hence therefore it is that his coming is called our blessed hope: "Looking for the blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ." A blessed hope indeed, if he hath bought our persons with his blood, and an eternal inheritance for us in the heavens. A blessed hope indeed, if also at his coming we be certainly carried thither. No marvel then if saints be bid to wait for it, and if saints themselves long for it. But what a disappointment would these waiting believers have, should all their expectations be rewarded with a fable? and the result of their blessed hope can amount to no more, if our Saviour the Lord Jesus Christ, either denieth to come, or coming, bringeth not with him the hope, the blessed hope that is laid up for us in heaven: whereof we have certainly been informed by the word of the truth of the gospel.

5. "For Christ was once offered to bear the sin of many, and unto them that look for him, shall he appear the second time, without sin unto salvation." Here we have it promised, that he shall come, that he shall appear the second time, but not with sin, as he did before, to wit, with and in the sin of his people, when he bare them in his own body; but now without sin, for he before did put them away by the sacrifice of himself. Now then let the saints look for him, not to die for the purchasing of their persons by blood, but to bring to them, and to bring them

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also to that salvation, that before, when he died, he obtained of God for them by his death.

These things are to be expected therefore, by them that believe in, and love Jesus Christ, and that from faith and love serve him in this world; they are to be expected by them, being obtained for them by Jesus Christ: "And he shall give the crown (saith Paul) not only to me, but to them that love his appearing," 2 Tim. iv. 8, 9.

Now forasmuch as this inheritance in the heavens is the price, purchase, and reward of his blood; how evidently doth it appear, that he hath paid full price to God for sinners? Would God else have given him the heaven to dispose of to us that believe, and would he else have told us so? yea, and what comfort could we have to look for his coming, and kingdom, and glory, as the fruits of his death; if his death had not for that purpose been sufficiently efficacious? O the sufferings of Christ, and the glory that shall follow!

IX. That Jesus Christ, by what he hath done, hath paid full price to God for sinners, and obtained eternal redemption for sinners is evident, because of the threatenings wherewith God hath threatened, and the punishments wherewith he punished those that shall refuse to be saved by Christ, or seek to make insignificant the doctrine of righteousness by faith in him.

This demonstration consisteth of three parts, 1. It suggesteth that some refuse to be justified or saved by Christ, and also seek to make insignificant the doctrine of righteousness by faith in him. 2. That God doth threaten these. 3. That God will punish these.

That some refuse to be saved by Christ, is evident from many texts: "He is the stone which the builders have rejected: He is also disallowed of men: The Jews stumble at him, and to the Greeks he is foolishness; both saying, this man shall not rule over us, or how can this man save us?" Psal. cxviii. 22. Matth. xxiv. 42. 1 Pet. ii. 4. 1 Cor. i. 23. Luke xix. 14.

The causes of mens refusing Christ are many. 1. Their love to sin; 2. Their ignorance of his excellency; 3. Their unbelief; 4. Their deferring to come to him in the acceptable time; 5. Their leaning to their own righteousness; 6. Their entertaining damnable doctrines; 7. Their loving the praise of men; 8. The meanness of his ways, his people, &c. 9. The just judgement of God upon them; 10. The kingdom is given to others.

Now these, as they all refuse him, so they seek more or less, some practically, others in practice and judgment also, to make insignificant the doctrine of righteousness by faith in him.

1. One does it by preferring his sins before him; 2. Another does it by preferring his righteousness before him; 3. Another does it by preferring his delusions before him; 4. Another does it by preferring the world before him.

Now these God threateneth, these God punisheth.

1. God threateneth them: (1) "Whosoever shall not receive that prophet, shall be cut off from amongst his people." The prophet is Jesus Christ; the doctrine that he preached was, that he would lay down his life for us, that he would give us his flesh to eat, and his blood to drink by faith; and promised, that if we did eat his flesh, and drink his blood, we should have eternal life. He therefore that seeth not, or that is afraid to venture his soul for salvation on the flesh and blood of Christ by faith, he refuseth this prophet; he heareth not this prophet; and him God hath purposed to cut off. But would God thus have threatened, if Christ by his blood, and the merits of the same, had not paid full price to God for sinners, and obtained eternal redemption for them.

(2) "Sit thou on my right hand until I make thine enemies thy foot-stool." The honour of sitting at God's right hand, was given him because he died, and offered his body once for all: "This man when he had offered up one sacrifice for sins for ever, sat down on the right hand of God, from henceforth expecting till his enemies be made his foot-stool." Expecting, since God accepted his offering, that those that refused him should be trodden under foot, that is, sunk by

by him into, and under endless and unsupportable vengeance. But would God have given the world such an account of his sufferings, that by one offering he did perfect for ever them that are sanctified? yea, and would he have threatened to make those foes his foot-stool, that shall refuse to venture themselves upon his offering, (for they are indeed his foes,) had not his eternal Majesty been well pleased with the price he paid to God for sinners, had he not obtained eternal redemption for them?

(3) "He shall come from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

Here he expressly telleth us wherefore they shall be punished; "because they know not God, and obey not the gospel of our Lord Jesus Christ:" where also is notably intimated, that he that obeyeth not the gospel of Christ, knoweth not God, neither in his justice or mercy. But what is the gospel of our Lord Jesus Christ, but good tidings of good things; to wit, forgiveness of sins by faith in his blood, an inheritance in heaven by faith in his blood, as the whole of all the foregoing discourse hath manifested? Now, I say, can it be imagined, that God would threaten to come upon the world with this flaming fiery vengeance, to punish them for their non-subjection to his Son's gospel, if there had not been by himself paid to God full price for the souls of sinners, if he had not obtained eternal redemption by his blood for sinners?

(4) "And Enoch, the seventh from Adam, also prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgement upon all, and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodlily committed, and of all their hard speeches, which ungodly sinners have spoken against him."

The Lord that is here said to come with ten thousands of his saints, is Jesus Christ himself, and they that come with him are called his saints, because given to him by the Father, for the sake of the shedding of his blood. Now, in that he is come to execute judgement upon all, and especially those that speak hard speeches against him, it is evident, that the Father tendereth his name, which is Jesus a Saviour, and his undertaking for our redemption; and as evident, that the hard speeches, intended by the text, are such as vilify him as Saviour, counting the blood of the covenant unholy, and trampling him that is Prince of the covenant under the feet of their reproachful language; this is counted a putting of him to open shame, and a despising the riches of his goodness, Heb. x. chap. vi. Rom. ii. Time would fail to give you a view of the revilings, despiteful sayings, and of the ungodly speeches, which these abominable children of hell let fall in their pamphlets, doctrines, and discourses against this Lord the King. But the threatening is, "He shall execute judgement upon them for all their ungodly deeds," and for all the hard speeches that ungodly sinners have spoken against him.

(5) Take heed therefore lest that come upon you which is spoken of in the prophets: "Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you."

This work is the same we have been all this while treating of, to wit, redemption by the blood of Christ for sinners, or that Christ hath paid full price to God for sinners, and obtained eternal redemption for them. This is manifest from verse 23. to 29. of this chapter.

Now, observe, there are and will be despisers of this doctrine, and they are threatened with the wrath of God: "Behold, ye despisers, and wonder and perish: But would God so carefully have cautioned sinners to take heed of despising this blessed doctrine, and have backed his caution with a threatening that they shall perish if they persist, had not himself received, by the blood of Christ, full price for the souls of sinners?"

2. As God threateneth, so he punisheth, those that refuse his Son, or that seek to vilify or make insignificant the doctrine of righteousness by faith in him.

(1) He

(1) He punisheth them with the abidings of his wrath: "He that believeth not the Son shall not see life, but the wrath of God abideth on him."

The wrath of God for men; for sin stands already condemned by the law; and the judgement is, that they who refuse the Lord Jesus Christ shall have this wrath of God for everly, and abide upon them: for they want a sacrifice to pacify wrath for the sin they have committed, having resisted and refused the sacrifice of the body of Christ: Therefore it cannot be that they should get from under their present condition, who have refused to accept of the undertaking of Christ for them.

Besides, God, to shew that he taketh it ill at the hands of sinners, that they should refuse the sacrifice of Christ, hath resolved, that there shall be no more sacrifice for sin: "If, therefore, we sin wilfully, after we have received the knowledge of the truth, there remaineth no more sacrifice for sin." God doth neither appoint another, neither will he accept another, whoever brings it. And here those sayings are of their own natural force: "How shall we escape if we neglect so great salvation!" And again, "See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth (Moses,) how shall we escape if we turn away from him (Christ) that speaketh from heaven!"

This therefore is a mighty demonstration, that Christ, by what he hath done, hath paid full price to God for the souls of sinners, because God so severely threateneth, and also punisheth them that refuse to be justified by his blood: He threateneth, as you have heard, and punisheth by leaving such men in their sins, under his heavy and unsupportable vengeance here.

(2) "He that believeth not shall be damned," damned in hell-fire.

"He that believeth not," but what should he believe? Why,

(1) That Jesus is the Saviour: "If (saith he) ye believe not that I am he, ye shall die in your sins."

(2) He that believeth not that he hath undertaken and completely perfected righteousness for us, shall die in his sins, shall be damned, and perish in hell-fire: For such have no cloak for their sin, but must stand naked to the shew of their shame before the judgement of God, that fearful judgement. Therefore, after he had said, "There remains for such no more sacrifice for sin," he adds, "But a certain fearful looking for of judgement:" There is for them left nothing but the judgement of God, and his fiery indignation, which shall devour the adversaries. He that despised Moses's law died without mercy, under two or three witnesses; of how much forer punishment, suppose ye, shall he be thought worthy, who hath "trodden under foot the Son of God, and counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and done despite to the Spirit of grace?"

See here, if fury comes not up now into the face of God: now is mention made of his fearful judgement and fiery indignation. Now, I say, is mention made thereof, when it is suggested that some have light thoughts of him, count his blood unholy, and trample his sacrificed body under the feet of their reproaches: Now is he a consuming fire, and will burn to the lowest hell. For we know him that hath said, "Vengeance belongeth unto me, I will recompence," saith the Lord. And again, "The Lord shall judge his people." These words are urged by the Holy Ghost, on purpose to beget in the hearts of the rebellious, reverend thoughts, and an high esteem of the sacrifice which our Lord Jesus offered once for all upon Mount Calvary unto God the Father for our sins; for that is the very argument of the whole epistle.

It is said to this purpose, in one of Paul's epistles to the Thessalonians, "That because men receive not the love of the truth, that they might be saved; for this cause God shall send them strong delusions, that they should believe a lye and be damned."

The truth mentioned in the place, is Jesus Christ. "I am the truth," saith he, John xiv. 6. The love of the truth is none else but the love and compassion
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of Jesus Christ in shedding his blood for man's redemption: "Greater love than this hath no man, that a man lay down his life for his friend." This then is the love of the truth, (of Jesus), that he hath laid down his life for us. Now that the rejecters of this love, should, by this their rejecting, procure such wrath of God against them, that rather than they shall miss of damnation, himself will chuse their delusions for them, and also give them up to the effectual working of these delusions: what doth this manifest, but that God is displeased with them that accept not of Jesus Christ for righteousness, and will certainly order that their end shall be everlasting damnation: therefore Jesus Christ hath paid full price to God for sinners, and obtained eternal redemption for them.

The USE of the Doctrine.

I Come now to make some use of, and to apply this blessed doctrine of the undertaking of Jesus Christ, and of his paying full price to God for sinners, and of his obtaining eternal redemption for them.

Use 1. By this doctrine we come to understand many things, which otherwise abide obscure and utterly unknown, because this doctrine is accompanied with the Holy Ghost, that revealer of secrets, and searcher of the deep things of God, 1 Pet. i. 2. Eph. i. 17. 1 Cor. 2. The Holy Ghost comes down with this doctrine, as that in which it alone delighteth; therefore is it called the Spirit of wisdom and revelation in the knowledge of Jesus Christ. He giveth also the light of the knowledge of the glory of God in the face of Jesus Christ. Little of God is known in the world where the gospel is rejected: the religious Jew, and the wise Gentile, may see more of God in a crucified Christ, than in heaven and earth besides: "for in him are hid all the treasures of wisdom and knowledge;" not only in his person as God, but also in his undertakings as mediator. Hence Paul telleth us, That he determined not to know any thing among the Corinthians, but Jesus Christ and him crucified. I say, more of God is revealed in this doctrine to us, than we can see of him in heaven and earth without it.

1. Here is more of his wisdom seen, than in his making and upholding all the creatures. His wisdom, I say, in devising means to reconcile sinners to an holy and infinite Majesty; to be a just God, and yet a Saviour; to be just to his law, just to his threatening, just to himself, and yet save sinners, can no way be understood till thou understandest why Jesus Christ did hang on the tree; for here only is the riddle unfolded, Christ died for our sins, and therefore can God in justice save us, H. xlv. 21. And hence is Christ called the wisdom of God, not only because he is so essentially, but because by him is the greatest revelation of his wisdom towards man. In redemption, therefore, by the blood of Christ, God is said to abound towards us in all wisdom. Here we see the highest contradictions reconciled, here justice kisseth the sinner, here a man stands just in the sight of God, while confounded at his own pollutions; and here he that hath done no good, hath yet a sufficient righteousness; "even the righteousness of God which is by faith of Jesus Christ."

2. The justice of God is here more seen, than in punishing all the damned. "He spared not his own Son," is a sentence which more revealeth the nature of the justice of God, than if it had said, he spared not all the world. True, he cast angels from heaven, and drowned the old world; he turned Sodom and Gomorrah into ashes, with many more of like nature; but what were all these to the cursing of his Son? Yea, what were ten thousand such manifestations of his ireful indignation against sin, to that of striking, afflicting, chastising, and making the darling of his bosom the object of his wrath and judgement? Here it is seen he respecteth not persons, but judgeth sin, and condemneth him on whom it is found; yea, although on Jesus Christ his well-beloved, Rom. viii. 32. Gal. iii. 13.

3. The mystery of God's will, is here more seen, than in hanging the earth upon nothing; while he condemneth Christ though righteous, and justifieth us though

though sinners; "while he maketh him to be sin for us, and us the righteousness of God in him," 1 Pet. iii. 18. 2 Cor. v. 20.

4. The power of God is here more seen, than in making of heaven and earth; for, for one to bear, and get the victory over sin, when charged by the justice of an infinite Majesty, in so doing he sheweth the height of the highest power: for where sin by the law is charged, and that by God immediately, there an infinite Majesty opposeth, and that with the whole of his justice, holiness, and power: So then he that is thus charged, and engaged for the sin of the world, must not only be equal with God, but shew it, by overcoming that curse and judgement that, by infinite justice, is charged upon him for sin.

When angels and men had sinned, how did they fall and crumble before the anger of God! They had not power to withstand the terror, nor could there be worth found in their persons, or doings, to appease displeased justice. But behold here stands the Sons of God before him in the sin of the world, his Father finding him there, curseth and condemns him to death: but he, by the power of his Godhead, and the worthiness of his person and doings, vanquished sin, satisfieth God's justice, and so becomes the Saviour of the world. Here then is power seen; sin is a mighty thing, it crusheth all in pieces save him whose spirit is eternal, Heb. ix. 14. Set Christ and his sufferings aside, and you neither see the evil of sin, nor the displeasure of God against it; you see them not in their utmost. Hadst thou a view of all the legions that are now in the pains of hell, yea, couldst thou hear their shrieks and groans together at once, and feel the whole of all their burden, much of the evil of sin, and of the justice of God against it, would be yet unknown by thee; for thou wouldst want power to feel, and bear the utmost. A giant shews not his power by killing of a little child, nor yet is his might seen by the resistance that such a little one makes; but then he sheweth his power, when he dealeth with one like himself; yea, and the power also of the other is then made manifest in saving himself from being swallowed up with his wrath. Jesus Christ also made manifest his eternal power and Godhead, more by bearing and overcoming our sins, than in making or upholding the whole world: Hence Christ crucified is called "the power of God," 1 Cor. i. 24.

5. The love and mercy of God is more seen in, and by this doctrine, than any other way. Mercy and love are seen, in that God gives us rain and fruitful seasons, and in that he filleth our hearts with food and gladness; from that bounty he bestoweth upon us as men, as his creatures. Oh! but herein is love made manifest, in that Christ laid down his life for us: And God commended his love toward us, in that while we were yet sinners, Christ died for us."

Never love like this, nor did God ever give such discovery of his love from the beginning to this day. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

Here is love, that God sent his Son! his darling! his Son that never offended, his Son that was always his delight! Herein is love, that he sent him to save sinners! to save them by bearing their sins! by bearing their curse! by dying their death! and by carrying their sorrows! "Here is love, in that while we were yet enemies, Christ died for us! yea, here is love, in that while we were yet without strength, Christ died for the ungodly."

Use 2. But, secondly, As this doctrine giveth us the best discovery of God; so also it giveth us the best discovery of ourselves, and our own things.

1. It giveth us the best discovery of ourselves: Wouldst thou know, sinner, what thou art? look up to the cross, and behold a weeping, bleeding, dying Jesus: nothing could do but that, nothing could save thee but his blood; angels could not, saints could not, God could not, because he could not lye, because he could not deny himself. What a thing is sin, that it should sink all that bear its burden; yea, it sunk the Son of God himself into death and the grave, and had also sunk him into hell-fire forever, had he not been the Son of God; had he not been able to take it on his back, and bear it away. O this Lamb of God! Sinners were going to hell, Christ was the delight of his Father, and had a whole heaven

heaven to himself; but that did not content him, heaven could not hold him; he must come into the world to save sinners. Ay, and had he not come, thy sins had sunk thee, thy sins had provoked the wrath of God against thee, to thy perdition and destruction for ever. There is no man but is a sinner, there is no sin but would damn an angel, should God lay it to his charge. Sinner, the doctrine of Christ crucified, crieth therefore aloud unto thee, that sin hath made thy condition dreadful: See yourselves, your sin, and consequently the condition that your souls are in, by the death and blood of Christ; Christ's death giveth us the most clear discovery of the dreadful nature of our sins. I say again, if sin be so dreadful a thing as to break the heart of the Son of God, (for so he saith it did), how shall a poor, wretched, impenitent, damned, sinner wrestle with the wrath of God? Awake sinners, you are lost, you are undone, you perish, you are damned, hell-fire is your portion for ever, if you abide in your sins, and be found without a Saviour in the dreadful day of judgement.

2. For your good deeds cannot help you, the blood of Christ tells you so. For, by this doctrine, "Christ died for our sins," God damneth to death and hell the righteousness of the world. Christ must die, or man be damned: where is now any room for the righteousness of men? room, I say, for man's righteousness, as to his acceptance and justification. Bring then thy righteousness to the cross of Jesus Christ, and in his blood behold the demands of justice; behold them, I say, in the cries and tears, in the blood and death of Jesus Christ. Look again, and behold the person dying; such an one as never sinned, nor offended at any time, yet he dies. Could an holy life, an innocent harmless conversation, have saved one from death, Jesus had not died. But he must die, sin was charged, therefore Christ must die.

Men therefore need to go no further to prove the worth of their own righteousness, than to the death of Christ: They need not be to seek in that matter till they stand before the judgement-seat.

Quest. But how should I prove the goodness of mine own righteousness, by the death and blood of Christ?

Ans. Thus: If Christ must die for sin, then all thy righteousness cannot save thee: "If righteousness comes by the law, then Christ is dead in vain." By this text it is manifest, that either Christ died in vain, or thy righteousness is vain. If thy righteousness can save thee, then Christ died in vain. If nothing below, or besides the death of Christ could save thee, then thy righteousness is in vain; one of the two must be cast away, either Christ's or thine. Christ crucified to save the world, discovereth two great evils in man's own righteousness; I mean when brought for justification and life.

(1) It opposeth the righteousness of Christ.

(2) It condemneth God of foolishness.

(1) It opposeth the righteousness of Christ; in that it seeketh itself to stand, where should the righteousness of Christ; to wit, in God's affection, for the justification of thy person, and this is one of the highest affronts to Christ, that poor man is capable to give him: right worthily therefore doth the doctrine of the gospel damn the righteousness of men, and promiseth the kingdom of God to publicans and harlots rather.

(2) It condemneth God of foolishness: For if works of righteousness which we can do, can justify from the curse of the law in the sight of God, then are not all the treasures of wisdom found in the heart of God and Christ: For this dotheaded sinner hath now found out a way of his own, unawares to God, to secure his soul from wrath and vengeance. I say, unawares to God, for he never imagined that such a thing could be; for had he, he would never have purposed, before the world began, to send his Son to die for sinners. Christ is the wisdom of God, as you have heard, and that as he is our justifying righteousness. God was manifest in the flesh to save us, is the great mystery of godliness. But wherein lieth the depth of this wisdom of God in our salvation, if man's righteousness can save him?

Yea, wherefore hath God also given it out, "that there is none other name given to men under heaven, whereby we must be saved?" I say again, why is it affirmed, "without shedding of blood is no remission," if man's good deeds can save him?

This doctrine therefore of the righteousness of Christ, being rightly preached, and truly believed, arraigneth and condemneth man's righteousness to hell. It casteth it out, as Abraham cast out Ishmael.

Blood! blood, the sound of blood, abaseth all the glory of it. When men have said all, and shewed us what they can, they have no blood to present God's justice with; yet it is blood that maketh an atonement for the soul, and nothing but blood can wash us away from our sins, Lev. xvii. 11. Rev. i. 5. Heb. ix.

Justice calls for blood, sins call for blood, the righteous law calls for blood; yea, the devil himself must be overcome by blood. Sinner, where is now thy righteousness? Bring it before a consuming fire, "for our God is a consuming fire;" bring it before the justice of the law; yea, try if ought but the blood of Christ can save thee from thy sins, and devils; try it, I say, by this doctrine; go not one step further before thou hast tried it.

3. By this doctrine we are made to see the worth of souls: It cannot be but that the soul is of wonderful price, when the Son of God will not stick to spill his blood for it. O sinners, you that will venture your souls for a little pleasure, surely you know not the worth of your souls. Now if you would know what your souls are worth, and the price which God sets them at, read that price by the blood of Christ. The blood of Christ was spilt to save souls: "For ye are bought with a price;" and that price none other than the blood of Christ; "wherefore glorify God in your bodies and in your spirits which are God's," 1 Cor. vi. 20. Sinners, you have souls; can you behold a crucified Christ and not bleed, and not mourn, and not fall in love with him?

Use 3. By this doctrine sinners, as sinners, are encouraged to come to God for mercy; for the curse due to sin is taken out of the way. I speak now to sinners that are awake, and see themselves sinners.

There are two things in special when men begin to be awakened, that kill their thoughts of being saved: 1. A sense of sin. 2. The wages due thereto. These kill the heart, for who can bear up under the guilt of sin? If our sins be upon us, and we pine away in them, how can we then live? How indeed! it is impossible: So neither can man grapple with the justice of God. Can thine heart endure, or can thine hands be strong? they cannot: "A wounded Spirit who can bear?" Men cannot, angels cannot: wherefore if now Christ be hid, and the blessing of faith in his blood denied, woe be to them; such go after Saul and Judas, one to the sword, and the other to the halter, Ezek. xxii. 14. Prov. xviii. 14. and so miserably end their days; for come to God they dare not, the thoughts of that eternal Majesty strikes them through.

But now present such poor dejected sinners with a crucified Christ, and persuade them that the sins under which they shake and tremble were long ago laid upon the back of Christ, and the noise, and sense, and fear of damning begins to cease, depart, and fly away: dolours and terrors fade and vanish, and that soul conceiveth hopes of life: For thus the soul argueth, is this indeed the truth of God, that Christ was made to be sin for me! was made the curse of God for me! hath he indeed born all my sins, and spilt his blood for my redemption! O blessed tidings, O welcome grace! "Bless the Lord, O my soul, and all that is within me, bless his holy name." Now is peace come, now the face of heaven is altered: "Behold all things are become new." Now the sinner can abide God's presence; yea, sees unutterable glory and beauty in him; for here he sees justice smite. While Jacob was afraid of Esau, how heavily did he drive, even towards the promised land. But when killing thoughts were turned into kissing, and the fears of the sword's point turned into brotherly embraces, what says he, "I have seen thy face, as though it had been the face of God; and thou wast pleased with me?"

So and far better is it, with a poor distressed sinner, at the revelation of the grace of God through Jesus Christ: "God was in Christ, reconciling the world unto himself, not imputing their trespasses to them:" O what work will such a word make upon a wounded conscience! especially when the next words follow; "For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him."

Now the soul sees qualifications able to set him quit in the sight of God; qualifications prepared already. Prepared I say already, and that by God through Christ; even such as can perfectly answer the law. What doth the law require? If obedience, here it is; if bloody sacrifice, here it is; if infinite righteousness, here it is. Now then the law condemns him that believes, before God, no more; for all its demands are answered, all its curses are swallowed up in the death and curse Christ underwent.

Objec. But reason saith, since personal sin brought the death, surely personal obedience must bring us life and glory.

Ans. True, reason saith so, and so doth the law itself, Rom. x. 5. but God, we know, is above them both, and he, in the covenant of grace, saith otherwise; to wit, "that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

Let reason then hold its tongue; yea, let the law with all its wisdom subject itself to him that made it; let it look for sin where God hath laid it; let it approve the righteousness which God approveth: yea, though it be not that of the law, but that by faith of Jesus Christ.

God hath made him our righteousness; God hath made him our sin; God hath made him our curse; God hath made him our blessing: Methinks this word, God hath made it so, should silence all the world.

Use 4. By this doctrine sufficiency of argument in ministered to the tempted, to withstand thereby the assaults of the devil.

When the souls begin to seek after the Lord Jesus, then Satan begins to afflict and distress, as the Canaanites did the Gibeonites, for making peace with Jehoshuah, Jos. x. 1, 6.

There are three things that do usually afflict the soul that is earnestly looking after Jesus Christ. 1. Dreadful accusations from Satan. 2. Grievous defiling and infectious thoughts. 3. A strange readiness in our nature to fall in with both.

1. By the first of these the heart is made continually to tremble. Hence his temptations are compared to the roaring of a lion, 1 Pet. v. 8. For as the lion by roaring killeth the heart of his prey, so doth Satan kill the spirit of these that hearken to him; for when he tempteth, especially by way of accusation, he doth to us, as Rabshakeh did to the Jews. He speaks to us in our own language; he speaks our sin at every word, our guilty conscience knows it; he speaks our death at every word, our doubting conscience feels it.

2. Besides this, there doth now arise even in the heart such defiling and foul infectious thoughts, as put the tempted to their wits end. For now it seems to the soul, that the very flood-gates of the flesh are opened, and that to sin there is no stop at all; now the air seems to be covered with darkness, and the man is as if he was changed into the nature of a devil. Now if ignorance and unbelief prevail, he concludeth that he is reprobate, made to be taken and destroyed.

3. Now also he feelth in him a readiness to fall in with every temptation; a readiness, I say, continually present, Rom. vii. 21. This throws all down; now despair begins to swallow it up; now it can neither pray, nor read, nor hear, nor meditate on God, but fire and smoke continually bursteth forth of the heart against him; now sin and great confusion puts forth itself in all; yea, the more the sinner desireth to do a duty sincerely, the further off it always finds itself; for by how much the soul struggleth under these distresses, by so much the more doth Satan put forth himself to resist, still infusing more poison, that if possible it might never struggle more, (for strugglings are also as poison to Satan.) The fly in the spider's web, is an emblem of the soul in such a condition. The fly

is entangled in the web, at this the spider shews himself; if the fly stir again, down comes the spider to her, and claps a foot upon her; if yet the fly makes a noise, then with poisoned mouth the spider lays hold upon her; if the fly struggle still, then he poisons her more and more: What shall the fly do now? why she dies, if somebody does not quickly release her. This is the case of the tempted; they are entangled in the web, (their feet and wings are entangled;) now Satan shews himself; if the soul now struggleth, Satan labourieth to hold it down; if it now shall make a noise, then he bites with blasphemous mouth, (more poisonous than the gall of a serpent.) If it struggle again, then he poisoneth more and more; insomuch that it needs at last must die in the net, if the man, the Lord Jesus, helps not out.

The afflicted conscience understands my words.

Further, though the fly in the web is altogether incapable of looking for relief, yet this awakened tempted Christian is not. What must he do therefore? how should he contain hopes of life? If he looks to his heart, there is blasphemy; if he looks to his duties, there is sin; if he strives to mourn and lament, perhaps he cannot; unbelief and hardness hinder. Shall this man lie down and despair? no: Shall he trust to his duties? no: Shall he stay from Christ till his heart is better? no: What then? Let him now look to Jesus Christ crucified; then shall he see his sins answered for, then shall he see death dying, then shall he see guilt born by another, and there shall he see the devil overcome. This sight destroys the power of the first temptation; purifies the heart and inclines the mind to all good things.

And to encourage thee, tempted creature, to this most gospel-duty, consider, that when Jesus Christ read his commission upon the entering into his ministry, he proclaimed: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

These things, therefore, should the tempted believe; but believing is now sweating work; for Satan will hold as long as possible, and only steadfast faith can make him fly. But O the toil of a truly gracious heart in this combat! if faith be weak, he can scarce get higher than his knees; Lord help, Lord save, and then down again, till an arm from heaven takes him up? until Jesus Christ be evidently set forth crucified for him, and cursed for his sin; for then (and not till then) the temptation rightly ceaseth, at leastwise for a season. Now the soul can tend to look about it, and thus consider with itself: If Christ hath born my sin and curse, then it is taken away from me; and seeing thus to take away sin, was the contrivance of the God of heaven, I will bless his name, hope in his mercy, and look upon death and hell with comfort: "Thine heart shall meditate terror, thou shalt see the land that is very far off."

Use 5. This doctrine makes Christ precious to the believer: "Unto you therefore which believe he is precious." This head might be greatly enlarged upon, and branched out into a thousand particulars, and each one full of weight and glory.

1. By considering what sin is. 2. By considering what hell is. 3. By considering what wrath is. 4. By considering what eternity is. 5. By considering what the loss of a soul is. 6. What the loss of God is. 7. What the loss of heaven is. 8. And what it is to be in utter darkness with devils and damned souls for ever and ever. And, after all, to conclude, from all these miseries the Lord Jesus delivered me.

Further, This makes Christ precious, if I consider in the next place,

1. How he did deliver me; it was with his life, his blood; it cost him tears, groans, agony, separation from God; to do it he endured his Father's wrath, bare his Father's curse, and died thousands of deaths at once.

2. He did this while I was his enemy, without my desires, without my knowledge, without my deserts; he did it unawares to me.

3. He did it freely, cheerfully, yea, he longed to die for me; yea, heaven would

would not hold him for the love he had to my salvation which also he hath effectually accomplished for me at Jerusalem. Honourable Jesus ! precious Jesus ! loving Jesus ! Jonathan's kindness captivated David, and made him precious in his eyes for ever. " I am distressed for thee, my brother Jonathan, (said he,) very pleasant hast thou been to me ; thy love to me was wonderful, passing the love of women." Why, what had Jonathan done ? Oh ! he had delivered David from the wrath of Saul. But how much more should he be precious to me, who hath saved me from death and hell ! who hath delivered me from the wrath of God ! The love of Christ constraineth us. Nothing will so edge the spirit of a Christian, as, " Thou wast slain, and hast redeemed us to God by thy blood : " This makes the heavens themselves ring with joy and shouting. Mark the words, " Thou wast slain, and hast redeemed us to God with thy blood, out of every kindred, and tongue, and people, and nation, and hath made us unto our God, kings and priests, and we shall reign on the earth." What follows now ? " And I beheld and heard the voice of many angels round about the throne, and the beasts, and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom and strength, and honour and glory, and blessing ; and every creature which is in heaven, and on the earth, and such as are in the sea, and all that are therein, heard I saying, Blessing, honour, glory, and power, be unto him that sitteth upon the throne, and to the Lamb for ever and ever."

Thus also is the song, that new song, that is said to be sung by the hundred forty and four thousand which stand with the Lamb upon Mount Sion, with his Father's name written on their foreheads. These are also called harpers, harping with their harps. And they sang as it were a new song before the throne, and before the four beasts, and the elders, and none could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth."

But why could they not learn that song ? Because they were not redeemed ; none can sing of this song but the redeemed.

They can give glory to the Lamb, the Lamb that was slain, and that redeemed them to God by his blood. It is faith in his blood on earth, that will make us sing this song in heaven. These shoutings and heavenly songs, must needs come from love put into a flame by the sufferings of Christ.

Last use. If all these things be true, what follows, but a demonstration of the accursed condition of those among the religious in these nations, whose notions put them far off from Jesus, and from venturing their souls upon his bloody death. I have observed such a spirit as this in the world, that careth not for knowing of Jesus ; the possessed therewith do think, that it is not material to salvation to venture upon a crucified Christ, neither do they trouble their heads or hearts with inquiring whether Christ Jesus be risen, and ascended into heaven, or whether they see him again or no, but rather are for concluding, that there will be no such thing : These men speak not by the Holy Ghost, for in the sum they call Jesus accursed ; but I doubt not to say, that many of them are anathematised of God, and shall stand so, till the coming of the Lord Jesus, to whom be glory for ever and ever. Amen.

The HOLY CITY ; or, The New Jerusalem.

Wherein its goodly Light, Walls, Gates, Angels, and the manner of their standing, are expounded ; also her Length and Breadth, together with the Golden Measuring-line, explained ; and the Glory of All unfolded :

As also, The numerousness of its Inhabitants, and what the Tree and Water of Life are, by which they are sustained.

Glorious

*Glorious things are spoken of thee, O city of God, Psal. lxxxvii. 3.
And the name of the city from that day shall be called, THE LORD IS THERE,*
Ezek. xlviii. 35.

The EPISTLE to Four Sorts of Readers.

I. To the Godly Reader.

Friend,

THOUGH the men of this world, at the sight of this book, will not only deride, but laugh in conceit, to consider that one so low, contemptible, and inconsiderable, as I, should busy myself in such sort, as to meddle with the exposition of so hard and knotty a scripture, as here they find the subject matter of this little book; yet do thou remember, that God hath "chosen the foolish things of this world to confound the wise, and things that are not, to bring to nought things that are." Consider also, that even of old it hath been his pleasure to "hide these things from the wise and prudent, and to reveal them unto babes."

I tell you, that the operation of the word and Spirit of God (without depending upon that idol, so much adored) is sufficient of itself to search out all things, even the deep things of God.

The occasion of my first meddling with this matter, was as followeth.

Upon a certain first day, I being together with my brethren, in our prison-chamber, they expected that, according to our custom, something should be spoken out of the word, for our mutual edification; but at that time I felt myself (it being my turn to speak) so empty, spiritless, and barren, that I thought I should not have been able to speak among them so much as five words of truth, with life and evidence; but at last, it so fell out, that providentially I cast mine eye upon 11th verse of the 21st chapter of this prophecy; upon which, when I had considered a while, methought I perceived something of that Jasper, in whose light you there find this Holy City is said to come or descend: Wherefore having got in my eye some dim glimmerings thereof, and finding also in my heart a desire to see further therein, I, with a few groans, did carry my meditations to the Lord Jesus for a blessing; which he did forthwith grant, according to his grace; and helping me to set before my brethren, we did all eat, and were all refreshed; and behold also, that while I was in the distributing of it, it so increased in my hand, that of the fragments that we left, after we had well dined, I gather up this basketful. Methought the more I cast mine eye upon the whole discourse, the more I saw lie in it: Wherefore setting myself to a more narrow search, through frequent prayer to God, (what first with doing, and then with undoing, and after that with doing again), I thus did finish it.

But yet, notwithstanding all my labour and travel in this matter, I do not, neither can I expect, that every godly heart should in every thing see the truth and excellency of what is here discoursed; neither would I have them imagine, that I have so thoroughly viewed this holy city, but that much more than I do here crush out is yet left in the cluster: Alas! I shall only say thus, I have crushed out a little juice to sweeten their lips withal; not doubting but in a little time more large measures of the excellency of this city, and of its sweetness and glory, will by others be opened and unfolded; yea, if not by the servants of the Lord Jesus, yet by the Lord himself, who will have this city builded, and set in its own place.

But, I say, for this discourse, if any of the saints that read herein think they find nought at all but words, (as many times it falleth out, even in their reading the scriptures of God themselves), I beg, I say, of such, that they read charitably, judge modestly, and also that they would take heed of concluding, that because they for the present see nothing in this or that passage, that therefore there is nothing in it: Possibly from that which thou mayst cast away as an empty bone,
others

others may pick both good and wholesome bits ; yea, and also out of that suck much nourishing marrow. You find by experience, that that very bit that will not down with one, may yet, not only down, but be healthful and nourishing to another. Babes are more for milk than strong meat, though meat will well digest with those that are of riper years.

Wherefore that which thy weakness will not suffer thee to feed on, leave, and go to the milk and nourishment that in other places thou shalt find.

II. To the Learned Reader.

My Second Word is to my Wife and Learned Reader.

S I R,

I Suppose, in your reading of this discourse, you will be apt to blame me for two things : First, Because I have not so beautified my matter with acuteness of language as you could wish or desire. Secondly, Because also I have not given you, either in the line, or in the margin, a cloud of sentences from the learned fathers, that have, according to their wisdom, (possibly), handled these matters long before me.

To the first, I say, The matter indeed is excellent and high ; but for my part, I am weak and low : it also deserveth a more full and profound discourse than my small parts will help me to make upon the matter : but yet seeing the Lord looketh not at the outward appearance, but on the heart ; neither regardeth high swelling words of vanity, but pure and naked truth ; and seeing also that a widow's mite being all, even heart as well as substance, is counted more, and better, than to cast in little out of much, and that little too perhaps the worst ; I hope, my little, being all, my farthing, (seeing I have no more), may be accepted and counted for a great deal in the Lord's treasury. Besides, Sir, words easy to be understood do often hit the mark, when high and learned ones do only pierce the air. He also that speaks to the weakest, may make the learned understand him ; when he that striveth to be high, is not only for the most part understood but of a sort, but also many times is neither understood by them, nor by himself.

Secondly, The reason why you find me empty of the language of the learned, I mean their sentences and words which others use, is, because I have them not, nor have not read them ; had it not been for the Bible, I had not only not thus done it, but not at all.

Lastly, I do find in most such a spirit of whoredom and idolatry concerning the learning of this world, and wisdom of the flesh, and God's glory so much stained and diminished thereby, that had I all their aid and assistance at command, I durst not make use of ought thereof, and that for fear lest that grace, and those gifts that the Lord hath given me, should be attributed to their wits, rather than the light of the word and Spirit of God : Wherefore I will not take of them from a thread to a shoe-latchet, lest they should say we have made Abraham rich.

Sir, What you find suiting with the scriptures, take, though it should not suit with authors ; but that which you find against the scriptures, slight, though it should be confirmed by multitudes of them. Yea, further, where you find the scriptures and your authors jump, yet believe it for the sake of scriptures authority. I honour the godly, as Christians, but I prefer the Bible before them ; and having that still with me, I count myself far better furnished, than if I had (without it) all the libraries of the two universities ; Besides, I am for drinking water out of my own cistern ; what God makes mine by the evidence of his word and Spirit, that I dare make bold with : Wherefore, seeing, though I am without their learned lines, yet well furnished with the words of God, I mean the Bible, I have contented myself with what I there have found ; and having set it before your eyes,

I pray read and take, Sir, what you like best ;

And that which you like not, leave for the rest, !

III. To the Cautious Reader.

My third word is to the Cautious and Wrangling Reader.

Friend,

HOWEVER thou camest by this book, I will assure thee thou wast least in my thoughts when I writ it: I tell thee, I intended this book as little for thee, as the goldsmith intendeth his jewels and rings for the snout of a sow. Wherefore put on reason, and lay aside thy frenzy: be sober, or lay by the book.

IV. To the Mother of Harlots, &c.

My Fourth Word is to the Lady of Kingdoms, the Well-favoured Harlot, the Mistress of Witchcrafts, and the Abominations of the Earth.

Mistress,

I Suppose I have nothing here that will either please your wanton eye, or go down with your voluptuous palate. Here is bread indeed, as also milk and meat; but here is neither paint to adorn thy wrinkled face, nor crutch to uphold or under shore thy shaking, tottering, staggering kingdom of Rome; but rather a certain presage of thy sudden and fearful final downfal, and of the exaltation of that holy matron, whose chastity thou dost abhor, because by it she reproveth and condemneth thy lewd and stubborn life. Wherefore, Lady, smell thou mayst of this, but taste thou wilt not. I know that both thy wanton eye, with all thy mincing brats that are intoxicated with thy cup, and enchanted with thy fornications, will at the sight of so homely and plain a dish as this, cry foh! snuff, put the branch to the nose, and say, contemptible! "But wisdom is justified of all her children. The virgin daughter of Zion hath despised thee, and laughed thee to scorn; Jerusalem hath shaken her head at thee; yea, her God hath smitten his hands at thy dishonest gain and freaks. Rejoice ye with Jerusalem, and be glad for her, all ye that love her; rejoice for joy with her, all ye that mourn for her; that ye may suck and be satisfied with the breasts of her consolations, that ye may milk out and be delighted with the abundance of her glory."

JOHN BUNYAN.

The HOLY CITY; or, The New Jerusalem.

REV. xxi. 10.—27. & xxii. 1.—4.

And he carried me away in the Spirit to a great high mountain, and shewed me that great city the holy Jerusalem, &c.

IN my dealing with this mystery, I shall not meddle where I see nothing, neither shall I hide from you that which at present I conceive to be wrapped up therein: only you must not from me look for much enlargement, though I shall endeavour to speak as much in few words, as my understanding and capacity will enable me, through the help of Christ.

In the description of this holy city, you have these five general heads. 1. The vision of this city in general. 2. A discovery of its defence, entrances, and fashion, in particular. 3. A relation of the glory of each. 4. A discovery of its inhabitants, their quality, and numerousness. 5. A relation of its maintenance, by which it continueth in life, ease, peace, tranquillity, and sweetness for ever.

To all which I shall speak something in their proper places, and shall open them before you,

But

But before I begin with any of them, I must speak a word or two concerning John's qualification, whereby he was enabled to behold and take a view of this city; which qualification he relateth in these words following.

Ver. 10. "And he carried me away in the Spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God."

The angel being to shew this holy man this great and glorious vision, he first (by qualifying of him) puts him into a suitable capacity to behold and take the view thereof: "He carried me away in the Spirit:" When he saith, "he carried me away in the Spirit," he means, he was taken up into the Spirit, his soul was greatly spiritualized: Whence take notice, that an ordinary frame of Spirit is not able to comprehend, nor yet to apprehend extraordinary things. Much of the Spirit discerns much of God's matters; but little of the Spirit discerneth but little of them: "I could not speak to you as unto spiritual, but as unto carnal, even as unto babes in Christ; I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, nor yet are ye able."

"And he carried me away in the Spirit," &c. Thus it was with the faints of old, when God had either special work for them to do, or great things for them to see. Ezekiel, when he had the vision of this city in the old law, in the captivity at Babylon, he must be first foreset with a competent measure of the Spirit, Ezek. xl. 2: John also, when he had the whole matter of this prophecy revealed unto him, he must be in the Spirit; "I was (saith he) in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet talking with me, &c. Whence note again, That when God calls a man to this or that work for him, he first fits him with a suitable Spirit. Ezekiel saith, when God bid him stand upon his feet, that the Spirit entered into him, and set him upon his feet.

"And he carried me away," &c. Mark, "And he carried me away," &c. As a man must have much of the Spirit that sees much of God, and his goodly matters; so he must be also carried away with it; he must by it be taken off from things carnal and earthly, and taken up into the glory of things that are spiritual and heavenly. The Spirit loveth to do what it doth in private; that man to whom God intendeth to reveal great things, he takes him aside from the lumber and cumber of this world, and carrieth him away in the solace and contemplation of the things of another world: "And when they were alone, he expounded all things to his disciples;" mark, "And when they were alone," according to that of the prophet, "Whom shall he teach wisdom, and whom shall he make to understand doctrine? they that are weaned from the milk, and drawn from the breasts." Whence observe also, he is the man that is like to know most of God, that is ofteneft in private with him. He that obeyeth, when God saith, "Come up hither, he shall see the bride, the Lamb's wife: for a man through desire having separated himself, seeketh and intermeddleth with all wisdom."

"And he carried me away in the Spirit to a great and high mountain." Thus having shewed his frame, and inward disposition of spirit, he now comes to tell us also of the place or stage on which he was set; to the end that now being fitted by illumination, he might not be hindered of his vision by ought that might intercept: "He carried me away in the Spirit to a great and high mountain." Thus did God of old also; for when he shewed to Moses the patterns of the heavenly things, he must ascend to the Mount Sinai: he must into the Mount also, when he hath the view of the Holy Land, and of that goodly mountain Lebanon. Whence we may learn, that the things of God are far from man, as he is natural; and also that there are very great things between us and the sight of them: none can see them but such as are carried away in the Spirit, and set on high.

"— To a great and high mountain." This mountain therefore signifieth the Lord Christ, on which the soul must be placed, as on a mighty hill, whereby he may be able (his eyes being anointed with spiritual eye-salve) to see over the tops of those mighty corruptions, temptations, and spiritual enemies, that like high and mighty towers are built by the wicked one, to keep the view of God's things from the sight of our souls; wherefore Christ is called, the mountain of the Lord's house,"

or that on which the house of God is placed; he is also called, "The rock of ages, and the rock that is higher than we." The hill of God is an high hill; as Bashan; an high hill, as the hill of Bashan. This is the hill from whence the prophet Ezekiel had the vision of this city; "And upon this rock (saith Christ) will I build my church, and the gates of hell shall not prevail against it."

1. "And he carried me away in the Spirit into a great and high mountain, and shewed me that great city, the holy Jerusalem." Having thus told us how, and with what he was qualified, he next makes relation of what he saw, which was, "that great city, the holy Jerusalem."

Jerusalem, in the language of the scripture, is to be acknowledged for the church and spouse of the Lord Jesus; and is to be considered either generally, or more particularly. Now as she is to be taken generally, so she is to be understood as being the whole family in heaven and earth; and as she is thus looked upon, so she is not considered with respect to this or that state and condition of the church here in the world, but simply, as she is the church: therefore it is said, when at any time any are converted from Satan to God, "That they are come to Mount Zion, the city of the living God, the heavenly Jerusalem; to an innumerable company of angels; to the general assembly and church of the first-born that are written in heaven; to God the judge of all, and to the spirits of just men made perfect; to Jesus, and to the blood of sprinkling."

But again, As Jerusalem is thus generally to be understood, so also she is to be considered more particularly: 1. Either as she relates to her first and purest state; or, 2. As she relates to her declined and captivated state; or, 3. With reference to her being recovered again from her apostatized and captivated condition: Thus it was with Jerusalem in the letter; which three fold state of this city shall be most exactly answered by our gospel Jerusalem, by our New-Testament church. Her first state was in the days of Christ and his apostles, and answereth to Jerusalem in the days of Solomon; her second state is in the days of Antichrist, and answereth to the carrying away of the Jews from their city into Babylon; and her third state is this in the text, and answereth to their return from captivity, and rebuilding their city and walls again: All which will be fully manifest in this discourse following.

Besides, That this holy city that here you read of, is the church, the gospel church returning out of her long and Antichristian captivity; consider,

1. She is here called a city, the very name that our primitive church went under; which name she loseth all the while of her apostatizing and captivity under antichrist: For observe, I say, all the while she is under the scourge of the dragon, beast, and the woman in scarlet, &c. she goeth under the name of a woman, a woman in travail, a woman flying before the dragon, a woman flying into the wilderness, there to continue in an afflicted and tempted condition, and to be glad of wilderness nourishment, until the time of her enemies were come to an end, Rev. xii.

Now the reason why she lost the title of City, at her going into captivity, is, because then she lost her situation and strength; she followed others than Christ; wherefore he suffered her enemies to scale her walls, to break down her battlements; he suffered, as you see here, the great red dragon, and beast with seven heads and ten horns, to get into her vineyard, who made most fearful work, both with her and all her friends; her gates also were now either broken down, or shut up, so that none could, according to her laws and statutes, enter into her; her charter also, even the Bible itself, was most grossly abused and corrupted, yea, sometimes burned and destroyed almost utterly; wherefore the Spirit of God doth take away from her the title of city, and leaveth her to be termed a Wandering Woman, as aforesaid: The court that is without the temple (saith the angel) leave out, and measure it not, for it is given to the Gentiles; and the holy city shall they tread under foot forty and two months." "The holy city shall they tread under foot;" that is, all the city-constitutions, her forts and strength, her laws and privileges, for a long time shall be laid aside and mightied, shall become a hissing, a taunt, and a by-word among the nations. And truly thus it was in the letter, in the destruction of Jerusalem by the King of Babylon and his wicked instruments, by whose hands the city was broken up, the walls pulled down, the gates burned, the houses rifled, the virgins ravished, and the children

dren laid dead in the top of every street, 2 Chron. xxxvi. 17.—22.; Jer. lii. Lam. i. ii. iii. iv. “ Now was Zion become a ploughed field, and Jerusalem turned to heaps; a place of briars and thorns, and of wasteness and desolation,” Mic. iii. 12. Is. vii. 23, 24.

2. The phrase also that is joined with this of city, doth much concern the point: She is here called, The new and holy city; which words are explained by these, “ As a bride adorned and prepared for her husband.” The meaning is, that she is now got into her form, fashion, order, and privileges again; she is now ready, adorned, prepared, and put into her primitive state; mark, though she was in her state of affliction called a woman, yet she was not then either called a city, or a woman adorned: but rather a woman robbed and spoiled; “ rent and torn among the briars and thorns of the wilderness,” Is. v. 6. & xlii. 22. and xxxii. 13, 14. Wherefore this city is nothing else but the church returned out of captivity from under the reign of Antichrist; as is yet further manifest, because,

3. We find no city to answer that which was built after the Jews return from captivity, but this; for this, and only this, is the city that you find in this prophecy, that is nominated as the antitype of that second of the Jews: wherefore John hath no relation of her while towards the doom of Antichrist, and no description of her in particular, until Antichrist is utterly overthrown; as all may see that wisely read the 17th, 18th, 19th and 20th chapters of this prophecy.

—“ And shewed me that great city.” The Holy Ghost is pleased at this time to give the church the name of a City, rather than any other name, rather than the name of Spouse, Woman, Temple, and the like; (though he giveth us her under the name of a woman also, to help us to understand what he means; but I say, the name of a city is now the name in special, under which the church must go, and that for special reasons:

1. To shew us how great and numerous a people will then be in the church; the church may be a woman, a temple, a spouse, when she is but few, an handful, but two or three; but to be a city, and that in her glory, it bespeaks great store of members, inhabitants, and citizens; especially when she goeth under the name of a great city, as here she does: “ He shewed me that great city.”

2. She goeth rather under the name of a city, than temple or spouse; to shew us also how plentifully the nations and kingdoms of men shall at that day traffick with her, and in her, for her goodly merchandise of grace and life; to shew us, I say, what wonderful custom the church of God at this day shall have among all sorts of people for her heavenly treasures. It is said of Tyrus and Babylon, “ That their merchandise went into all the world, and men from all quarters under heaven came to trade and to deal with them for their wares:” Why? thus it will be in the latter day with the church of God, the nations shall come from far; “ from Tarshish, Pul, Lud, Tubal, Javan, and the isles afar off. They shall come, saith God, out of all nations upon horses and mules, and upon swift beasts, to my holy mountain Jerusalem: And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord.” Alas! the church at that day when she is a woman only, or a temple either, may be without that beauty, treasure, amiableness, and affecting glory that she will be endowed with when she is a prosperous city: His marvellous kindness is seen in a strong city. In cities, you know, are the treasures, beauty, and glory of kingdoms, and it is thither men go, that are desirous to solace themselves therewith: “ Out of Zion the perfection of beauty, God hath shined.”

3. It is called a city, rather than a woman or temple, to shew us how strong and securely it will keep its inhabitants at that day: in that day shall this song be sung, “ We have a strong city, salvation will God appoint for walls and bulwarks:” And verily if the cities of the Gentiles, and the strength of their bars, and gates, and walls, did so shake the hearts, yea, the very faith of the children of God themselves, how secure and safe will the inhabitants of this city be, even the inhabitants of that city which God himself will build, &c.

But lastly, and more especially, The church is called here a city, chiefly to shew us, that now she shall be undermost no longer: Babylon reigned, and so shall Jerusalem

saalem at this day : " And thou, tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion, the kingdom shall come to the daughter of Jerusalem." Now shall she, when she is built and complete, have a complete conquest and victory over all her enemies; she shall reign over them; the law shall go forth of her that rules them, and the governors of all the world at that day shall be Jerusalem-men; " And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath; and the captivity of Jerusalem which is in Sepharad, shall possess the cities of the south: And saviours shall come out of Mount Zion, to judge the mount of Esau, and the kingdom shall be the Lords. For the law shall go forth of Zion, and the word of the Lord from Jerusalem: And ye shall judge among many people, and rebuke strong nations afar off, and they shall beat their swords into plough-shares, and their spears into pruning-hooks: Nation shall not lift up sword against nation, neither shall they learn war any more. There brake he the ships of Tarshish with an east-wind: As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God; God will establish it for ever." For, observe it, Christ hath not only obtained the kingdom of heaven for those that are his, when this world is ended; but hath also, as a reward for his sufferings, the whole world given into his hand; wherefore as all the kings and princes and powers of this world, have had their time to reign; and have glory in this world in the face of all; so Christ will have his time at this day, to shew who is the only Potentate and Lord of lords. At which day he will not only set up his kingdom in the midst of their kingdoms, as he doth now, but will set it up ever upon the top of their kingdoms; at which day there will not be a nation in the world, but must bend to Jerusalem or perish: For the kingdom and dominion, and greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him: " And his dominion shall be from sea to sea, and from the river, to the ends of the earth." O holiness! how shall it shine in kings and nations, when God doth this!

" He shewed me that great city, the holy Jerusalem, descending out of heaven from God." In these words we are to inquire into three things: 1. What he here should mean by heaven. 2. What it is for this city to descend out of it. 3. And why she is said to descend out of it from God.

1. For the word heaven in scripture it is variously to be understood, but generally either materially or metaphorically: Now, not materially here, but metaphorically; and so is generally, if not always taken in this book.

Now, that it is not to be taken for the material heavens where Christ in person is: Consider,

That the descending of this city, is, not the coming of glorified saints with their Lord; because that even after the descending, yea, and building of this city, there shall be sinners converted to God; but at the coming of the Lord Jesus from heaven with his saints, the door shall be shut: that is, the door of grace, against all unbelievers, Luke xiii. 25. Matth. xxv. 10.

Therefore heaven here is to be taken metaphorically for the church; which, as I said before, is frequently so taken in this prophecy, as also in many others of the holy scriptures, Rev. xi. 15. xii. 1, 2, 3, 7, 8, 10, 13. xiii. 6. xix. 1, 14. Jer. li. 48. Matth. xxv. 1. &c. And observe it, though the church of Christ, under the tyranny of Antichrist, loseth the title of a standing city, yet in the worst of times she loseth not the title of heaven; she is heaven when the great red dragon is in her, and heaven when the third part of her stars are cast unto the earth; she is heaven also when the beast doth open his throat against her to blaspheme her God, his tabernacle, and those that dwell in her.

Now then, to shew you what we are to understand by this, that she is said to descend out of heaven: for indeed, to speak properly, Jerusalem is always in the scriptures set in the highest ground, and men are said to descend, when they go down from her, but to ascend, or go up, when they are going thitherwards; but yet, though this be true, there must also be something significant in this word descending.

Where-

Wherefore when he saith he saw this city to descend out of heaven, he would have us understand,

(1) That though the church under Antichrist be never so low, yet out of her loins shall they come, that yet shall be a reigning city. Generation is a descending from the loins of our friends; he therefore speaks of the generation of the church: wherefore the meaning is, That out of the church that is now in captivity, there shall come a complete city, so exact in all things, according to the laws and liberties, privileges and riches, of a city, that she shall lie level with the great charter of heaven. Thus it was in the type, the city, after the captivity, was builded, even by those that once were in captivity, especially by their seed and offspring; and thus it shall be in our New-Testament New Jerusalem; "They that shall be of thee," saith the prophet, (that is, of the church of affliction) "they shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called the repairer of breaches, and the restorer of paths to dwell in;" and again, "They that sometimes had ashes for gladness, and the spirit of heaviness instead of the garment of praise, they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations; for your shame you shall have double, and for confusion they shall rejoice in their portion," &c. Thus, therefore, by descending, we may understand that the church generation shall be this holy city, and shall build up themselves the tower of the flock.

(2) When he saith, "This holy city descended out of heaven," he would have us understand also what a blessing and happiness this city at her rebuilding will be to the whole world. Never were kind and seasonable showers more profitable to the tender new-mown grass, than will this city at this day be to the inhabitants of the world; they will come as a blessing from heaven upon them as the prophet saith, "The remnant of Jacob shall be in the midst of many people, as a dew from the Lord; as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." O the grace, the light, and glory that will strike with spangling beams from this city, as from a sun, into the furthest parts of the world! "Thus saith the Lord, as the new wine is found in the cluster, and one saith, destroy it not, for a blessing is in it: so will I do for my servants sake, that I may not destroy them all; I will bring forth a seed out of Jacob, and out of Judah, an inheritor of my holy mountain; and my elect shall inherit it, and my servants shall dwell there: And Sharon (where the sweet roses grew, Song ii. 1.) shall be a fold for flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me. In that day Israel shall be the third with Egypt and Assyria, even a blessing in the midst of the land. And it shall come to pass, that as you were a curse among the Heathen, O house of Judah, and house of Israel; so will I save you, and you shall be a blessing: Fear not, but let your hands be strong. As the dew of Herman that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life for evermore."

3. And now for the third particular, namely, What it is to descend out of heaven from God.

(1) To descend out of heaven (that is, out of the church in captivity from God, is this: The church is the place in which God doth beget all those that are the children of him; wherefore in that they are said to descend out of heaven from God, it is as if he had said, The children of the church are heaven-born, begotten of God, and brought forth in the church of Christ: For Jerusalem which is above, is the mother of us all: "The Lord shall count when he writeth up the people, that this man was born there."

(2) When he saith, he saw this Jerusalem come out of heaven from God, he means, that those of the church in captivity that shall build this city, they shall be a people pecuniary fitted and qualified for this work of God. It was not all the children of Israel that had their hand in building Jerusalem after the captivity of old; their nobles put not their hands to the work of the Lord; also there were many of Judah that were sworn to Tobiah the arch opposer of the building of the city, because of some kindred and relation that then was between them and him. And as

it was then, so we do expect it will be now; some will be even at the beginning of this work in Babylon; at that time also some will be cowardly and fearful, yea, and even men hired to hinder the work. Wherefore, I say, those of the church that at that day builded the city, they were men of a particular and peculiar spirit, which also will so be at the building of the New Jerusalem: They whose light breaks forth as the morning, they that are mighty for a spirit of prayer, they that take away the yoke, and speaking vanity, and that draw out their soul to the hungry: they that the Lord shall guide continually, that shall have fat bones, and that shall be as a watered garden, whose waters fail not, &c. of them shall they be that build the old wastes, and that raise up the foundations of many generations, &c. It was thus in all ages, in every work of God, some of his people, some of his saints in special, in all ages, have been used to promote, and advance, and perfect, the work of their generations.

(3) This city descends, or comes out of heaven from God, that is, by his special working, and bringing to pass; it was God that gave them the pattern even when they were in Babylon; it was God that put it into their hearts while there, to pray for deliverance; it was God that put it into the hearts of the kings of the Medes and Persians, to give them liberty to return and build; and it was God that quailed the hearts of those that, by opposing, did endeavour to hinder the bringing the work to perfection; yea, it was God that did indeed bring the work to perfection; wherefore she may well be said to descend out of heaven from God: as he also saith himself by the prophet, "I will cause the captivity of Judah, and the captivity of Israel to return, and I will build them as at the first," Ezek. iv. 1—5. Neh. ii. 8. iii. 16. Ezra vii. 27. Neh. iv. 15. vi. 15, 16. Jer. xxxiii. 7. xxxii. 44. Ezek. xxxvi. 33—37. xxxvii. 11—15. Amos ix. 11.

Lastly, When he saith he saw her descend from God out of heaven, he may refer to her glory, which at her declining departed from her, and ascended to God; as the sap returns into the root at the fall of the leaf; which glory doth again at her return descend, or come into the church, and branches of the same, as the sap doth arise at the spring of the year; for indeed the church's beauty is from heaven, and it either goeth up thither from her or else comes from thence to her, according to the nature of both fall and spring, Cant. ii.

Thus you see what this Heaven is, and what it is for this city to descend out of it; also what it is for this city to descend out of it from God.

Ver. 11. "Having the glory of God." These last words do put the whole matter out of doubt, and do most clearly shew unto us, that the descending of this city is the perfect return of the church out of captivity: The church when she began at first to go into captivity, her glory began to depart from her; and now she is returning again, she receiveth therewith her former glory, having the glory of God. Thus it was in the type, when Jerusalem went into captivity under the king of Babylon (which was a figure of the captivity of our New Testament church under Antichrist) it is said, that then the glory of God departed from them, and went by degrees, first out of the temple to the threshold of the house, and from thence with the cherubims of glory, for that time quite away from the city.

Again, as the glory of God departed from this city at her going into captivity; so when she returned again, she had also then returned to her the glory of God; whereupon this very prophet that saw the glory of God go from her at her going into captivity, did see it the very same; and that according as it departed, so return at her deliverance: "He brought me to the gate," saith he, (that is, when by a vision he saw all the frame and patterns of the city and temple, in the state in which it was to be after the captivity,) "He brought me to the gate that looketh towards the east, and behold the glory of the God of Israel came from the way of the east, (the very same way that it went, when it departed from the city, Ezek. xi. 24.) his voice was like the voice of many waters, and the earth shined with his glory; it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city, and the vision was like the vision that I saw by the river Chebar; and I fell on my face

face, and the glory of the Lord came into the house by the way of the gate whose prospect is towards the east: so the Spirit took me up, and brought me into the inner-court, and behold the glory of the Lord filled the house."

Thus you see it was in the destruction and restoration of the Jews Jerusalem, by which God doth plainly shew us how things will be in our gospel church; she was to decline and lose her glory, she was to be trampled (as she was a city) for a long time under the feet of the unconverted and wicked world: Again, she was after this to be builded, and to be put into her former glory; at which time she was to have her glory, her former glory, even the glory of God returned to her again: "He shewed me (saith John) that great city the holy Jerusalem, descending out of heaven from God, having the glory of God:" As he saith by the prophet; "I am returned to Jerusalem with mercies, and my house shall be built in it." And again, "I am returned to Zion, and will dwell in the midst of Jerusalem."

"Having the glory of God." There is the grace of God, and the glory of that grace; there is the power of God, and the glory of that power; and there is the majesty of God, and the glory of that Majesty; Eph. i. 6. 2 Theff. ii. 9. 1 Cor. ii. 19.

It is true, God doth not leave his people in some sense, even in the worst of times, and in their most forlorn condition; as he sheweth by his being with them in their sad state in Egypt and Babylon, and other of their states of calamity: as he saith, "Though I cast them far off among the heathen; and although I have scattered them among the countries; yet will I be to them a little sanctuary in the countries where they shall come." God is with his church even in her greatest adversity, both to limit, bound, measure, and appoint out to her, her quantity and quality, her beginning and duration of distress and temptation: but yet I say the glory of God, in the notion of Ezekiel and John, (when they speak of the restoration of this city), that is not always upon his people, though always they are beloved and counted for his peculiar treasure. She may then have his grace, but not at the same time the glory of his grace; his power, but not the glory of his power; she may also have his majesty, when not the glory thereof; God may be with his church, even then when the glory is departed from Israel.

The difference that is between her having his grace, power, and majesty, and the glory of each, is manifest in these following particulars; grace, power, and majesty, when they are in the church in their own proper acts, only as we are considered saints before God, so they are invisible, and that not only altogether to the world, but often to the very children of God themselves; but now when the glory of these do rest upon the church, according to Ezekiel and John; why then will it be visible and apparent to all beholders: When the Lord shall build up Zion, he shall appear in his glory; as he saith also in another place, "The Lord shall arise upon thee, and his glory shall be seen upon thee."

Now then, to speak a word or two in particular, to the glory of God that at this day will be found to settle upon this city.

1. Therefore at her returning, she shall not only have his grace upon her, but the very glory of his grace shall be seen upon her; the glory of pardoning grace shall now shine in her own soul; and grace in the glory of it shall appear in all her doings: now shall both our inward and outward man be most famously adorned and beautified with salvation; the golden pipes that are on the head of the golden candlestick shall at this day convey with all freeness the golden oil thereof, into our golden hearts and lamps: Our wine shall be mixed with gall no longer, we shall now drink the pure blood of the grape; the glory of pardoning and forgiving mercy shall so shew itself at this day in this city, and shall so visibly abide there in the eyes of all spectators, that all shall be inflamed with it: "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth: and the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name."

And

And again, "the Lord shall make bare his holy name in the eyes of all the nations, and all the ends of the earth shall see the salvation of God. At that day (the prophet tells us) that there shall be holiness upon the very horses' bridles; and that the pots in the Lord's house shall be like the bowls before the altar; and every pot in Jerusalem shall be holiness unto the Lord." The meaning of all these places is, That in the day that the Lord doth turn his church and people into the frame and fashion of a city, and when he shall build them up to answer the first state of the church, there will such grace and plenty of mercy be extended unto her, begetting such faith and holiness and grace in her soul, and all her actions, that she shall convince all that are about her, that she is the city, the beloved city, the city that the Lord hath chosen; for after that he had said before, "He would return to Zion, and dwell in the midst of Jerusalem," he saith moreover, "That Jerusalem shall be called, a city of truth, and the mountain of the Lord of hosts, the holy mountain: And all the people of the earth shall see that thou art called by the name of the Lord, and they shall be afraid of thee."

2. As the glory of the grace of God will at this day be wonderful manifest in and over his city; so also at that day will be seen the glory of his power: "O my people, (saith God,) that dwellest in Zion, be not afraid of the Assyrian; he shall smite thee with a rod, and shall lift up his staff against thee after the manner of Egypt, (that is, shall persecute and afflict thee, as Pharaoh served thy friends of old), but be not afraid; for yet a little while, and the indignation shall cease, and mine anger in their destruction: and the Lord of hosts shall stir up a scourge for him, according to the slaughter of Midian at the rock Oreb: and as his rod was upon the sea, so shall he lift it up after the manner of Egypt." The sum is, God will, at the day of his rebuilding the New Jerusalem, so visibly make bare his arm, and be so exalted before all by his power towards his people, that no people shall dare to oppose (or stand, if they do make the least attempt to hinder) the stability of this city: "I will surely (gather or) assemble, O Jacob, all of thee, saith God: I will surely gather the remnant of Israel,—as the sheep of Bozrah, as the flocks in the midst of the fold; they shall make a noise by reason of the multitude of men: The breaker-up is come up before them, they have broken up (the Antichristian siege that hath been laid against them,) they are gone through the gate, they are gone out of it, and their king shall pass before them, and the Lord in the head of them: Like as a lion and a young lion roaring on the prey, when a multitude of shepherds are called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the Lord come down to fight for Mount Zion, and for the hills thereof: The Lord shall go forth like a mighty man, and shall stir up jealousy like a man of war; he shall cry, yea roar; he shall prevail against his enemies; but not by might, nor yet by power, that is, the power and arm of flesh, but by the power of the word and Spirit of God, which will prevail, and must prevail, to quash and overturn all opposition.

3. When God hath thus appeared in the glory of his grace, and the glory of his power, to deliver his chosen, then shall the implacable enemies of God shrink and creep into holes like the locusts and frogs of the hedges, at the appearance of the glory of the majesty of God. Now, the high ones, lofty ones, haughty ones, and the proud, shall see so evidently the hand of the Lord towards his servants, and his indignation towards his enemies, "that they shall go into the rocks and holes of the earth, and into the tops of the ragged rocks, for the fear of the Lord, and for the glory of his majesty, when he shall arise to shake terribly the earth."

Where the presence of the Lord doth so appear upon a people, that those that are spectators perceive and understand it, it must needs work on those spectators one of these two things; either, first, a trembling and astonishment, and quailing of heart, as it doth among the implacable enemies; or else a buckling and bending of heart, and submission to his people and ways; as saith the prophet, "The sons of them that afflicted thee shall come bending to thee; all they that despised thee shall fall down at the soles of thy feet; they shall call thee, The city

city of the Lord, the Zion of the Holy One of Israel:" As Moses said to the children of Israel, "The Lord shall put the fear of you, and the dread of you, upon all the land that you shall tread upon, as he said unto you."

At this day the footsteps of the Lord will be so apparent and visible in all his actions and dispensations in and towards his people, this holy city, that all shall see, as I have said, how gracious, loving, kind, and good, the Lord is now towards his own children. Such glory, I say, will be over them, and upon them, that they all will shine before the world; and such tender bowels of God towards them, that no sooner can an adversary peep, or lift up his head against his servants, but his hand will be in the neck of them: so that in short time he will have brought his church into that safety, and her neighbours into that fear and submission, that they shall not again so much as dare to hold up a hand against her, no, not for a thousand years. "Thus saith the Lord, Behold I will bring again the captivity of Jacob's tents, and have mercy upon his dwelling-places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof: and out of them shall proceed a thanksgiving, and the voice of them that make merry; and I will multiply them, and they shall not be few; and I will also glorify them, and they shall not be small: Their children also shall be as aforetime, and their congregation shall be established before me; and I will punish all that oppress them."

"Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal."—Having thus told us of her glory, even of the glory of God, how it at this day will rest upon this city, he now comes to touch a second thing, to wit, her light, and that in which she descends, and by which, as with the light of the sun, she seeth before her, and behind her, and on every side. This therefore is another branch of her beauty; she in her descending hath the glory of God, and also the light of a stone most precious.

Ezekiel tells us, that in the vision which he saw when he came to destroy the city, (which vision was the very same that he saw again at the restoring of it), he saith, I say, that in this vision, among many other wonders, he saw a fire in folding itself, and brightness about it; and that the fire also was bright; and that out of it went forth lightning; that the likeness of the firmament upon the living creatures, was the colour of the terrible crystal; that the throne also, upon which was placed the likeness of a man, was like, or as the appearance of a sapphire-stone: all which words, with the nature of their light and colour, the Holy Ghost doth, in the vision of John, comprise, and placeth within the colour of the jasper and the crystal-stone. And indeed, though the vision of John and Ezekiel, touching the end of the matter, be but one and the same, yet they do very much vary and differ in terms and manner of language. Ezekiel tells us, that the man that he saw come to measure the city and temple, had in his hand a line of flax, which line John calls a golden reed: Ezekiel tells us, that the river came out of, or from under, the threshold of the house; but John saith, it came out of the throne of God, and of the Lamb: Ezekiel tells us, that on either side of this river grew all trees for food; John calls these all trees, but one tree, and tells us, that it stood on both sides of this river. The like might also be shewed you in many other particulars; as here you see they differ, as touching the terms of the light and brightness that appears upon this city at her rebuilding, which the Holy Ghost represents to John under the light and glory of the jasper and crystal stone: For indeed the end of Ezekiel's vision was to shew us, that as when the glory of God departed from the city, it signified that he would take away from them the light of his word, and their clearness of worship; suffering them to mourn for the loss of the one, and to grope for the want of the other: So, at his return again, he would give them both their former light of truth, and also the clearness of spirit to understand it; which also John doth shew us shall last for ever.

"—And her light was like unto a stone most precious,—" This stone it is to represent unto us the Lord Jesus Christ, in whose light and clearness this city comes out of Babylon: For, as he saith, she hath the glory of God, that is, his

visible hand of grace, power, and majesty, to bring her forth; so she comes in the light of this precious stone: which terms, I say, both the Prophet Isaiah, and the Apostle Peter, do apply to the Lord Jesus, and none else; the one calling him a "precious corner stone," the other calling him, "The chief corner-stone, elect and precious." Now then, when he saith, "This city hath the light of this stone to descend in," he means, that she comes in the shining wisdom, knowledge, understanding, and influences of Christ, out of her afflicted and captivated state: And observe it, she is rather said to ascend in the light of this stone, than in the light of God, (though both be true), because it is the man Christ, the stone which the builders rejected, "in whom are hid all the treasures of wisdom and knowledge, of whose fulness we do all receive, and grace for grace: for it hath pleased the Father that in him should all fulness dwell."

This sheweth us, then, these two things: 1. That the time of the return of the saints to build the ruinous city, is near, yea very near, when the light of the Lord Jesus begins to shine unto perfect day in her: God will not bring forth his people out of Babylon, especially those that are to be the chief in the building of this city, without their own judgements: They shall see eye to eye when the Lord shall bring again Zion: As he saith also in another place, "The light of the moon shall be as the light of the sun, and the light of the sun sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken: The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly: The Lord shall be now exalted, and be very high; for he will fill Zion with judgement and righteousness, and wisdom and knowledge shall be the stability of thy times." When Israel went out of Egypt, they wanted much of this: they went out blindfold as it were; they went they knew not whither; wherefore they went not in the glory of that which this city descendeth in: As Moses said, "The Lord hath not given you an heart to perceive, nor eyes to see, nor ears to hear, unto this day." But these shall see every step they take; they shall be like the beasts that had eyes both before and behind; they shall see how far they are come out of Antichrist, and shall see also how far yet they have to go, to the complete rebuilding and finishing of this city.

2. This sheweth us how sweet and pleasant the way of this church will be at this day before them. Light, knowledge, and judgement in God's matters, doth not only give men to see and behold all the things with which they are concerned, but the things themselves being good, they do also by this means convey very great sweetness and pleasantness into the hearts of those that have the knowledge of them: Every step, I say, that now they take, it shall be as it were in honey and butter: "The ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy shall be upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." As he saith, "Again I will build thee, and thou shalt be built, O Virgin of Israel; thou shalt again be adorned with tabrets, and shall go forth in the dances of them that make merry.—For thus saith the Lord, Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people the remnant of Israel: Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind, and the lame, the woman with child, and her that travelleth with child together; a very great company shall return thither."

By these words, "the blind and the lame, the woman with child, and her that travelleth," he would have us understand thus much.

1. That the way of God shall, by the illuminating grace of Christ, be made so pleasant, so sweet, and so beautiful, in the souls of all at that day, that even the blindest shall not stumble therein, neither shall the lame refuse it for fear of hurt; yea, the blind, the lame, the woman with child, and her that travelleth, shall (though they be of all in most evil case to travel, and go the journey, yet) at this day,

day, by reason of the glorious light and sweetness that now will possess them, even forget their impediments, and dance as after musical tabrets.

2. This city, upon the time of her rebuilding, shall have her blind men see, her halt and lame made strong; she also that is with child, and her that travelleth, shall jointly see the city-work that at this day will be on foot, and put into form and order, yet before the end: "Behold, at that time I will undo all that afflict thee, saith the Lord to his people; and I will save her that halteth, and gather her that was driven out, and I will get them praise and fame in every land where they have been put to shame: at that time I will bring you again, even in the time that I gather you; for I will make you a name and a praise, among all the people of the earth, when I turn back your captivity before your eyes, saith the Lord God."

"And her light was like unto a stone most precious." In that he saith, "Her light is like unto a stone most precious," he sheweth us how welcome, and with what eagerness of spirit, this light will at this day be embraced by the Lord's people: "Truly the light is good, (saith Solomon), and a pleasant thing it is for the eyes to behold the sun; and if so, then how beautiful, desirable, and precious, will that light be, that is not only heavenly, and from Christ, but that will be universal among all saints, to shew them the same thing, and to direct them to and in the same work! The want of this hath to this day been one great reason of that crossness of judgement and persuasion that hath been found among the saints, and that hath caused that lingering and disputing about the glorious state of the church in the latter days; some being for its excellency to consist chiefly in outward glory; and others, swerving on the other side, conclude she shall not have any of this; some conceiving that this city will not be built until the Lord comes from heaven in person; others again concluding, that when he comes, then there shall be no longer tarrying here, but that all shall forthwith, even all the godly, be taken up into heaven; with divers other opinions in these matters. And thus many run to and fro; but yet, God be thanked, knowledge does increase, though the vision will be sealed, even to the time of the end. But now, I say, at the time of the end, the Spirit shall be poured down upon us from on high; now also they that erred in spirit shall come to understanding; the city shall descend in the light of a stone most precious; the sun will be risen upon the earth, when Lot goeth from Sodom into Zoar.

Now there shall be an oneness of judgement and understanding in the hearts of all saints: they shall be now no more two, but one in the Lord's hand. Alas! the saints are yet but as an army routed, and are apt, sometimes through fear, and sometimes through forgetfulness, to mistake the word of their captain-general, the Son of God; and are also too too prone to shoot and kill even their very right-hand man; but at that day all such doing shall be laid aside, for the knowledge of the glory of the Lord shall cover the earth, as the waters cover the sea; which knowledge shall then strike thorough the heart and liver of all swerving and un-found opinions in Christ's matters; for then shall every one of the Christians call upon the name of the Lord, and that with one pure lip, or language, to serve him with one consent. It is darkness, and not light, that keepeth God's people from knowing one another, both in their faith and language; and it is darkness that makes them stand at so great a distance, both in judgement and affections, as in these and other days they have done: But then, saith God, "I will plant in the wilderness (that is, in the church that is now bewildered) the cedar, the shittah tree, the myrtle tree, and the oil tree; I will set in the desert the fir-tree, the pine, and the box tree together; that they may see and know, consider and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it." And again, "the glory of Lebanon shall come unto thee, the fir-tree and the pine-tree, and the box tree together, to beautify the house of my glory, and to make the place of my feet glorious."

Never was fair weather after foul, nor warm weather after cold, nor a sweet and beautiful spring after a heavy, and nipping, and terrible winter, so comfortable,

fortable, sweet, desireable. and welcome to the poor birds and beasts of the field, as this day will be to the church of God. Darkness! it was the plague of Egypt; it is an empty, forlorn, desolate, solitary, and discomfoting state; wherefore light, even the illuminating grace of God, especially in the measure that it shall be communicated unto us at this day, it must needs be precious: In light there is warmth and pleasure; it is by the light of the sun that the whole universe appears unto us distinctly, and it is by the heat thereof that every thing groweth and flourisheth; all which will now be gloriously and spiritually answered in this holy and New Jerusalem. O how clearly will all the spiders, and dragons, and owls, and foul spirits of Antichrist, at that day, be discovered by the light hereof! Now also will all the pretty and little birds in the Lord's field, most sweetly send forth their pleasant notes, and all the flowers and herbs of his garden spring: Then will it be said to the church by her husband and saviour, "Arise, my love, my fair one, and come away; for lo, the winter is past, the rain is over and gone, the flowers appear in the earth, and the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig-tree putteth forth her green figs, and the vine with her tender grapes give a good smell." You know how pleasant this is, even to be fulfilled in the letter of it, not only to birds and beasts, but men; especially it is pleasant to such men, that have for several years been held in the chains of affliction: It must needs therefore be most pleasant and desireable to the afflicted church of Christ, who hath lain now in the dungeon of Antichrist for above a thousand years: But, Lord, how will this lady, when she gets her liberty, and when she is returned to her own city, how will she then take pleasure in the warmth and spangling beams of thy shining grace! and solace herself with thee in the garden, among the nuts and the pomegranates, among the lillies and flowers, and all the chief spices.

"Even like a jasper stone, clear as crystal." These words are the metaphor by which the Holy Ghost is pleased to illustrate the whole business. Indeed similitudes, if fitly spoke and applied, do much set off and out any point that, either in the doctrines of faith and manners, is handled in the churches. Wherefore, because he would illustrate, as well as affirm, the glory of this Jerusalem to the life, therefore he concludes his general description of this city with these comparisons: "I saw (saith he) the holy city, the Lamb's wife: I saw her in her spangles, and in all her adorning, but verily she was most excellent: she was shining as the jasper, and as pure and clear as crystal." The jasper, it seems, is a very beautiful and costly stone, in as much as that, above all the precious stones, is made use of by the Holy Ghost, to shew us the glory and shining virtues of the Lord Jesus in this New Jerusalem: and yet, behold, the jasper is too short and slender to do the business; there must another stone be added, "even like a jasper stone, clear as crystal." "Yea, (saith the Lord Jesus) her cheeks are like rows of jewels, and so are the joints of her thighs: even like the jewels that are the work of the hands of a cunning workman."

The crystal is a stone so clear and spotless, that even her greatest adversaries, in the midst of all their rage, are not able justly to charge her with the least mote or spot imaginable: wherefore, when he saith, that this city in her descending is even like the jasper for light, and like the crystal for clearness; he would have us further learn, that at the day of the descending of this Jerusalem, she shall be every way so accomplished with innocency, sincerity, and clearness in all her actions, that none shall have from her, or her ways, any just occasion given unto them, to slight, condemn, or oppose her. For,

First, As she descends, she meddleth not with any man's matters but her own; "she comes all along by the king's highway;" that is, alone by the rules that her Lord hath prescribed for her in his testament. The governors of this world, need not at all to fear a disturbance from her, or a diminishing of ought they have; "She will not meddle with their fields nor vineyards, neither will she drink of the water of their wells: only let her go by the king's highway, and she will not turn to the right-hand or to the left, until she hath passed all their borders." It

is a false report then, that the governors of the nations have received against the city, this New Jerusalem, if they believe,* that according to the tale that is told them, she is and hath been of old a rebellious city, and destructive to kings, and a diminisher of their revenues. I say, these things are lying words, and forged even in the heart of Bishlam, Mithredath, Tabeel, and the rest of their companions: for verily this city, in her descending, is clear from such things, even as clear as crystal. She is not for meddling with any thing that is theirs, from a thread even to a shoe-latchet. Her glory is spiritual and heavenly, and she is satisfied with what is her own. It is true, "the kings and nations of this world shall (one day) bring their glory and honour to this city;" but yet not by outward force or compulsion: none shall constrain them, but the love of Christ, and the beauty of this city: "The Gentiles shall come to thy light, and kings to the brightness of thy rising." The light and beauty of this city, that only shall engage their hearts, and overcome them. Indeed, if any shall, out of mistrust or enmity against this city and her prosperity, bend themselves to disappoint the designs of the eternal God concerning her building and glory, then they must take what followeth: "Her God in the midst of her is mighty, he will rest in his love, and rejoice over her with singing, and will undo all that afflict her. Wherefore, associate yourselves, O ye people, and ye shall be broken to pieces; and give ear all ye of far countries: Gird yourselves, and ye shall be broken to pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand; for God is with us."

What work did he make with Og the King of Bashan, and with Sihon king of the Amorites, for refusing to let his people go peaceably by them, when they were going to their own inheritance? God is harmless, gentle, and pitiful; but wo be to that people that shall oppose or gainsay him. He is gentle, yet a lion; he is loth to hurt, yet he will not be crossed: "Fury is not in me, (saith he); yet if you set the briars and thorns against him, he will go through them, and burn them together." Jerusalem also, this beloved city, it will be beautiful and profitable to them that love her; but a cup of trembling, and a burthensome stone, to all that burden themselves with her; "all that burthen themselves with it, shall be cut in pieces, though all the people of the earth be gathered together against her."

Again, She will be clear as crystal, in the observation of all her turns and stops, in her journeying from Egypt to Canaan, from Babylon to this Jerusalem state. She will, I say, observe both time and order, and will go only as her God doth go before her; now one step in this truth, and then another in that, according to the dispensation of God, and the light of the day she lives in: As the cloud goes, so will she; and when the cloud stays, so will she. She comes in perfect rank and file, "terrible as an army with banners." No Balaam can enchant her: "she comes out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all spices of the merchants, still leaning upon her beloved." The return of Zion from under the tyranny of her afflictions, and her recovery to her primitive purity, is no head-strong brain-sick rashness of her own, but the gracious and merciful hand and goodness of God unto her, thersfrom to give her deliverance: For thus saith the Lord, "That after seventy years be accomplished at Babylon, (that is the time of the reign of Antichrist, and his tyranny over his church), I will visit you, and perform my good word towards you, in causing you to return to this place. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for (spiritual) wheat, and for wine, and for oil, and for the young of the flock, and of the herd; and their soul shall be as a watered garden, and they shall sorrow no more at all."

II. Verse 12. "And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel." These words do give us to understand, that

that this holy city is now built, and in all her parts complete; they give us also to understand the manner of her strength, &c.

"And had a wall."—Having thus, I say, given us description of this city in general, he now descends to her strength and frame in particular; her frame and strength, I say, as she is a city compact together; as also of her splendor and beauty.

And observe it, that of all the particulars that you read of, touching the fence, fashion, or frame of this city, and of all her glory, the first thing that he presenteth to our view is, her safety and security: "She had a wall." A wall, you know, is for the safety, security, defence, and preservation, of a place, city, or town; therefore it is much to the purpose, that, in the first place, after this general description, he should fall upon a discovery of her security and fortification; for what of all this glory and goodness, if there be no way to defend and preserve it in its high and glorious state? If a man had in his possession even mountains of pearl and golden mines, yet if he had not wherewith to secure and preserve them to himself, from those that with all their might endeavour to get them from him, he might not only quickly lose his treasure, and become a beggar, but also, through the very fear of losing them, even lose the comfort of them, while yet in his possession. To speak nothing of the angels that fell, and of the glory that they then did lose, I may instance to you the state of Adam in his excellency. Adam, you know, was once so rich and wealthy, that he had the garden of Eden, the paradise of pleasure, yea, and also the whole world to boot, for his inheritance; but mark, in all his glory he was without a wall: wherefore presently, even at the very first assault of the adversary, he was not only worried as touching his person and standing, but even stript of all his treasure, his paradise taken from him, and he in a manner left so poor, that forthwith he was glad of an apron of fig-leaves, to cover his nakedness, and to hide his shame from the face of the sun: Wherefore, I say, John speaks to the purpose in saying she had a wall, a wall for defence and safety, for security and preservation. Now, then, she shall lie no longer like blasted bones in an open field or valley; that was her portion in the days of her affliction.

"And had a wall."—It is said of old Jerusalem, that she had a wall and a wall, two walls for her defence and safety; which two, in my judgement, did hold forth these two things: the one, their eternal preservation and security from the wrath of God, through the benefits of Christ; and the other, that special protection and safeguard that the church hath always had from and by the special providence of her God, in the midst of her enemies: Wherefore one of these is called by the proper name of Salvation; which salvation I take in special, to signify our fortification and safety from the wrath of God, and the curse and power of the law and sin: the other is called, "A wall of fire round about her:" and alludeth to the vision that the prophet's servant was made to see for his comfort, when he was put in fear, by reason of the great company of the enemies that were bending their force against the life of his master.

But now, in those days, though there were for the defence of the city those two walls; yet they stood a little distance each from other, and had a ditch between them, which was to signify, that though then they had the wall of salvation about them, with reference to their eternal state; yet the wall of God's providence and special protection was not yet so nearly joined thereto; but that they might for their foolishness have that broken down, and they suffered to fall into the ditch that was between them both; and so he saith by the prophet, "I will tell you what I will do to my vineyard, (that is, to this city for the wickedness thereof;) I will take away the hedge thereof, and it shall be eaten up; and will break down the wall thereof, and it shall be trodden down." Which edge and wall could not be that of eternal salvation: for that stood sure, though they should be scattered among the nations as wheat is sifted in a sieve; it must therefore be the wall of her special preservation in her outward peace and happiness;

which

which wall was often in those days broken down, and they made havock of, of all that dwelt about them.

But now touching the safety of New Jerusalem, the city of which I here discourse, she is seen in the vision by John to have but one only wall; to signify, That at this day the wall of her eternal salvation, and of God's special providence to protect and defend her, in her present visible and gospel-glory, shall be so effectually joined together, that now they shall be no more two, that is, at a distance, with a ditch between, but one sound and inclosing wall; to shew us, That now the state of this Jerusalem, even touching her outward glory, peace, and tranquillity, will be so stable, invincible, and lasting, that unless that part of the wall which is eternal salvation, can be broken down, the glory of this city shall never be voided more. Wherefore the prophet, when he speaks with reference to the happy state and condition of this city, he saith, "Violence shall be heard no more within thy land, nor wasting and destruction within thy borders; but thou shalt call thy walls, salvation, and thy gates, praise." As he saith also in another place, "Thine eye shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down, nor one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken." The walls are now conjoined, both joined into one; the Father hath delivered up the great red dragon into the hand of Christ, who hath shut him up and sealed him down, even down for a thousand years: "Wherefore from the Lord shall there be upon every dwelling-place of Mount Zion, and upon all her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all her glory shall be a defence: And in that day shall this song be sung, We have a strong city, salvation will God appoint for walls and bulwarks." The same in effect hath our prophet John, saying, "I saw the holy city, the New Jerusalem, descending out of heaven from God, prepared as a bride adorned for her husband; and I heard a great voice out of heaven, saying, "The tabernacle of God is with men, and he shall dwell with them; and God himself shall be with them, and be their God; and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain, for the former things are passed away."

"And had a wall great and high." These words, great and high, are added for illustration, to set out the matter to the height and indeed the glory of a wall lieth in this, that it is great and high; the walls of the Canaanites were terrible upon this account, and did even sink the hearts of those that beheld them: Wherefore this city shall be most certainly in safety, she hath a wall about her, a great wall: a wall about her, an high wall: It is great for compass, it incloseth every faint; it is great for thickness, it is compacted of all the grace and goodness of God, both spiritual and temporal; and for height, if you count from the utmost side to the utmost, then it is higher than heaven, who can storm it? and for depth, it is lower than hell, who can undermine it?

Great mercies, high mercies, great preservation, and a high arm to defend, shall continually at this day incamp this city: God himself will be a continual life-guard to this city; "I will incamp (saith he) about mine house, because of the army, because of him that passeth by, and because of him that returneth; and no oppressor shall pass through them any more, for now have I seen with mine eyes.

"— And had twelve gates."—Having thus shewed us her wall, he now comes to her gates; it had gates, it had twelve gates: By gates, in this place, we are to understand the way of entrance; gates, you know, are for coming in, and for going out; and do in this place signify two things: 1. An entrance into communion with the God and Saviour of this city; 2. Entrance into communion with the inhabitants and privileges of this city: in both which the gates do signify Christ: for as no man can come to the knowledge and enjoyment of the God, and glorious Saviour, but by and through the Lord Christ; so no man can come into true and spiritual communion with these inhabitants, but by him also: "I am the way, (saith he) the truth and the life; and no man comes to the Father but by Me;" And again, "I am the door, by me if any man enter, he shall be saved, and shall go in and out, and find pasture.

"—And

"—And had twelve gates."—In that he saith twelve gates, he alludeth to the city Jerusalem that was of old, which had just so many; and are on purpose put into the number of twelve, to answer to the whole number of the elect of God, which are comprehended within the number of the twelve tribes, whether they are natural Jews or Gentiles; for as all the godly Jews are the seed of Abraham after the flesh, though not godly, because they are the children of the flesh of Abraham; so all the godly Gentiles are the children of Abraham after the spirit, though not by that means made the children of the flesh of Abraham. They both meet then in the spirit and faith of the gospel, as God saith to the Jews, "When the stranger shall sojourn with thee, and will keep the passover (that is, become godly, and receive the faith of Christ) let all his males be circumcised, and then let him come near, and keep it," &c. For they that are of faith, are the children of faithful Abraham, who is called, "The very father of us all." Thus you see all the godly come under the title of the children of Abraham, and of the Jews; and so under the denomination also of being persons belonging to the tribes, the twelve tribes, who answer to those twelve gates. Wherefore the Psalmist minding this, speaking indefinitely of all the godly, under the name of the tribes of Israel; saying, "Our feet shall stand within thy gates, O Jerusalem: Jerusalem is builded, a city that is compact together, whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks to the name of the Lord."

But again, though I am certain that all the Gentiles that are at any time converted, are reckoned within the compass of some of the tribes of Israel, to which the gates of this city may truly be said to answer; yet the gates are here, in a special manner, called by the name of twelve, to answer to the happy return and restoration of those poor distressed creatures the twelve tribes of the Jews that are scattered abroad, and that are, and for a long time have been, to our astonishment, and their shame, as vagabonds and stragglers among the nations, there to continue many days, without a king, without a prince, and without a sacrifice, and without an ephod; that is, without the true God, the true Saviour, and the true word and ordinances; "after which, (saith the same prophet), they shall even in the latter days (that is, when this city is builded) return and seek the Lord their God, and David their King, and shall then fear the Lord and his goodness." This the apostle also affirmeth, when he telleth the believing Gentiles, "That blindness in part is happened to Israel, until the fulness of the Gentiles be come in:" Which Israel in this place cannot by any means be taken for the Gentiles that are converted; for this Israel must be rejected until the bulk of the elect Gentiles be converted. Besides, he calleth this Israel by the name of Israel, even while unconverted; but the converted Gentiles still Gentiles, even when converted. He calls this Israel the natural branches, but the Gentiles wild branches; and tells us further, that when they are converted, they shall be grafted into their own olive tree: but when the Gentiles are converted, they must be cut off of their own stock and tree: Read Rom. xi. throughout. Wherefore, I say, the gates are called twelve, to answer these poor creatures who at this day shall be awakened, and enlightened, and converted to the faith of Jesus. These gates in another place are called a way, and these Jews the kings of the east; and it is here said also, that at present this way doth want preparing; which is as much as to say, This city wants setting up, and the gates wants setting in their proper places; Wherefore saith John, "The sixth angel poured out his vial upon the great river Euphrates; that is, destroyed the strength and force of the Roman Antichrist, (for the river Euphrates was the fence of literal Babylon, the type of our spiritual one); which force and fence, when it is destroyed or dried up, then the way of the kings of the east will be prepared, or made ready for their journey to this Jerusalem. Of this the prophets are full, crying, Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my people." And again, "Go through, go through the gates, prepare ye the way of my people: cast ye up, cast ye up the high way, gather out the stones, lift up a standard for the people: Behold, the Lord hath proclaimed unto the end of the world, say to the daughter of Zion, Thy salvation cometh: Behold, his reward is with him, and his work before him; and they shall call them, The holy people, the redeemed of the Lord;

Lord; and thou shalt be called, Sought out, A city not forsaken." All which doth most especially relate to the conversion of the Jews in the latter day, who in great abundance shall, when all things are made ready, come flocking into the Son of God, and find favour, as in the days of old.

"—And at the gates twelve angels.—" By angels in this place we are to understand the messengers and ministers of the Lord Jesus, by whom the mystery of eternal life and felicity is held forth and discovered before the sons of men; and thus this word angel is frequently taken in this prophecy, Rev. i. 20. ii. 1, 8, 12, 18. iii. 1, 7, and xiv. 6.

"—And at the gates twelve angels.—" In these words, then, there are two things to be considered: 1. Why they should be called twelve; and, 2. Why they are said to stand at the twelve gates of this new and holy city.

1. For the first, They are called twelve, to signify two things: 1. The truth of their doctrine; and, 2. The sufficiency of their doctrine and ministry for the converting of the twelve tribes to the faith of Christ, and privileges of this city.

(1) For the truth of their doctrine: For by twelve here he would have us to understand, that he hath his eye upon the twelve apostles, or upon the doctrine of the twelve, the apostolical doctrine; as if he should say, This city, the New Jerusalem, shall be every way accomplished with beauty and glory; she shall have a wall for her security, and twelve gates to answer the twelve tribes; yea, and also at these gates the twelve apostles, in their own pure, primitive, and unspotted doctrine. The Romish beasts have corrupted this doctrine, by treading it down with their feet, and have muddied this water with their own dirt and filthiness; but at this day, this shall be recovered from under the feet of these beasts, and cleansed also from their dirt, and be again in the same glory, splendour, and purity, as in the primitive times. It is said, "That when Israel was passed out of Egypt, beyond the sea, they presently came to Elim; where were twelve wells of water," &c. and that they encamped by the waters; which twelve wells did figure forth the doctrine of the twelve apostles, out of which the church, at her return from captivity, shall draw and drink, as out of the wells of salvation. Now shall the wells of our father Abraham, which the Philistines have for a great while stopped; now, I say, shall they again be opened by our Isaac, his son, and shall be also called after their own names. This is generally held forth by the prophets, that yet again the church shall be fed upon the mountains of Israel, and that they shall lie down in a good field, and a fat pasture; "yea, I will feed my flock, and I will cause them to lie down, saith the Lord God."

(2) As by these twelve we are to understand the truth and purity of the doctrine of the twelve; so again, by this word twelve we are to understand the sufficiency of that doctrine and ministry to bring in the twelve tribes to the privileges of this city. Mark, for the twelve tribes there are twelve gates, for every tribe a gate, and at the twelve gates twelve angels, at every gate an angel: "O Judah, (saith God), I have set an harvest for thee," when he shall turn again the captivity of his people; and so for the rest of the tribes. Before Ephraim, and Benjamin, and Manasseh, he will stir up his strength to save them: "I will hiss for them, (saith God), and gather them, for I have redeemed them; and they shall increase as they have increased; and I will sow them among the nations, and they shall remember me in far countries, and they shall live with their children, and shall return; and I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon, and place shall not be found for them."

2. But to come to the second question, that is, Why these twelve angels are said to stand at the twelve gates? which may be for divers reasons.

(1) To shew us that the doctrine of the twelve, is the doctrine that letteth in at these gates, and that also that shutteth out: "Whose sins ye remit, they are remitted, saith Christ; and whose sins ye retain, they are retained:" And hence it is, that the true ministers in their right administration, are called porters; because as porters stand at the gate, and there open to, or shut upon those that make an attempt to enter in; so the ministers of Christ, by the doctrine of the twelve, do both

open to, and shut the gates against, the persons that will be attempting to enter in at the gates of this city.

(2) But again, They are said to stand at the gates for the encouraging and persuading of the tempted and doubting Jews, who at the beginning of their return will be much afflicted under the sight and sense of their own wretchedness. Alas! were it not for some to stand at the gates of this city for instruction, and the encouragement of those that will at that day in earnest be looking after life, they might labour as in other things for very vanity; and might also be so grievously beat out of heart and spirit, that they might die in despair: But now to prevent this for those that are in the way to Zion with watry eyes, and wetted cheeks, here stand the angels, continually sounding with their golden gospel-trumpets; "Enter ye into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name; for the Lord is good, and his mercy is everlasting, and his truth endureth for ever, even to all generations:" As he saith again, "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the out-casts of the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem."

"—And at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel." Thus it was in the vision of the prophet, when he was taking a view of the pattern of this city: "And the gates of the city," saith the angel to him, "shall be after the names of the tribes of Israel;" which saying John doth here expound, saying, "the names of the twelve tribes of the children of Israel were writ or set upon them."

This being thus, it cleareth to you what I said but now, to wit, that the gates are called twelve, to answer the twelve tribes, for their names are written thereon. This must therefore, without all doubt, be a very great encouragement to this despised people; I say great encouragement, that notwithstanding all their rebellion, blasphemy, and contempt of the glorious gospel, their names should be yet found recorded and engraved upon the very gates of New Jerusalem. Thus then shall the Jews be comforted in the latter days; and truly they will have but need hereof; for doubtless at their return, when they are thoroughly sensible of the murder they have committed, not only upon the bodies of the prophets and apostles, but of the Son of God himself: I say this must needs, together with the remembrance of the rest of their villanous actions, exceedingly afflict and distress their bleeding souls: "For the children of Israel shall come, they and the children of Judah together, going and weeping; they shall go and seek the Lord their God, and shall ask the way to Zion, with their faces thitherward." Mark, going and weeping; there will not be a step that these poor people will take in the day of their returning, but will be watered with the tears of repentance and contrition, under the consideration of the wickedness that, in the days of their rebellion, they have committed against the Lord of glory: As he saith also by another prophet, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and supplication; and they shall look upon me whom they have pierced, and they shall mourn for him as a man mourns for his only son; and they shall be in bitterness for him, as him that is in bitterness for his first-born: at that day there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon, and the land shall mourn."

Wherefore, I say, they both have, and also will have, need of twelve gates, and on them the names of their twelve tribes, with an angel at each, to encourage them to enter this holy and goodly city; and to tell them, that yet he counts them his friends in whose house he received the wounds in his hands.

But again, As by the names of the twelve tribes written on the gates, we may see what encouragement the Jews will have, at their return, to enter in at them; so we may also understand, that by the names of the twelve tribes here written, God would have us perceive how all must be qualified, that from among the Gentiles at this day do enter in at these gates; namely, those, and those only, that be cut out of their own wild olive-tree, and transplanted among the children of Israel, into their good olive-

olive-tree: Such as are Jews inwardly, the Israel of God, according to the New Creature, they shall enter, for the holy Gentiles also, by virtue of their conversion, are styled the children of Abraham, Jews, the chosen generation, the peculiar people, the holy nation; and so are spiritually, though not naturally, by carnal generation, of the twelve tribes, whose names are written upon the gates of the city): "And it shall come to pass, (saith the prophet), that in what tribe the stranger (that is, the Gentile) sojourneth, there shall ye give him his inheritance, saith the Lord God." Thus the Jews and Gentiles shall meet together in the Spirit of the gospel, and so both become a righteous nation; to both which, the gates of this city shall stand continually open; at which also they may with boldness demand, by the faith of the Lord Jesus, their entrance, both for communion with the God, grace, and privileges of this city; according to that which is written, "Open ye the gates, that the righteous nation, which keepeth the truth, may enter in."

Thus much of the number of the gates; and now to proceed to the order of them.

Verse 13. "On the east three gates, on the north three gates, on the south three gates, and on the west three gates." I shall not speak any thing to the manner of his repeating of the quarters towards which the gates do look; why he should begin at the east, then to the north, afterwards crossing to the south, and last to the west; though I do verily think, that the Holy Ghost hath something to shew us, wherefore he doth thus set them forth; and possibly he may set them thus, and the west last, not only because the west part of the world is that which always closeth the day, but to signify that the west, when Jerusalem is rebuilt, will be the last part of the world that will be converted, or the gate that will be last, because longest occupied with the travels of the passengers and wayfaring men, in their journey to this Jerusalem. But I pass that.

From the order of their standing, I shall inquire into two things: 1. Why the gates should look in this manner every way, both east, west, north, and south? 2. Why there should be three, just three, on every side of this city; on the east three, on the north three, on the south three, and on the west three?

1. For the first, The gates by looking every way into all quarters, may signify to us thus much, that God hath a people in every corner of the world; and also, that grace is to be carried out of these gates by the angels in their ministry, into every place, to gather them home to him: as it is said of the living creatures, "Whither the head looked, they followed it, and turned not as they went;" so whithersoever the gates look, thither the ministers go, and carry the word, to gather together the elect: "He set them two and two before his face, into every city and place whither he himself would come."

Again, The gates, by their thus looking every way, do signify to us, that from what quarter or part of the world soever men come for life, for those men there are the gates of life, even right before their doors. Come they from the east, why, thither look the gates; and so if they come from north, or west, or south. No man needs at all to go about, to come at life and peace, and rest: Let him come directly from sin to grace, from Satan to Jesus Christ, and from this world to New Jerusalem. The twelve brazen oxen that Solomon made to bear the molten sea, they stood just as these gates stand, and signify, as I said before, that the doctrine of the twelve apostles should be carried into all the world, to convert, (as in the primitive times, so now at the building of New Jerusalem), and to bring in God's sheep to the fold of his church: Now, I say, as the word is carried every way, so the gates, the open gates, look also into all corners after them, to signify that loving reception that shall be given to every soul, that from any corner of the whole world shall unfeignedly close in with grace, through the Lord Jesus Christ: "Thus therefore men shall come from the east, and from the west, from the north, and from the south, and sit down in the kingdom of God."

2. "On the east three gates, on the north three gates, on the south three gates, and on the west three gates." Having thus shewed you, in a word, why they stand thus looking into every corner or quarter of the world, I now come to shew you why there must be just three looking in this manner every way.

(1) First, then, there may be three looking every way, to signify, that it is both by the consent of the three persons in the Trinity, that the gospel should thus every way go forth to call men; and also to shew you, that both the Father, Son, and Spirit, are willing to receive, and embrace the sinner, from whatsoever part or corner of the earth he cometh hither for life and safety: Come they from whence they will, the Father is willing to give them the Son, and so is the Son to give them himself, and so is the Spirit to give them its help against whatever may labour to hinder them while they are here.

(2) In that three of the gates look every way, it may be also to shew us, that there is none can enter into this city, but by the three offices of the Lord Jesus; Christ, by his priestly office, must wash away their sins; and, by his prophetic office, he must illuminate, teach, guide, and refresh them: and, by his kingly office, rule over them, and govern them with his word.

(3) Or, by three gates may be signified the three states of the saints in this life; an entrance into childhood, an entrance into a manly state, and an entrance into the state of a father in the church.

Or, lastly, The three gates may signify the threefold state we pass through from nature to glory: the state of grace in this life, the state of felicity in paradise, and our state in glory after the resurrection: Or thus, the state of grace that possesseth body and soul in this life, the state of glory that possesseth the soul at death, and the state of glory that both body and soul shall be possessed with at the coming of the Lord and Saviour. This was figured forth by the order of the stairs in the temple at Jerusalem, which was first, second, and third, by which men ascended from the lowest to the uppermost room in the house of God; as he tells us, They went up with winding stairs from the first into the second story, and from thence by them into the third.

Thus much for the wall and gates of New Jerusalem.

Ver. 14. "And the wall of this city had twelve foundations, and in them the names of the twelve apostles of the Lamb." In these words we have two things considerable: 1. That the city-wall hath twelve foundations; 2. That in these twelve are the names of the twelve apostles of the Lamb.

1. "It hath twelve foundations." This argueth invincible strength and support. That wall that hath but one foundation, how strongly doth it stand, if it be but safely laid upon a rock, even so strongly, that neither wind nor weather, in their greatest vehemency, are able to shake or stir it, to make it fall! But, I say, how much more when a city hath foundations, twelve foundations, and those also laid by God himself; as it is said concerning the worthies of old, "They looked for a city that had foundations, whose builder and maker is God."

2. "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." The wall, you know, I told you, is the wall of salvation, or the safety of the church by Jesus Christ; to which is adjoined, as the effect of that, the special providence and protection of God. Now this wall, saith the Holy Ghost, hath twelve foundations, to wit, to bear it up, for the continuation of the safety and security of those that are the inhabitants of this city; a foundation is that which beareth up all, and that upon which the stress of all must lie and abide. Now to speak properly, the foundation of our happiness is but one, and that one none but the Lord Jesus; "for other foundation can no man lay, than that is laid, which is Jesus Christ." So then when he saith, "the wall of the city had twelve foundations," and that "in them also are written the names of the twelve apostles of the Lamb;" he doth not mean that this wall had twelve Christs for its support, but that the doctrine of the twelve apostles is that doctrine upon which both Christ, and grace, and all happiness, standeth firm and sure for ever, and to signify also, that neither Christ, nor any of his benefits, can be profitable unto thee, unless thou receive him alone upon the terms that they do hold him forth, and offer him to sinners in their word and doctrine: "If we or an angel from heaven, preach unto you any other gospel, (saith Paul), than that which we have preached unto you, let him be accursed." As I said before, so I say now again, "If any man preach any other gospel unto you, than that ye have received, let him be accursed."

"And in them the names of the twelve apostles of the Lamb." And in them their names:

names: This makes it manifest that by the foundations of this wall, we are to understand the doctrine of the twelve apostles of the Lord Christ, for their names are to it, or found engraved in the foundations. Thus it was with the doctrine which was the foundation of the Jewish church: the first pattern being delivered by the man Moses; his name was always so entailed to that doctrine, that at last it became common, and that by divine allowance, to call that doctrine by the name of Moses himself; "There is one that accuseth you, (saith Christ) even Moses in whom you trust:" and again, "For Moses of old hath in every city them that preach him." The same liberty of speech doth the Holy Ghost here use in speaking of the foundations of this wall, which is the doctrine of the twelve. And in that he calleth the doctrine by the name of foundations, and leaveth it only with telling us the names of the twelve apostles are engraven in it; he expects that men should be wise that read him, and that they should be skilful in the word of righteousness, if they come up clearly to the understanding of him.

"And in them the names of the twelve apostles of the Lamb."

Thus you see that the twelve apostles, above all the servants of Christ, are here owned to be the foundations of this wall; and good reason, for they, above all other, are most clear and full in the doctrine of grace, and all doctrines pertaining to life and holiness: "In other ages, (saith Paul) it was not made known to the sons of men, as it is now revealed to his holy apostles and prophets by the Spirit." Moses was not fit for this, for his was a more dark and veiled administration: "While Moses is read, the vail is over the heart," saith Paul. Neither was any of the prophets fit for this, for they were all inferior to Moses, and were as it were his scholars: Nay, John the Baptist is here shut out; "for the least in the kingdom of heaven is greater than he."

The apostles, above all others, were the men that were with the Lord Jesus all the time, from the baptism of John, even until the time he was taken up into heaven; they saw him, heard him, and discoursed with him, and were beholders of all the wonderful works that he did; they did eat and drink with him after his passion, and saw, after he was risen, the print of the nails, and the spear with which he was pierced, when he died for our sins: And because they had seen, felt, and at such a rate experienced all things from the very first, both touching his doctrine, miracles, and life; therefore he said unto them in chief, "Ye shall be witnesses unto me both in Jerusalem and all Judea, and in Samaria, and unto the utmost parts of the earth."

Further, The apostles were in that marvellous manner endued with the Holy Ghost, that they outstripped all the prophets that ever went before them; neither can I believe that, in the best of times, there should be any beyond them: yet if it should so fall out, that a dispensation should come, in which they should have as to the pouring forth of the Spirit, their equals, yet it could not follow, that therefore the gospel should be offered in other terms than they at first have offered it; especially besides what hath been said of them, if you consider, to them it was said, "Whatsoever ye shall loose on earth, shall be loosed in heaven; and whatsoever ye shall bind on earth, shall be bound in heaven." They as to their doctrine, were infallible, it was impossible they should err; he that despised their doctrine, despised God himself: Besides, they have given in commandment, that all should write their copy, and that we should judge men and angels that did, or would do otherwise.

Timothy must have his rule from Paul, and so must holy Titus: all which, if we consider it, the Holy Ghost speaks to the purpose, in saying, "That in the twelve foundations are found the names of the twelve apostles of the Lamb:" They are called the chief, and such as have laid the foundation, and others build thereon; and that as no men have laid the foundation but they, so none can lay even that foundation otherwise than they afore have laid it.

"— And in them the names of the twelve apostles of the Lamb." These words then, teach us two things worthy of our christian consideration.

1. That God hath given to every man a certain and visible mark to aim at for his salvation, or to build his soul upon, namely, The doctrine of the twelve apostles of the Lamb; for in that he saith, "their names are in the foundations." It is better for us (all things considered) than if he had said, in them was the

name

name of God himself; that is, it is more easy to see (this way) through the mist of our carnality what the mystery should be, which is, that we receive Christ according to their doctrine, words, writings, epistles, letters, &c. their names, I say, being there, God accounts it as the broad seal of heaven, which giveth authority to all that doctrine whereunto by themselves they are prefixed and subscribed, not where they are writ by others, but by themselves; I say, as the token of every epistle, and of their doctrine for truth, the which Paul insinuates, when he saith, that his hand is the token of every epistle: as he saith again, "Am not I an apostle?" And again, "Behold, I Paul have written unto you;" I Paul, I an apostle, I a wise master builder, I who am in my doctrine one of the foundations of the wall of salvation, "I have written unto you." And as I said before, there is reason it should be thus; for as he who was the foundation of the Jewish church, even Moses, received the pattern of all his order from the mouth of the angel in Mount Sinai, so the twelve received their doctrine of faith and manners, the doctrine of the New Testament, from the mouth of the Son of God himself, as from the mouth of the angel of the everlasting covenant, on the mountain of Zion.

2. In that he saith, "The names of the twelve are in the foundations:" This shews us the reason of the continual standing of this Jerusalem; it is built upon the doctrine of the twelve apostles of the Lamb, and standeth there: for observe, so long as he sees this holy city, he sees her standing upon these foundations; but he saw the city till she was taken up, therefore she continued as being settled for ever upon them. Indeed the primitive city, or first churches, was built upon these foundations, and had also so long as they there continued, sufficient supportation and upholding by that means; but then, as I have shewed you, the wall of her salvation, and the wall of God's special protection, stood at a distance each from other, and were not so conjoined as now they will be: wherefore they then, to answer the type, did fall into the ditch that was between, and through their foolishness provoked God to remove the wall of his outward protection and safeguard from them; whereupon the wild beast, Antichrist, got into his vineyard, making havock of all their dainties. But mark, this city is not so, the walls are now conjoined, and for ever fastened upon the foundations, therefore it abides for ever, and ascends higher and higher; yet not from the foundations, but by them into heaven: "Behold, saith God, I have graven thee upon the palms of my hands, thy walls are continually before me."

"And in them the names of the twelve apostles of the Lamb." This word twelve, must be warily understood, or else the weak, will be ready to stumble and take offence; wherefore to prevent this, consider,

1. The twelve must be them twelve that were with the Lord Jesus from the baptism of John, until the day in which our Lord was taken up.

2. These twelve are not neither to be considered simply as twelve Christians, or twelve disciples; but as their witness of the Lord Jesus (they being with him from first to last) was a twelve-fold witness of him in all his things; a twelve-fold seeing with their eyes; a twelve-fold hearing with their ears; a twelve-fold handling also with their hands, and feeling of the Son of God: As one of them said, "That which was from the beginning, which we have seen with our eyes, and our hands have handled of the word of life; that which we have seen and heard, declare we unto you, that ye might have fellowship with us." &c. Now, this being thus, it followeth that the doctrine of the other apostles, as of Paul and Barnabas, was still but the doctrine of the twelve; the doctrine, I say, and no other: Wherefore as Ephraim and Manasseh were dissolved into the twelve tribes, so these two, with all other the apostles of Christ, are dissolved into the number of the twelve, because their doctrine is only the doctrine of the twelve; for they center in their doctrine; their length, and breadth, and depth, and height, being the doctrine of the twelve. So then, "the names of the twelve being found in the foundations of this wall, it argueth that that doctrine is only true, that is the doctrine of the twelve eye-witnesses of the Lord Jesus: And again, that at the day of Antichrist's fall, this doctrine shall be in it's former purity, and bear

the sway, and for ever hold up the wall of safety for the inhabitants of New Jerusalem: And indeed this doctrine, that the doctrine of the twelve is that upon which eternal safety is built and stands, is so true, that it must not be varied from upon pain of eternal damnation. Here centered Luke the Evangelist, here centered Jude, here centered the author to the Hebrews, yea, here centered Paul himself, with all the Old and New Testament. The doctrine of the twelve must be the opener, expounder, and limiter of all doctrines; there also must all men center, and ground, and stay. A man may talk of, yea, enjoy much of the Spirit of God, but yet the twelve will have the start of him: for they both had the Spirit as he, and more than he: Besides, they, together with this did feel, see, handle, and receive conviction, even by their very carnal senses, which others did not; besides, their names also are found in the foundations of this saving wall, as being there engraved by God himself: which putteth all out of doubt, and giveth us infallible ground that their doctrine is only true, and all mens false that do not keep within the bounds and limits of that.

To conclude: Here are yet two things worthy of noting.

The first is, That by the names of the twelve apostles being in the foundations of this wall, and the names of the twelve tribes being upon the gates of this city, it giveth us to consider, that at the time of the building of this city, the Jews and Gentiles shall be united together, and become one body; which very consideration must needs be to the Jews a great encouragement to have in mind their conversion: for it plainly signifieth that our New Testament preachers shall carry in their mouths salvation to the Jews; by which means they shall be again reconciled and made one with the Lord Jesus.

The second consideration is, That at the day of New Jerusalem there shall be no doctrine accepted, nor no preachers regarded, but the doctrine and the preachers of the doctrine of the twelve; for in that he saith, "That in them are found the names of the twelve apostles of the Lamb," he doth implicitly exclude all other, of whatever tribe they pretend themselves: It shall not be then as now, a Popish doctrine, a Quaker's doctrine, a Prelatical doctrine, and the Presbyter, Independent, and Anabaptist, thus distinguished, and thus confounding and destroying: But the doctrine shall be one, and that one the doctrine where you find the names of the twelve apostles of the Lamb: "If any man teach otherwise, and consenteth not to wholesome words, even the words of our Lord Jesus Christ, and the doctrine that is according to godliness, he is proud, and knoweth nothing."

Thus you see the doctrine of the twelve is that which letteth souls into this city; and that the same doctrine is the doctrine that keepeth up the wall of their salvation about them, when they are entered in within the gates.

Ver. 15. "And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof."

Now having passed the relation of the wall, gates, and foundations, he comes to the measuring line, to see how all things lie and agree with that.

Under the law, I find that all things pertaining to the worship of God were to be by number, rule, and measure, even to the very tacks and loops of the curtains of the tabernacle. Now the rule or line by which all things were then squared, it was the laws, statutes, and ordinances which were given to Moses by the Lord in the Mount Sinai; for thither he went to receive his orders; and according to the pattern there shewed him, so he committed all things by writing to them that were to be employed in the workmanship of the holy things pertaining to the rise and completing of the tabernacle, and all its instruments.

Now when this rule was thus received, then whosoever observed not to do it, he was to fall under the penalty that by the same law also was prescribed against the offenders and transgressors.

I find also, that when the temple was built in the days of Solomon, all things were then done according to the writing that David made, when the hand of God was upon him, when he made him understand all the work of this pattern.

Thus

Thus again, when Josiah went about to bring to pass the reformation of the church of the Jews, and their instruments of worship, after their revolting, he goeth to the law of God, and by that understanding what was out of order, and how to put all things into order, he so did reduce them to their former manner. The same way also went Ezra and Nehemiah, at the rebuilding of the temple and city after the captivity. From all which, I conclude, that the reed, the golden reed, that here you read of, it is nothing else but the pure and unspotted word of God; by which, both the city, gates and wall of this Jerusalem are regulated: which word, by the holy prophet, is also compared to gold, and is said to be above much fine gold.

I find in the vision of the prophet Ezekiel, that the angel that there is said to measure the city, which was a type of our Jerusalem, he appeared with a line of flax in his hand, to measure the pattern withal; which very phrase doth shew us that this was but the type, and an Old Testament business; but John hath his in a New-Testament style, and that in the most excellent manner of language, to signify that his city, or the city that he hath the vision of, is to be the end of all types and shadows, and the very perfection of them all: Wherefore he tells us also, that the line or reed by which this city is builded and squared, it is not now a line of flax, but a reed of gold, a golden reed; to signify not a word of the law and letter that had to do with shadows, but the New Testament, and ministration of the Spirit, which hath to do with substance, and the heavenly things themselves.

A golden reed to measure the city, &c. I told you at the first, that this city was the church of God that should be in the latter days; but yet not the church disorderly, and confusedly scattered here and there, without all visible order and discipline, but the church brought into exact form and order, lying every way level and square with the rule, and golden reed of the New Testament of Christ; wherefore he calleth it a city, a city under rule. Thus it was in the type; for when Solomon's temple was to be builded, and the city in after times, it was not enough that they had stones and timber, but every one of them must be such stones, and such timber, and must also come under the rule and square of the workman; and so being fitted by hewers, saws, axes, and squares, they were fitly put into the building. By this then we may see, with what a holy, exact line, rule, and order, this church and city at this day will be compact and built; the members must be all such as shall be made fit for the city of God, by the hewing words of the prophets: they must join in Christian communion also according to the golden reed of the New Testament, and ministration of the Spirit. Indeed all the time of the reign of Antichrist, the church as she was a holy temple in the Lord, so she was measured with reference to the truth of her grace, and invisible condition; but as she is to be a city, so she then is to be trodden down, and to lie without all form and order: but when Antichrist is dead, she shall again come into mind, be considered, reared, built by measure, and inhabited: and observe it, as the rule of the carpenter is of use in building, from the first appearance of the laying of a stone in order, even till it be in every point and part complete; so the golden reed with which the angel is here said to measure the city, &c. is to be of use from the first foundation, even to the laying of the last stone thereof; as was also fore-shewed by the man that is said to measure the pattern of this, in Ezekiel, Ezek. xxx.—xlviii.

“And he measured the city:” That is, he measured the church in her constitution and fellowship. Now when God is said to measure, he is said to measure, sometimes in judgement, and sometimes in mercy; sometimes to throw down, and sometimes to build up and establish: Sometimes, I say, he is said to measure in judgement, with intention to throw down and destroy. Thus he measured the city before she went into captivity, and the ten tribes before they were carried away beyond Babylon, because they lay crofs to his word, and had perverted that which was right, &c. but when he is said to measure the city in this place, it is that we might be built and set up: wherefore, as I said, the line, or golden reed, that

that is now stretched forth to measure this city, it is to the end that all things may be in right form and order, fitly joined and knit together, by that which every joint supplieth according to the effectual working of the measure of every part, making increase of the body, to the edifying of itself in love.

Again, By measuring the city, he would have us to understand, that all her limits and bounds were now apparent, that all things, even the church and all the world, were made to see their own compass; for as God, in the days when temple-worship (only) was on foot, would not lose a form or ordinance of all the forms and ordinances of his temple; so when city-work comes up, he will not lose an inch of the limits, and bounds, and compass of his city; she shall be full as large, and of as great a compass every way, as is determined of her, as he saith by the prophet, "All the land, (saith he), shall be turned into a plain;" that is, there shall be a smooth face upon the whole earth, all snags, and habs, and hills, and holes, shall now be taken away, even from Geba to Kimmon, south of Jerusalem: and it (the city) shall be lifted up and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananiel unto the king's wine-presses." The four places here mentioned in this verse, they do seem to be the four corners of the city of old; at which places the city bounds were set; and in which very circle, the prophet tells us, but with gospel-language, "she shall be settled again."

"And he measured the city, and the gates thereof:" This was figured forth by the vision in Ezekiel; for in it he saw the angel go from gate to gate, and saw him take the exact and distinct measure of every one thereof; nay, not only of them in a general way, but of the thresholds, the porch, the posts, and the faces of their entrances; he measured also every little chamber that was above upon the gates, with all the spaces that were between, Ezek. xl.

Now by gates, I told you, we are to understand the Son of God, as he is the way to the Father, and to the privileges of this city: wherefore, when he saith, "he measured the gates," it is as if he had said, he measured the entrance, strength, and goodly countenance of him, with the mansions of glory that are to be enjoyed by every one that entereth in hereby; for the porch, posts, face, entrance, and chambers of the gate in Ezekiel, they signify the entrance, strength, shining countenance, and resting places, that every one shall find in the Lord Jesus that entereth in by him; and to measure all these, it is in substance but this, to set them forth, and out, in their full force, glory, largeness, beauty, and profitableness, in the view of all; for I told you at the first, the golden reed is the word of God: Now the city, and the gates thereof, are said to be measured by this golden reed; which, I say, can be nothing else, but an opening of all the excellencies of Christ, as he is the gate of the sheep, even by the full sway, power, majesty, and clearness of the word. The Lord help us! Christ, as he is the door to God, and to all gospel-privileges, is now strangely handled, and so hath been of a long time among the sons of men; some of them making him the very inlet to all the vile and abominable crew in the world, counting all that are pliant to their ungodly humours, the saints of the Most High, and Christ the door and gate through whom they have a right to enter; and to whom belong the delicacies of the precious things of God, even those which he hath most choicely laid up, and reserveth for none but those that unfeignedly turn from iniquity, and walk with him in the newness of the Spirit. Others again do shut up the gates against the godly, labouring with might and main to hinder those that labour to enter, that sin would do it unfeignedly. Others again do labour all that in them lies, to deface the gates, to take away their beauty; like him that took the gold from off the doors and gates of the temple; rendering Christ a low and carnal business, &c. But at the measuring-day, at the day when the golden reed shall be the alone rule, then you shall see this city, and her gates discovered in their own glory, holiness and beauty; for though in our affliction under Antichrist, our temple and instruments of worship, with the city, wall, gates, and the like, have been much defaced, (even our doctrine of faith and worship), and

have been much trod and trampled under the foot of the uncircumcised ; yet all shall be removed and brought into order again by the golden reed of the word of God : which thing was figured forth to us by the good man Ezra the scribe, who at the restoring of Jerusalem took review of all the things pertaining to the city, both touching its breaches and deformity, and also how to set all things in order, and that by the law God which was in his hand, even according to the writing thereof. And whosoever doth but read the history of Ezra and Nehemiah throughout, they shall find, that by the word of God, they brought all things to pass ; all the ordinances of the house and city of God into their right and holy order : And indeed the measuring of the city, and of the gates thereof, which is Christ the way, it can be nothing else but a bringing of them by the right understanding and opening of the word into their proper places and excellencies, both for comers in, and goers out, according to the commandment : for to speak properly, Christ in his love, grace, merits, and largeness of heart, to let souls into communion with God, and all happiness, is in all these things unsearchable, and passing knowledge, being filled with these things beyond thought, and without measure.

“ And he measured the city, the gates thereof, and the wall thereof :” In that he saith he measured the wall also, it is to shew us, that all things now are according to the rule of the word : the inhabitants are according to the word, the entrance is according to the word, yea, and so is the safety of it also, even a fence to fence them from their enemies ; even a fence on every side, that they may be at ease and rest, and be no more a tossing to and fro : “ O thou afflicted, and tossed with tempest, (saith he), and not comforted, (I will do many good things for thee), in righteousness shalt thou be established : thou shalt be far from oppression, for thou shalt not fear : and from terror, for it shall not come nigh unto thee.”

Touching the wall ; what it is, I have spoken already ; therefore here I speak only to the measure of it, which measure is only the fulfilling all those promises and engagements of God, that are made to New Jerusalem, for her safety and continual defence ; and that not only in her own eyes, but in the eyes of all her beholders : Then shall that saying be with gladness in the mouths of all the inhabitants of this Jerusalem, We were bond-men, and yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving to set up the house of our God, to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem. Which wall, I say, shall be so conspicuous to all the adversaries of this holy and beloved city, that the greatest of them shall not once dare to peep or mutter against her any more : “ God is known in her palaces for a refuge : For lo, the kings were assembled, they passed by, they saw it, and so they marvelled ; they were troubled, and hasted away ; fear took hold upon them, and pain, as of a woman in travail :” As it is said of the building of the wall after the captivity, “ When the enemies, and all the Heathen, saw it was finished, they were much cast down in their own eyes.”

The regulating of this city by this golden reed, and this measuring the gates and wall by this word, when finished, will then cause all that have skill in singing the Lord's songs, and of lifting up the praises of God in this city, to gather themselves together to sing, and to praise, and to say, “ Bless ye the name of the Lord, for his mercies endure for ever :” for then will they purify the people, (this city), with the gates and wall thereof.

Wherefore, in the mean time, between this and the building of the city, let Jerusalem come into your mind, “ and walk about her, go ye round about her, (inquire by the word what God hath said of her state, strength, safety, ease, peace, and blessed tranquillity, in the latter days), tell the towers thereof ; mark ye well her bulwark, consider her palaces, that ye might tell it to the generations following.”

Ver. 16. “ And the city lieth four square, and the length is as large as the breadth :

breadth: and he measured the city with the reed, twelve thousand furlongs; the length, and the breadth, and height of it are equal."

"And the city lieth four square:" These words do open unto you the matter yet more, to wit, That now both the city, gates, and wall, were exactly, in their visibility, according to the word, lying even every way with that golden reed: for by four square you are to understand perfection, or an answering the figures that of old did figure to us the completeness and perfection of the New-Testament order.

For if you search the scriptures, you will find, that especially the great and principal instruments of God's worship in and under the law, their perfection was what here you read to be the perfection of this city, even a four square. As for instance, the breast-plate of judgement, on which were engraved the names of the children of Israel, its exact point of perfection was, to be a right four square. The ten bases also, that were to be for bearers to the lavers in the temple, they were to be four square. The altar of burnt-offerings likewise, with the altar of incense, their perfect pattern was, that they should be four square. The inward court, and outward court, with the posts of the temple, and tables on which they were to slay the sacrifices, they were all four square. Yea, the city in the type, in the vision of Ezekiel, was seen to be of the same frame and fashion every way, having just twelve gates, and on each of the four sides three gates. Wherefore, when he saith, "The city lieth four square," it is as if he had said, She lieth even with the pattern, or golden reed of the word: even, I say, both in her members, doctrine, worship, and manners: for the things afore hinted unto you do hold forth all these particulars.

"—And the length is as large as the breadth—" This explaineth the matter yet more fully and distinctly; for as to the things that I made mention of before, though they were to be made four square, and that their perfection lay exactly in that form; yet these squares did not lie in their height and depth, but in their length and breadth, just as you read here of the square of this city. As to instance: the altars, though they were five cubits long, and five cubits broad, yet but three high; so the bases, they were a cubit and an half broad, and a cubit and an half long, yet but half a cubit high; the tables also on which they slew the sacrifices, they were a cubit and a half long, and a cubit and a half broad, yet but one cubit high: Which things being thus, you see the reason of his saying the length is as large as the breadth.

Now, by length and breadth here, we may yet observe another mystery held forth unto us; for by the breadth is held forth the perfection of the rule, or law, to which all Christians ought to yield their hearty obedience: his commandment is exceeding broad. The breadth of which is signified, I say, by the breadth of those things that before you see to be the instruments of the worship of God. Now, as by breadth we are to understand the perfect latitude and compass of the commandment; so by length we are to understand the answerableness of the obedience of the inhabitants of this city: for indeed the perfection of Christian obedience lieth in an answerableness to the will of God; as it is said of the father and mother of John the Baptist, "They walked in all the commandments of the Lord blameless;" and of Anna, "That she continued without ceasing in the service of God in the temple day at night." This is to be as long in our obedience, as the law is broad in commanding; the law commands right obedience, and the Christian giveth it; the law commands continual obedience, and the Christian giveth it; the law commands universal obedience, and the Christian giveth it. He giveth it all these sorts of obedience, 1. By the person of Christ, for he is his righteousness, he giveth it all these; 2. With the consent of the mind; and, 3. He giveth it all these obediences in the love of the Spirit, which the apostle calleth the fulfilling of the law; that is, an answering the breadth of its command, by the length of obedience: Wherefore, when he saith, "The length is as large as the breadth," he would have us understand how perfect in holiness these blessed souls will be at this day: and indeed this is it that is by God expected to be in this

city at this day; as the angel with his measuring line said to Zachariah, "I am going to measure Jerusalem, and to see what is the breadth thereof, and what is the length thereof;" to see whether their doctrine be pure, and whether their obedience be answerable.

"—And he measured the city with the reed, twelve thousand furlongs:—" These latter words do refer us to a distinct measure from that which went before; the former measure pointing at the breadth of her commandment, and the length of her obedience; but this at the glory and fulness of her mansions and portions. For after he had said, "The city lieth four square, and that the length is as large as the breadth," (which is the full and complete effect of that first measure), he comes over again with another measuring, saying, "And he measured the city, twelve thousand furlongs;" as who should say, he measured the city, gates, and wall, first, and found them all exact, and according to the golden reed; and after he had so done, he measured the city with the reed twelve thousand furlongs.

"He measured the city with the reed;" that is, he measured out to the city, he measured for the city, for its lot and portion, twelve thousand furlongs: Which very thing you find in the vision of the prophet Ezekiel: for after he had measured the city, the vessels, with the instruments of worship. I say, when he had done this, he comes again with an afterwards, to measure the city, her portions and mansions, Ezek. xlvii. 1. &c.

Wherefore, I say, these words do refer to her portion that she is to enjoy of her God, as the former referreth to her duty and obedience.

Now, that which maketh me conclude that this latter measure is a measure distinct from the former, and that it relateth neither to the exactness of rule, nor the completeness of obedience, but only to the largeness of the portions that God will allot for thy sons and daughters, thou city of God, it is,

1. Because this is the biggest measure. For I find, by considering the scripture, that as the persons and things pertaining to the worship of God, were to go according to the rule of this golden reed; so also the portions that pertained to the persons worshipping, were to go by rule and measure also, (as here he saith he measured also the city, or to it, with the reed, twelve thousand furlongs). And hence it is that our grace is called the measure of grace, and that our glory is called a weight of glory.

Now, I say, I find that our portions do always go under the biggest measure; the spoons, cups, flaggons, snuffers, basons, candlesticks, and pans, which were the instruments of worship, were not so large as the chambers in the temple, and the compass of the holy land, which were the mansions and the portions of the church.

2. I take the twelve thousand furlongs to signify portions, rather than worship or worshippers; because, as to the nature of it, it most exactly agrees with the portions that are measured out to this city by the angel before Ezekiel, which is a measuring forth so much land for the portion of the prince, so much for the portion of the priest, and so much for the portion of the twelve tribes: Yea, the very phrase, twelve thousand furlongs, also implieth such a compass of ground by which we find the holy land hath been measured.

Lastly, I take it to be thus also; because I find not in all this description of this holy city, that any place doth give us that ground to speak to her measure of portion as this; and it would seem strange to me, that the description of this city given by Ezekiel, should be more complete than this that is given by our prophet John; for Ezekiel doth most amply set forth her portions, even distinctly, for prince, priest, and the tribes in particular. This therefore is to be understood of the portions of the city, which John did see were measured out unto her, immediately after he saw the breadth of her rule, and the length of her obedience: Only consider that Ezekiel measureth by reeds, not counting by furlongs; but John, though he measureth by reeds, yet counteth by furlongs.

But now, though the Holy Ghost is thus pleased to speak of the portions of the saints in the New Jerusalem, as if he intended chiefly that their portions should consist in outward happiness, and in the enjoyment of such and such a portion or compass of ground; yet consider, that these are but metaphorical and borrowed expressions, spoken to our capacities, under which is indeed included the nature of our blessed and spiritual food and nourishment: you know it is usual for the Holy Ghost in scripture to call the saints sheep, lambs, heifers, cows, rams, doves, swallows, pelicans, and the like; and also to call their food, their spiritual and heavenly food, grass, provender, wheat, wine, oil, grapes, apples, figs, nuts, and the like also; all which are but shadowish and figurative expressions, even as this of the measure of the twelve thousand furlongs; and observe it, that which John saith here, is twelve thousand furlongs, Ezekiel tells us, it lieth on this side and on that side of the bank of the river of the water of life: Now I think there is none so much void of understanding, as to think this water of life is any thing else but the precious grace of God, in and through the Lord Jesus: wherefore the ground or measure for portions, it is nothing else but our spiritual and heavenly food, even spiritual grace, and gifts, and comforts, that the holy ones of this city shall most plentifully partake of and enjoy: And so indeed the prophet also saith, speaking of the portions of the holy land for this city: "The increase thereof (saith he) shall be for food unto them that serve the city, and they that serve it, shall serve it out of the twelve tribes of Israel." Out of the twelve tribes, that is, out of the twelve thousand furlongs, which is the portion of the tribes. This is according to the saying of the prophet David, "He maketh me to lie down in green pastures, he leadeth me besides the still waters;" and again, "For the Lamb that is in the midst of the throne shall feed them, and shall lead them into living fountains of water; for their shame, they shall have double; and for confusion, they shall rejoice in their portion: Therefore in their land they shall possess the double; everlasting joy shall be upon them."

Thus you see the measure of the city, gates, and wall, and the effect of that; and thus you see also the measure of the portion for the city, with what it is: wherefore it remaineth that we see what is to be the effect of that also.

"And he measured the city with a reed, twelve thousand furlongs, and the length and the breadth, and the height of it are equal." Before he told us, that the length was as large as the breadth; which I then told you, did signify the nature of her rule, and the measure of her obedience: But now he adds, and saith, "That both in length and breadth, and in height, she is equal." Wherefore in that he adds at last a squareness of height to her squareness of length and breadth; and also in that he adds it not before he had told us of the measure of her portions, he would have us to understand, that as the rule in which the city shall walk shall be complete, and as her obedience to that rule shall be complete, so her enjoyment of God and his grace at that day shall be proportionable also: She is square in her rule, square in her obedience, and square in her enjoyment of God and his goodness: "The length and the breadth, and the height of it, are equal." Indeed the scripture saith, "That in keeping his commandments there is great reward:" And again, "This man shall be blessed in his deed." This sheweth unto us then what glorious days these will be to the house and city of God; even days in which saints shall see the mind of God clearly, have hearts to do it completely, and have continually the answerable enjoyment of God, and spiritual happiness: Now will his paths drop fatness with a witness! And now will he meet him that rejoiceth and worketh righteousness, those that remember him in his ways: "And the length, and the breadth, and the height of it are equal." Wherefore the prophet, in the vision of the measures of the portions, doth observe, that there was a squareness in them, as well as in their ordinances and obedience: and hence it is that he tells us that every little chamber was one reed broad, and one reed long: And again, the oblation, that is, the portion for the tribes, shall be five and twenty thousand: "By five and twenty thousand ye shall offer the holy oblation four square, with the portion of the city."

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Again, in that he saith, "The length and breadth, and the height of it are equal;" he shewed us how fit this city at this day will be, even for the kingdom of heaven and glory: for observe, that as the rule, obedience, and comforts of God, do make this city a square city, both in height, and length, and breadth; so the holiest of all, which was a type of heaven, was of the same fashion also; it was twenty cubits high, and twenty cubits long, and twenty cubits broad; the length, and the breadth, and the height of it were equal.

Wherefore, as now the will of God will be done (according to the petition) on earth as it is in heaven; so will this city be at this day fit to enter into the holiest place; even as fit as one four square is to shut into another: Here is a four square city for a four square heaven; "And the length, and the breadth of it are equal: Wherefore it is upon this account that this city, at her appearing, is said to be "adorned and prepared, as a bride is for her husband," which we all know is the most perfect and completest attire that is possible to be got; and therefore it is again, that at the coming of the Lord, those that go in with him to the marriage, are said to be ready beforehand.

Verse 17. "And he measured the wall thereof, an hundred and forty and four cubits." This measure of the wall that here he maketh mention of, is also distinct from the former measure, where he is said to measure the city, gates, and wall; and it refers to such a wall, or to such a part of the wall in such a place: for I find, that though the wall of this city in general is that which shall compass the New Jerusalem round; yet this wall is in some place, and for some reason, of another manner and measure than the wall is in general, as it compasseth round the city; which part of the wall is called the broad wall, the wall upon which even half of the people might walk complete at once.

But to trace out the business in the type, and so to come to its answer in the antitype: I find that a little distance from Jerusalem, there was a place called Tophet, which place was counted profane, unholy, or defiled; I find also, that this unclean, unholy place, was a figure of hell itself: Now mark, I find by the scripture, that against this Tophet, this unholy and profane place, was the broad wall of the city for the defence of the sanctuary erected, and reared up: "He measured (saith the prophet) by the four sides, and it had a wall round about, five hundred reeds long, and five hundred reeds broad, to make a separation between the sanctuary and the profane place." Which wall could not be that wall which compasseth the city, because it was but five hundred reeds long: for take the measure of this wall in its largest measure, and it is (if you count a reed for that which we count a pole) but twelve furlongs, which compass will scarce go round many market-towns; especially, if together with this, you consider the breadth of the wall, whose breadth is as large as its length: wherefore now there is not room enough for a city so big as a cottage to stand in the midst thereof: I speak this, to shew you that the wall in this place is not the wall that goeth round about the city, but the wall that is placed just between the sanctuary and Tophet, or hell itself. Now, though Ezekiel and John did differ touching their count about the thickness of this wall, it is not so much to signify the walls are not one and the same, as to shew us that the one, to wit, Ezekiel's wall, was to compass a worldly sanctuary, but John's to compass a spiritual and heavenly; wherefore Ezekiel's must be of so many reeds long to go round about the material sanctuary, as a type; but John comes more to the spirit of the matter, and sheweth us what the sanctuary, wall, and the like should mean; for by sanctuary, we are to understand (even in the Old Testament) a place of safety and security, which was a type of Christ. Now in that Tophet did stand against the sanctuary in the letter, it signifies that hell itself is bent against all those that take shelter in Christ; but to no purpose, for in the very face of Tophet, even between it and our place of sanctuary, is fixed an invincible and impregnable, mighty wall, to keep in safety those that have fled to Christ for shelter. Now I say, in that John tells us this wall "is an hundred forty-four cubits, (and waves the manner of the measure of Ezekiel,) it is to shew us, that this wall is for the safety of the hundred

dred forty and four thousand that have taken sanctuary in Christ; that is, all the holy and truly gracious souls that are with him on the Mount Zion, having his Father's name written in their foreheads; both numbers, I say, being twelve times twelve, implying a sufficient safety for all that are sincerely and truly gracious.

And now to bring down the matter to our New Jerusalem state: for though it be true in all ages, that there is between those that have taken sanctuary in Christ, and the bottomless pit, an invincible and mighty wall of grace and heavenly power, and of the merits of Christ, to save to the utmost all and every one that are thus fled to him for safety: yet there is something in it more than this, for those that come into the days and state of the New Jerusalem: For, I say, this wall being it that makes a separation between the sanctuary, and the profane place in general, and yet being spoken of as a thing extraordinary, and accompanying the state of this new city only; it implieth, that at this day the saints shall have that shelter by this wall from all the force of hell, and the damned spirits that now from Tophet afflict them, that they never had before; and therefore you find, at the beginning of the thousand years, which (as I conceive) is the time of the building of this city, a mighty angel is said to come down from heaven to lay hold of the dragon, that old serpent, called the devil and satan, and to bind him a thousand years; which done, he casts him into the bottomless pit, and there shuts him up, to the end he should deceive the nations no more; the effect of which will be, not only a delivering of the saints from outward persecution, but also from being any more assailed with either wicked and erroneous doctrine, or fierce and fiery darts from the prince of darkness, which now many of them are so much annoyed and afflicted with. Now the church will be free from those hellish suggestions to blaspheme, to despair, and the like, that her members do yet most dreadfully and sadly meet with: For observe, this old tempter is said to be tied up, or to be cast into the bottomless pit; first as he is a dragon, under which name he goeth in this book, in his persecuting the church, Rev. xii. secondly, He is said to be shut up, as he goeth under the name of a serpent, under which name he went when he fomented his devilish and damning seducing doctrine to our first parents; the which the Spirit expressly seems to relate unto, and therefore calls him "that old serpent; that old serpent that deceived us at the first:" thirdly, He is said to be shut up also, as he goeth under the name of the devil, and satan, under which name he goeth commonly in the New Testament, when he provoketh and stirreth up our lusts, and when he labours to drive us into all manner of unbelief, distrust, despair, and so consequently into murmurings and blasphemy against God. Wherefore I say, that at the day that this wall is set up in all its glory, and when it performs every part and piece of its office to the full, then shall satan be bruised under our feet indeed, and then shall Jerusalem be called, "The joyous city, and her people a joy; for her former sorrows shall be past and forgot."

If thou still objectest, But I have yet an evil heart, and therefore if I be not rid of that at that day, (should I live till then), why though there should be no devil to afflict me, I shall feel and meet with sorrow and trouble enough.

I answer thee; first, I dare not say that at this day thou shalt be in every sense without thy evil heart in the midst of all his glory, tempted soul; yet I say thus much to thee.

1. Where there is no devil to tempt, though the saints will yet be imperfect, and come short of a glorified state, yet they, by his absence, will be delivered from many dreadful vexing and burning hellish darts, that will otherwise confound and afflict the soul like arrows, whose heads are poisoned. Christians have a great deal more ease, when God doth (even at this day) withhold the devil for a season, (though yet they have their own lusts), than they have when the devil and their own lusts are suffered to meet and work together; yea, the Lord Jesus himself, who had no sin, yet in the temptation was fearfully handled and afflicted with the devil, tho' all the while, I say, he kept him at slaves-end, and did not suffer him in the least to annoy his person; and therefore

therefore it is said; that when he was in the wilderness in the conflict, the angels came to minister unto him, at the time of his agony also, in which agony doubtless Satan had a very great hand to afflict him, you see his complaint, how that he was sore amazed, and exceeding sorrowful, even unto death, being so laden with heaviness and sorrow, that he was scarce able to stand or wag under the burden of it. Satan even from himself, besides the working of our own lust, doth do us wonderful injury, and hits our souls with many a fiery dart, that we think comes either from ourselves, or from heaven, and God himself; but now by this wall, this broad wall, this sorrow will be cut off.

2. Again, when Satan is thus tied up, we shall, together with this mercy, receive such a plentiful pouring forth of the Holy Ghost, that though there will remain in us still the remainders of our corruptions; yet by the plentiful indwellings of the Holy Ghost, and the joy, and peace, and heavenly sweetness thereof, these things shall lie like lean, withered, blasted things: the reason of that power and that strength that our lusts have to this day in our hearts, it is because we are so lean and thin and weak in the things of God. Strong grace makes corruptions weak, and strikes them through, laying them at the point of death, always gasping for life. Thus it was with Moses, he had such grace in his soul, and such communion with God, that though he had yet a body of sin within him, it was a rare thing for him to see his wretchedness, that is, to see it pert, lively, and powerful in him: Indeed God saith, "That upon the land of his people shall come up briars and thorns; yea, upon all the houses of joy in the joyous city, because the palaces shall be forsaken, the multitude of the city shall be left, the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks; until the Spirit be poured on us from on high, and the wilderness be a fruitful field, &c. And then the Lord shall defend the inhabitants of Jerusalem, and he that is feeble among them at that day, shall be as David, and the house of David shall be as God, even as the angel of the Lord before him: The inhabitants shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity."

"And he measured the wall thereof an hundred and forty and four cubits, according to the measure of a man, that is, of the angel." "According to the measure of a man;" the man Christ Jesus: For the measure of this city, or the golden reed with which the city is thus measured, it is his word and law of the New Testament: "All judgement is committed into the hand of the Son; and God hath given him authority to execute judgement also, because he is the Son of man."

"— According to the measure of a man, that is, of the angel." This angel is one of the seven that had the seven last plagues to execute upon the man of sin, and yet he saith, "the measure is according to the measure of a man;" the meaning is, that the city, the New Jerusalem, is to be built according to the word of Christ; but yet by his word, as it is in the hand of his angels, that is, his messengers and servants; of which servants, the chief will be those that are his instruments to pour forth the seven vials full of the seven last plagues upon the Antichristian harlot: "For they with their plagues will both destroy what standeth in implacable opposition, and will subject the rest, and bring them into a correspondency with the word and will of God (as I have shewed). Whence note, That they of his servants that God shall use to pour forth his last and most dreadful plagues upon the whore, they are they that God will use to shew us the pattern of this holy city: or thus, They that can tell how to plague the whore, they can tell how to measure this city: The righteous men, they shall judge them, (that is, the Antichristian harlot, with her wicked and adulterous daughters: after the manner of adulteresses, and after the manner of women that shed blood: because they are adulterous, and blood is in their hands.

III. Thus much touching the frame of this city, its walls, gates, and foundations, with the measure of each: And now it remains that I speak of the glory of them.

Ver. 18. "And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass."

In these words you have a discovery of the glory both of the wall and city itself; and that, as you see, under the notion of two choice metaphors: The wall is jasper, the

the chief of stones; and the city is gold, the chief of metals: "And the building of the wall it was of jasper, and the city was pure gold."

This jasper is that stone, in the light of which this city is said to descend, as in the light of a stone most precious: Now as there he saith she descended in the light of this stone, so here he saith this stone is the wall thereof: "And the building of the wall of it was of jasper."

This therefore confirmeth unto you what I said of the wall before, to wit, that it was the salvation of God through Christ: wherefore learn this by the way, that this city shall not be at this day in her own keeping, but in the keeping of Jesus Christ: He with his benefits doth compass her round, and by him alone she lieth down in safety: Wherefore it is from this consideration that God doth say by the mouth of the prophet, "I will give them within my house, and within my walls, a place and a name better than that of sons and of daughters; I will give them an everlasting name that shall not be cut off."

"And the [building] of the wall," &c. By this word building, we are to understand both the materials of the wall, the manner of their placing, and the instruments, that God will use for the setting up thereof. Now, to speak properly, this wall being the Lord Jesus Christ himself, in his precious merits, benefits, and offices, the builder hereof must needs be God himself; for he it is that hath made this Christ for us a safeguard and defence, by making of him our wisdom, righteousness, sanctification and redemption, by which he doth compass us round on every side, and that at every moment to deliver us from the power and destruction both of sin, death, the devil, and hell.

But again, The building here spoken of, is a building of this wall after the destruction of Antichrist, and so long after Christ was sent, and made these things, in his own person, to his beloved and blessed church; wherefore the building of this wall that is here spoken of, it must be understood of the recovering again the purity of those doctrines in which the Lord Jesus, with all his benefits, is found and made ours, for our everlasting defence and safety: For we find that the king of Babylon, who was a type of our Antichrist, when he came up against Jerusalem, the type of our primitive church, he broke down their city, destroyed their wall, rifled their houses, and killed their children; whose steps, I say, our Antichrist follows to a hair, in trading down the primitive church, corrupting her doctrines, (which are her safeguard and wall), also robbing and spoiling the houses of God, and killing his children with a thousand calamities; turning all the heavenly frame and order of church-government into an heap of rubbish, and a confused dunghill.

Wherefore the building again of this wall is to be understood of the recovering, and settling, and fastening the doctrines of Christ, as afore, in which doctrines he in all his benefits is wrapped, and held fast for ever: I say, a recovering of them, and setting him up again in his primitive and pure glory, of being our priest, prophet, and king in his church, and a giving unto these offices their own proper length, breadth, height, and depth; letting them rule in all their force, glory, and majesty, and authority; for then will be golden days, and not till then; then, I say, when the several offices of the Lord Jesus do rule in their own nature and largeness of authority, both in the church and in the world.

Alas! this wall is yet unbuilt, the offices of the Lord Jesus do not yet shine in that purity, nor so stand in their proper places, as they shall do at the coming in of New Jerusalem: The wall lies yet but as an heap of rubbish; the offices of the Lord Christ are to this day by many preachers confounded, and removed to and fro, even like loose and rolling stones. These offices also are by others attributed to Antichrist, and his children of iniquity; but at this day the nations shall know themselves to be but men, and the doctrine of Christ shall be set again in their own places: Now shall every going into this city, and every going out thereof, stand where it ought; and now shall every tower and fortress on this wall be placed as in the days of old; which towers and fortresses are the glorious names and attributes of the Father and Christ: For "the name of the Lord is a strong tower, the righteous flee into it and are safe:" And again, "Thou hast been a shelter to me, and a

strong tower from the enemy :” Wherefore now, I say, shall the name of God, as Lord of all, and Father of his church, with the names of the Son, as head, Saviour, and king of kings, be as the bulwarks to this city, to which shall be added all the promises, consolations, encouragements, &c. in the blessed book of God, out of which this city continually shall suck the milk and nourishment of the unsearchable grace of God to them ; to all which shall be added many new pieces of timber in the wall (for so it was in the type, at the rebuilding of the city), by which new pieces, I gather, that the special providence of God, and his protection, shall be at this day so fastened in this wall for the complete delivering of this city, both from hell and earth, that she shall stand in full force, safety, and peace, even till the heavens and earth shall be no more. Now when this wall is thus set up, even every truth and office of Christ, in its own true natural force, about this city ; and when God in his special and most endeared affections, shall engage himself, even everlastingly to keep this city, safe from all storms and tempests, and trouble and sorrow ; then shall these citizens, as a sign of their conquest both of hell and the world, even set up their banners on the several towers of this wall, and the standards that belong to the tribes thereof ; then, I say, “ We shall rejoice in thy salvation, O Lord, and in thy name will we set up our banners : And then shall the inhabitants of the world, both wondering and trembling, say, “ Who is this that looketh forth as the morning, fair as the sun, clear as the moon, and terrible as an army with banners ? O the names of God, of Christ, of his offices, and the power of his grace and promises ! How will they shine ? In what glory will they appear ? They will be even as a wall of fire round about Jerusalem ; and will not be, as now, in the mind and thought of the people, as the white of an egg in the mouth, without taste ; but shall be, and appear in their own brightness, sweetness, and grace : “ For how great is his goodness, and how great is his beauty ! Corn shall make the young men chearful, and new wine the maids : In that day shalt thou say, O Lord, I will praise thee ; though thou wast angry with me, thine anger is turned away, and thou comfortest me : Behold God is my salvation : I will trust, and not be afraid ; for the Lord Jehovah is my strength, and my song, he also is become my salvation.”

For the workmen, I am sure God is the principal, as I said before ; but yet he will do it by instruments, through the guidance of his Spirit. The building of the wall of old, was of God ; but so, as that he did it by the hand of Nehemiah and his companions. I do observe in the completing of the city of Jerusalem of old, that there was first altar-work, then temple work, and after that the building of the wall, and completing of the city. Altar-work, I say, was the first which was reared, and on which there were offered according to the law and holy custom, the sacrifices and offerings both morning and evening, as every day required ; but the foundation of the temple was not yet laid. These altar-men were those also that afterward built the temple ; but yet by them was first of all repaired the altar, to signify that the first work that will be on foot at the beginning of the return of the Christians from out of Antichristian Babylon, it will be to find out altar-work ; that is, the priestly office of Christ, and to offer by him the prayers and supplications of the church continually. Wherefore these altar men, or these men in their altar-work, did figure out for us our famous and holy worthies, that before us have risen up in their place, and shobk off those relics of Antichrist that intrenched upon the priestly office of our Lord and Saviour, even worthy Wickliff, Hus, Luther, Melancthon, Calvin, and the blessed martyrs in Queen Mary’s days, &c. with the rest of their companions. These in their days were stout and valiant champions for God, according to their light, and did upon the altar of God, which is Christ our Lord, offer up many strong cries, with groans and tears, as every day required, for the complete recovering of the church of God ; the benefit of whole offering we have felt and enjoyed to this day : but by this the foundation of the temple was not yet laid.

Now, after these arise another people, not another with respect to Christianity, but with respect to further light. These men, though they keep the continual offerings

offerings upon the altar, as the other did, yet they are men also that are for temple-work ; wherefore these begin to search out the foundations of the temple of God, that they may rear up the house, as well as build up the altar. These be they that are for having the church a select company of visible believers, walking in the faith and holiness of the gospel ; which believers are for separating from the unconverted and open profane, and for building up one another " an holy temple in the Lord, through the Spirit : " I say, a temple, or house, or church, separate and distinct from that confused heap of rubbish, and carnal gospellers, that every where, like locusts and maggots, crawl up and down the nations. These were figured forth by Zerubbabel, Joshua, and all the people of the land, that are for working and labouring in this service of temple-work.

Again, as there is thus altar-work and temple-work to be done by the saints, when they are coming out of spiritual Sodom and Egypt ; so, as the end of these, there will be city-work on foot also : which city-work will chiefly consist in setting up the wall and gates for defence, and of building themselves houses or mansions of rest and refreshment, after all their hard usage under the tyranny of the man of sin, that son of perdition ; which city-work will be then completed, when the church of Christ hath obtained a complete conquest and victory over the world, and hath got her enemies, and them that hate her, to lie at her feet, and to lick the dust of the soles thereof. For, as I have told you already, temple-work, yea, when that is complete in the work, yet there may be great havock made of the church of Christ ; at which time also, city-work may be trampled under the feet of the wicked and uncircumcised Gentiles : but when the city is built, then " Zion is become a strong hold, and about all her glory shall be a defence." Then she either draweth and allureth her adversaries to intreat her kindly, and to count it their honour to be under her protection, (as did the Gibeonites), or else she breaks and bruises, and subjects them to her by her power and authority : " The daughter of Tyre shall be there with a gift, and the rich among the people shall intreat thy favour." " In the last days, (saith the prophet), it shall come to pass, that the Lord's house shall be established upon the tops of the mountains, and shall be exalted above the hills ; and people shall flow unto it, and many nations shall come and say, Let us go up unto the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths. For the law shall go forth of Zion, and the word of the Lord from Jerusalem. And ye shall judge among the people, and rebuke strong nations afar off ; and they shall beat their swords into plough-shares, and their spears into pruning-hooks, (that force and power that they used formerly to destroy the church of God, now they shall use it to do her service, even to break up the clods of the hearts of sinners, and to prune and dress the house of God, and vineyard of Jesus Christ) ; nation shall not lift up a sword against nation, neither shall they learn war any more, (for the word of the kingdom of peace shall bear sway). And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion ; the kingdom shall come to the daughter of Jerusalem." This is city-work ; and as to the glory, peace, and deliverance, of the church, it is the chiefest of all other, because it is not only most excellent for concourse and multitude, but, I say, for preservation and safety ; and that not only to keep the worshippers, if they keep their order, but to keep the order and worshippers both in order and continual safety, that they may be for ever in the purest order. But now, though at the completing of this wall, and the building its towers, when they are finished, there will be great peace ; yet all the time that these things are doing, before they be done, let the workmen look for opposition, taunts, underminers, and a thousand tricks, for the hindrance of it ; " for the street of the city shall be built, and the wall, even in troublous times."

" And the building of the wall of it was of jasper ; " of jasper only. For as by building is shewed unto us the manner of the work, so by jasper is shewed unto us the matter itself. The matter, therefore, must be (jasper) Christ only, his word, offices, and glo-

ous brightness only: for indeed, whatever the special grace, protection, and providence of God, will at this day be over this city, yet it shall be every whit of it according to Christ; that is, both of him, for him, and by him, as the fruits and effects of his suffering, bloodshed, and merits: "Therefore, (saith God), I will divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death, and was numbered among the transgressors." O holiness! how will it shine both in kings and nations, when God doth this!

"And the city was pure gold." Having thus given us a discovery of the glory of the wall, he now comes to shew us the glory of the city that is within the wall: "The city (saith he) is gold, it is pure gold." This was figured out by the golden candlesticks belonging to the tabernacle and temple among the Jews; which candlesticks did then present unto us the worth and use of the church of Christ: "The seven candlesticks are the seven churches," saith the Lord Christ himself. Now, the city here spoken of, is the church in her highest and greatest glory: its state was also figured out by the temple itself, whose beams, posts, walls, doors, and the like, were most famously covered over with gold. It was also (though but leanly) represented to us by the golden state of Old Jerusalem in the days of Solomon the king; in which state gold was so plentiful in the midst thereof, that silver was nothing counted of among the citizens there in those days, but was as common as the stones in the street of the city.

"And the city was pure gold." I find, by the search of the scriptures, that there are divers sorts of gold in the word: there is the gold of the land of Havilah, the gold of Parvaim, the gold of Ophir, the gold of Sheba, and the gold of Uphaz. Now, seeing he saith the city is gold, yet not distinguishing what gold, or which, we may suppose in this place he means gold of all these sorts; and indeed it is most agreeable to this text thus to judge: for the church at this day shall be made up of the twelve tribes that are scattered abroad, and of the Gentile nations, both far and near; who, as they now lie, are, for ought I can learn, at as great a distance, and as remote from one another, (not only in knowledge and affections, but touch the places of their abode), as are the golden mines out of which the gold that I spake of before is digged and fetched. Thus shall gold, the golden saints of God, at this day be gathered out of the several golden mines of the world, and be brought to King Solomon, the son of David, our Lord Jesus, to Jerusalem, with which he will build him a golden shining city, the joy of all the world.

"And the city was pure gold." Gold is the choice and chief of all metals, both for worth, colour, and virtue: Wherefore, when he saith, "The city is gold," you may conceive how rich, and shining, and virtuous, this city will be; the riches of the whole world will be here; the beauty and the virtue of the whole world will be here; I mean spiritual riches, beauty, and health: Wherefore the rest of the world at this day will be but as a crushed bunch of herbs, in which is no virtue; or like a furnace full of dross, out of which the gold is taken; or like an old crazy and ruinous house, from which is departed all health and happiness; and indeed much like to this is that saying of the prophet, to wit, That at this day the whole circumference of the world that is without the walls and privileges of this city, it shall be but like an old ruinous house, in which dwells nothing but cormorants, bitterns, owls, ravens, dragons, satyrs, the screech owl, the great owl, the vulture, and the like most doleful birds. "All their princes shall be nothing," saith the prophet, "and when they call their nobles to the kingdom, none shall be there." In their very palaces shall be thorns, and nettles, and bangles; for all among them that are princes and nobles indeed, will have packed up, and be gone for Jerusalem: so that the world, I say, will be left empty, void, and stripped both of treasure, beauty, and health, at the day of Jerusalem's building again. But O how melancholy a forlorn beautiful world will this be at this day! It will be only the place of dogs, forcerers, whoremongers, and murderers, and whosoever loveth and maketh a lye: it will now be the very emblem of hell, as the church at this day will be the emblem of heaven.

Wherefore,

Wherefore, as the church (as I shewed you before) will be most fit for her putting on of immortality and incorruption; so the world will at this day be most fit to be swallowed up of the lake and bottomless gulf. All things that are good, and worth any thing, shall at this day be found only in the city of God. The gold will be in Jerusalem.

Again: In that this city is here called by the name of Gold, it is to shew us how great pains, and travel, and charge, the Lord Christ hath been at, to get so great a treasure together: Gold is fetched from a far country, and that with great pains, charge, and difficulty. The gold wherewith King Solomon made his drinking vessels, it cost a three years journey to obtain it: So the saints also, those golden vessels wherewith is made this golden city, they cost Christ a three days travail in the heart of the earth, even sweatingly under the wrath of God, to obtain them, and thus to build this city with them.

Further, In that he saith this city is gold, he would have us to consider what the state of the church was before she came into this happy condition, to wit, an afflicted, tempted, and tried condition. Gold, as it comes from the mine, it cometh commixed with its dust and ore; wherefore the goldsmith hath a burning furnace, wherein he having put it, doth with the fire purge and take away the dross and dust from among the metal itself; into which furnace he puts it once, twice, thrice, and again, to the end it may at length be thoroughly cleansed and purified from its dross: Now all this befallerh the people of God; they are thrown into the burning fiery furnace of affliction and temptation, and there they are tried, purged, and purified; as the Lord also saith by the prophet, "I will try them as gold is tried, and will refine them as silver is refined; yea, I will melt them and try them, for how shall I do for the daughter of my people."

Lastly, When he saith this city is gold, he also thereby insinuates, how invincible and unconquerable a spirit the people of God are possessed with: Gold is a metal so invincible and unconquerable, that no fire can consume it; it may burn it indeed, and melt it; the dross indeed doth consume and give way to the power of the fire, but the gold remains, and holds its ground; yea, it gets ground even of the furnace and fire itself; for the more it is burned and melted, the more it recovers its colour, and the more it shakes off its dross and dishonour. Just thus it is with the people of God, and hath been so even from the beginning: The more they oppressed them, the more they grew. The truth of which will be proved with a witness, when God comes to set up this city Jerusalem: his church hath been now, for many hundred years, in the King of Babylon's furnace; all which time she hath most gloriously endured and withstood the heat; and at last, when the fire hath done its worst against her, behold there comes out a city of gold: a type of which was the state of the three children, who, though they were cast into the fire bound and in disgrace, yet came out in the liberty and grace of the Son of God. Wherefore let her be bold to say, even before she comes out of the fire, "When I am tried, I shall come forth as gold."

"And the city was (pure) gold." These words, pure gold, clear up what I said already: pure gold, or gold upon which the fire hath done its work. The church, in the fire of persecution, is like Esther in the perfuming chamber, but making fit for the presence of the king; which fire, when it hath done its work, then she comes into his presence in cloathing all of gold: "The King's daughter is all glorious within, her cloathing is of wrought gold;" And again, "At thy right hand did stand the queen in gold of Ophir." Wherefore he means by pure gold, gold out of the fire, gold on which the fire of persecution and temptation hath done its full and complete work.

"And the city was pure gold, like unto clear glass." By glass, in this place, we are to understand the word of God, as both James and Paul do testify. By clear glass then, we are to understand the word in its own nature and purity, without the corruptions and traditions of men. Wherefore, when he saith, "this golden city was like unto clear glass;" it is as if he had said, she is even with the word and law of her goldsmith, in all her matters. The word is a golden

golden reed, this city a golden city; and that a golden city, taken out of the furnace of affliction, and therefore like to the golden reed: "And the city was pure gold, like unto clear glass."

Ver. 19, 20. "And the foundations of the wall were garnished with all manner of precious stones. The first foundation was a jasper, the second a sapphire, the third a chalcedony, the fourth an emerald, the fifth a sardonix, the sixth a sardius, the seventh a chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprasus, the eleventh a jacinth, the twelfth an amethyst."

Thus having shewed us the glory of the wall, and of the city, he now comes to shew us the glory of the foundations. The foundations, you know, I told you before, they are the twelve apostles in their doctrine, or the (primitive) doctrine of the twelve apostles of the Lamb.

Now the great business in this place will be, to shew you the garnishing of these foundations, and also the mystery and order of the laying of the foundations; for their glory lieth in both.

1. As for the garnishing of these foundations, it is, and will be, at the day of New Jerusalem, two-fold.

And the first is, with beautiful gifts and grace: Thus were the apostles of old adorned, and thus shall their doctrine again be garnished. I know that the doctrine of the twelve hath been always accompanied with goodly gifts and grace, from the first churches quite down, that is, according to the measure of light they appeared in, and according to the dispensations of God in the times of Antichrist. But yet the glory that this doctrine had in these latter days, I mean since the apostacy, it was nothing in comparison of the glory and splendor that will be in them in the day when this city is built and complete; wherefore you find, that though all along in Antichrist's reign, the gospel of grace hath shone, and given light to the saints and people of God in all their travails and afflictions; yet the shining of it at that day was much opposed and eclipsed, by the smoke of the bottomless pit: as he saith, "There arose a smoke out of the pit, as the smoke of a great furnace, and the sun and the air were darkened by reason of the smoke of the pit." In which days, I say, abundance of the light, heat, and operation of the gospel, was diminished and taken off, so that but little of the power or glory of it hath been either felt or seen, from that time to this very day. This is that God spake of by the prophet Amos, saying, "I will cause the sun to go down at noon, and will darken the earth in the clear day; and I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sack-cloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day." (All which he explaineth in the next words, for) "Behold the days come, saith the Lord, that I will send a famine in the land, not a famine of bread, or of thirst for water, but of hearing the words of the Lord, and they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it." In those days Eli's sons were become varlets. Indeed there was here and there a little child, like Samuel in his minority, that now and then would speak most goodly things. But the word of the Lord was precious in those days, there was no open vision. This is that which David, in the spirit of prophecy, complaineth of, saying, "They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course." Thus in the days of the eclipsing of the glory of these foundations: but now, behold, they recover their light, and put on, as of old, their former glory, and are again garnished as in the former days. Now will all the doctrines of the gospel spangle and sparkle; out of every text will the ministers of God make to issue exceedingly most precious and heavenly fire; for these stones are indeed the stones of fire, and in them is contained that which would set the whole world on a flame with love and delight in the things of God and another world, had but men the spirit of wisdom, and the authority of God in their ministry, as the apostles and the primitive Christians had. Well,

this

this doctrine of the twelve shall be again adorned with gifts and grace, as in the days of old; by which it shall also be made to shine, and to cast forth its golden rays before the nations to their salvation. "Behold, (saith God) I will lay thy stones with fair colours;" that is, thy apostolical doctrine shall again be garnished as at the first; truth shall appear in its old and mature colours, and (as such) shall be embraced, and lived and delighted in, both by Jews and Gentiles, as I have shewed.

But, 2dly, The twelve foundations that here you read of, they are the same with those twelve stones that long before were set in the breast-plate of judgement, in which were engraven the names of the twelve tribes of the children of Israel, the names of which tribes did comprehend the whole body of the house of their fathers. Now then, seeing these twelve are the same with those on the breast-plate of judgement, and seeing also, that those on the breast-plate did comprehend the whole of the twelve tribes; I conclude, that for these foundations to be garnished with all manner of precious stones, it is as much as to say, they shall be garnished with abundance of converts; multitudes, and that of all sorts, both of Jews and Gentiles, Moors, Tartars, Turks, and those in the utmost parts of the world, shall now be entangled with the light and truth, with the glory and goodness of the doctrine of the twelve. And I the rather take it thus, 1. Because, as the foundations themselves are said to be precious stones, so also the saints in general, they go under the same names too. As Jeremiah saith, "The precious stones of the sanctuary, are the precious sons of Zion:" As Peter also saith, in alluding to the precious stones of the temple; "the saints are lively, or living precious stones, built up a spiritual house," &c. "and the foundations of the wall were garnished with all manner of precious stones; that is, the doctrine of the twelve was garnished with all manner of precious souls; that is, converted by it, by which they become a glory and a garnishing to it.

2dly, I take it to be the conversion of the precious ones of God; because that thus to understand it, is most like the phrase of the Apostle Paul himself, saying, "What is our hope, our joy, or crown of rejoicing: Are not even ye in the presence of our Lord Jesus Christ at his coming? Ye are our glory and joy." Mark, in the next text he saith, "The foundations were garnished with all manner of precious stones;" and here those precious stones, Paul accounts to be those that are converted by the word: for what is our hope, or joy, or crown? are not even ye they that have been converted by us? Ye are our joy, ye are our crown, ye are our glory: it is with you that we shall be crowned, adorned, and garnished, in the presence of our Lord Jesus. Mark, John saith, "They are garnished;" Paul saith, "they are crowned;" John saith, "they are garnished with precious stones;" and Paul saith, "they are crowned with the conversion of sinners." Thus therefore, as God will lay these stones with fair colours, so also he will lay these foundations with sapphires; that is, as he will beautify the doctrine of the twelve with its former glory, sweetness, and authority, so he will crown and garnish it with the conversion of many sinners. The elect are the jewels of God, and this is the day of his binding them up, even then when the Antichrist falls, and the gospel breaks out in its primitive glory.

"And the foundations of the wall were garnished with all manner of precious stones." In these words, there are yet two things considerable.

(1) That all who go to the adorning of these foundations, they must be precious stones, not a common stone shall here be owned. And indeed what should pebbles do among the pearls and the diamonds of New Jerusalem? or the stones of blackness and emptiness, among the saints of light? I tell you, that those which God doth reckon the adorning stones, they are all and every one precious stones; they must be all lively, glittering, and curious stones, though stones of divers colours. Antichrist counts any thing sufficient enough to garnish his apostles with, even the empty stones of confusion, the sinners that have no more grace in their souls than there is sap in a post that hath been these twenty years without either sap or water. But God will not count such for the beauty of his word,

word, nor for the garnishing and beautifying of the doctrine of the twelve; they are garnished with precious stones.

(2) As he saith the foundations are garnished with precious stones only, so he saith it is with all manner of precious stones; by which he would have us understand, that all saints have not the same degree, either of precious grace or gifts, and virtue, in them: there are some that excel and differ from the rest, even as one star differeth from another in glory. Some saints, as they have both more grace, and also gifts than others; so too they are more laborious and painful in the work of God than their fellows; and therefore he saith, "All manner of precious stones."

2. Ver. 20. "The first foundation was a jasper, the second a sapphire, the third a chalcedony, the fourth an emerald, the fifth sardonyx, the sixth sardius, the seventh chrysolite," &c. Thus having shewed you the garnishing and beautifying of the twelve foundations, he now comes to discover the foundations themselves, with reference to their order of placing and lying.

Touching which order, he saith the first and bottom foundation is a jasper.

I have hitherto said, that this jasper, in both the two afore-mentioned places, both as to the light of this city, and also of the wall, it was Jesus Christ; Christ illuminating, and Christ defending. But here the jasper is said to be one of the twelve foundations, even one of those foundations in which are writ the names of the twelve apostles of the Lamb; which one would think did put this jasper now into another state, even to be a representation of one of the twelve apostles, and not of the Lord and Saviour Jesus Christ himself. To which I shall yet say, that the jasper here, in the order of the foundations, is to be understood of Christ, as well as in the other two places in this discourse; I say, it is yet to be understood of representing the Lord Jesus, though it also doth bear the name of one of the twelve apostles of the Lamb; and in this very thing there is an infolding mystery wrapped up and inclosed.

For, (1), In that the name of an apostle is writ in this stone, and yet that this jasper should represent Christ, it sheweth unto us the agreement that is between the doctrine of the apostles and Christ himself, to wit, that they are one and the very same; and hence it is that the apostle saith, "We preach Christ crucified;" Christ in all his benefits, is the very marrow, life, and sum, of all their teaching: "Other foundation can no man lay than that is laid, which is Jesus Christ." Wherefore the doctrine of the apostles being Christ itself, no marvel though the name of an apostle be writ upon this jasper; and again, no marvel though this jasper go yet under that name that represents him.

(2) In that it is said the names of the twelve are in these twelve foundations, and yet that the first of them should be the jasper, Christ; it argueth also, that whosoever receiveth the doctrine of the twelve, they must needs with that receive the Lord Christ himself: Receive the doctrine of the gospel, as it is held forth by the twelve in the word, and thou canst not miss of the Lord Jesus Christ himself; he will be found in the bottom of their doctrine: "Ye are built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner-stone."

(3) In that he saith, in these twelve stones are the names of the twelve apostles, and yet that the first should be the jasper, Christ; it argueth also, that wherever the doctrine of the twelve is preached, there is therewith the presence of Christ; the presence of his Spirit to teach and enlighten the ignorant and blind hearts of the unconverted; the presence also of his power to overcome them, and to make them fall under the glory and truth of his heavenly word: "Lo, (saith he,) I am with you always even to the end of the world: And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following."

(4) In that he saith, the names of the twelve are in the foundations, and yet that Christ should be one of the twelve himself, it sheweth to us the union that is between Christ and his holy people: Mark, "In the twelve foundations are placed"

placed all, even all manner of precious stones." Again, in the twelve is placed the jasper, Christ; by which we may see the nearness that is between Christ and his whole body: "I in them, and thou in me, (saith Christ,) that they may be made perfect in one." Christ and his saints make but one temple, one man; being but one flesh, one nature, &c.

(5) In that this jasper is said to be one of the foundations, and that too the first and undermost, he sheweth farther, that Christ is the foundation of them before God, that are the foundation of him before men: The twelve do bear up Christ before the world, as the twelve brazen oxen did hold up the molten sea in the temple; and Christ doth bear up the twelve before his Father, as the high-priests did carry the twelve stones on their breast-plate of judgement, when they went to make an atonement for the sins of the people into the holiest.

(6) It sheweth us further, that though the apostles shall be adorned with the conversion of those that they shall win to the Lord Christ; yet they will never be able to stand under that glory and honour, unless they are supported and upheld by Christ as their foundation. Sirs, as Christ is the strength of his people in their work for him in this world, so he must be their strength by which they must stand under the reward they shall have for their labour when this world is ended: And hence it is that the prophet saith, "They shall hang upon him all the glory of his Father's house, the offspring and the issue; all vessels of small quantity, from the vessels of cups even to the vessels of flagons." And again, "He shall build the temple of the Lord, and he shall bear the glory." He shall bear the glory of our salvation from sin, preservation in the midst of all temptations, and of our going to glory; also he shall bear the glory of our labour in the gospel, of our gifts and abilities, of making our labour and work effectual to the saving of sinners, that in all things he might have the pre-eminence.

(7) In that the foundations are twelve, and Christ the undermost of them; it signifieth, that all that are converted by the twelve, as they shall be for the garnishing of the twelve, so also both the twelve, with all that they are garnished with, shall be for garnishing of Christ; we shall stick like pearls in the crowns of the twelve apostles, and they again with all their glory shall stick in the crown of Christ. And hence it is, that you find the four and twenty elders, which four and twenty do (as I conceive) hold forth the twelve, both in the first and second Jerusalem; I say, hence it is that you find them take their crowns from off their heads, and cast them down before the throne of God and of the Lamb, crying, "Blessing, and honour, and glory, and power be unto him that sits upon the throne, and to the Lamb for ever and ever."

Lastly, One thing more of this costly jasper, and then to the rest; which thing is this, that jasper that here you find to be the first in the twelve foundations, even that jasper you find to be the last of all among the stones in the breast-plate of judgement: from whence you may note, 1. That Christ, as he is to be the author or first of our faith, so also he is to be the finisher or last of our faith. 2. That as he is able to be the captain and leader of his people, so he is to be the reward and bringer up of his people: He is to go before them to lead them the way; and to come behind them to bring them all up. 3. Again, forasmuch as he is said to be last before he is first; that is, last in Exodus, and after that first in the Revelations, it may be to shew us, that Christ was first to be least, lowest, and last, and then to be greatest, highest, and first. He first humbled himself to the death, even the shameful death of the cross; and then was by God his father exalted and placed above every name: as he also himself doth witness, saying, "Ought not Christ to have suffered these things, and to have entered into his glory?"

The first foundation was a jasper, the second a sapphire, the third a chalcedony, the fourth an emerald, the fifth sardonix, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, &c. touching the jasper, you see what I have said. Now, all I have to say to the rest of them, it is in general these three things.

(1) In that the foundations are all and every one of them precious stones, it signifieth that all the doctrine of the New Jerusalem, will be only the precious doctrine of the twelve apostles; not common stuff, not raked out of the dung-hills and muck-heaps of this world, and from among the toys of Antichrist, but spiritual, heavenly, and glorious. He that hath his word, shall then speak it faithfully; "for what is the chaff to the wheat, saith the Lord?"

(2) In that they are called after the names of precious stones; it signifieth also, that at that day none shall be used or put into the ministry, but those that have received spiritual and heavenly gifts from above. It is not every babbling fellow, not those that look for their abilities from the rudiments of the world, that then shall be of any value or account. He must be a costly stone, a stone about which the Lord Jesus hath bestowed the cost of his heavenly abilities, even he whom the Lord Jesus shall appear unto for that very purpose, to make him a minister: He shall be a minister and none else at that day. The other shall be ashamed, every one of his vision; yea, and shall in those days be so contemptible, that their father and mother shall reprove them, and count them liars; yea, and shall be ready to run them through while they are prophesying in their rough garments to deceive.

(3) In that these precious stones are not all of one and the same nature, but every one of them several and diverse one from another; it argueth that the gifts of the apostles, and so of the ministers of the New Jerusalem, shall be differing one from another in glory and operation: yet mark, as in these stones, so in every one of them shall be perfect glory, according to the nature of God's working by his Spirit: as the nature of the jasper is perfect in his kind, and the nature of the sapphire is perfect in his. These stones, some of them are of greater light and clearness than others; and so some of the apostles are chiefest: Some of these stones, again, they are of a more fiery and burning colour than others, they being bright also, out of a more mild brightness. Therefore some of the ministry are called the Sons of thunder, when others are styled by the name of the Sons of consolation. The gifts are differing, being diverse, their administrations are differing, and the operations of them also are differing, though all those things are from that one and the self-same spirit, working in every one severally as he pleases. All these things will spangle in the New Jerusalem, and carry their full breadth and sway as in the days of old.

To conclude this: In that he here saith, That the foundations of the wall are these twelve stones; he doth it to shew, that now also the former ministration that was in the apostles days will be the same, and in full force again: For their gifts of knowledge, judgement, and authority, they are such as have to this day lain buried as it were with the apostles themselves; but now they shall shew themselves again, even these foundation-stones, stones that are great stones, stones of ten cubits, and stones of eight cubits. Thus much of the glory of the foundations.

Ver. 21. "And the twelve gates are twelve pearls, every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass." Having thus shewed us the glory of this city, wall, and foundations, he now comes to shew us the glory of the gates, and of the street of the city.

"And the twelve gates are twelve pearls."—The gates, I told you before, they signify Christ, both as he is the way to communion with the God of this city; and with the inhabitants thereof, that so they may have a share in the privileges of the same. I told you also then, that though he tells us exactly of the measure both of city and wall, yet he tells us nothing of the measure of these twelve gates, and goings in thereat; and the reason is, because Christ, as he is the way to grace, he is beyond all measure both as to fulness and freeness. And now again, he puts us to the same plunge with the unfearchable riches of the Lord Christ; for who can count the worth of a pearl as big as the gates of a city? as indeed, when Christ himself doth speak of the parable of the pearl in the field, he only telleth us that there is such a one, but never valueth the worth thereof; only

only he saith, "a pearl of great price," and so leaveth it. Now when he saith, that the gates are pearls, he thereby insinuates several things. As,

1. To shew us how rich a treasure Christ Jesus our Lord is, and will be to all those that by him shall enter in through the gates into this city: "Riches and honour are with me, (saith he,) even durable riches and righteousness. My fruit (or the fruit of entering in by me) it is better than gold, and my revenues than choice silver. I lead in the way of righteousness, in the midst of the paths of judgement; that I may cause them that love me to inherit substance, and I will fill their treasures."

Christ is rich indeed, both in his blood, resurrection, intercession, and all his offices, together with his relations, and all his benefits; all which he bestoweth upon every one that receiveth him, and maketh them unspeakably wealthy.

2. The pearl, as it is rich, and so worth much, so again it is beautiful and amiable, even to take the eyes of all beholders: It hath, I say, a very sweet and sparkling light and glory in it, enough to take the eye, and affect the heart of all those that look upon it. And thus is Christ to all that come to him, and by him, to the Father, &c. "My beloved (saith she) is white and ruddy, the chiefest of ten thousand; his mouth is most sweet, he is altogether lovely."

The mother of harlots had some knowledge of the beauty and glory of this stone, and knew that it had a very taking and drawing glory in it: and therefore she gets it for some time to adorn herself withal. She was decked with gold and precious stones and pearls, and was therefore called the well-favoured harlot: by which means she hath drawn into her lewdness the kings and kingdoms of the world; who have in such sort been entangled with her beauty and with her fornication, that they have been adulterated from God and their own salvation: for indeed she used this pearl but for to get them to drink of her fornication, "that they might drink and spue, and fall and never rise more." But now when he saith, the gates are pearl, it is as if he had said, This woman is stripped of her beauty and delicate ornaments; the pearl is taken from her, and is set in its right place, even to be for the gates of Jerusalem. Wherefore it is to be expected, that many should be taken with the way of entrance into this beloved city, in the day that she shall be set up, and appear in her heavenly beauty. The glory of that city must needs be great, whose wall is jasper, and gates are pearl.

"And the twelve gates are twelve pearls." Not pearls and other precious stones commixed, but pearl only; to signify, that Christ only can let in souls into this city, that they may partake of the goodness and privileges thereof. It is not he and saints together, neither is it all the saints and angels in heaven without him, "he alone hath the key of David, and that openeth, and no man shutteth; and that shutteth, and no man openeth."

Secondly, As he saith, "The several gates are each of them pearls;" so he saith, that every several gate was of one pearl, of one entire pearl. By which he would have us understand also, that as none can enter in but by Christ, so none can enter in but by whole Christ. Christ must be helpful to thee every way, or he will be helpful to thee no way: thou must enter in by every whit of Christ, or thou shalt enter in by never a whit of him. Wherefore look not to have him thy Saviour, if thou take him not for king and prophet; nay, thou shalt not have him in any one, if thou dost not take him in every one of these. Wherefore the prophet saith, "He shall build the temple of the Lord, (that is, by his prophetic office,) and he shall sit and rule upon his throne, and he shall be a priest upon his throne, and the counsel of peace shall be between them both."

"And the street of the city was pure gold, as it were transparent glass." In these words there are four things to be inquired into: 1. What this street is? 2. Why he saith not [streets] but [street] as of one? 3. Why this street is called by the term of pure gold? 4. And why it should look like transparent glass?

2. For the first: A street ordinarily is the place of common concourse, and the place of continual open salutation, and taking acquaintance one of another; and as touching this street, we are also to understand it of the open and common place

or way of God's worship, in which saints salute each other, and acquaint themselves together; also here the world are converted, saints built up and edified, &c. "Wisdom crieth without, she uttereth her voice in the streets (saith Solomon); she crieth in the chief places of concourse, in the opening of the gates: in the city she uttereth her words;" that is, in the public and righteous ordinances of the Lord Jesus, which he hath ordained in his church, for men to travel and trade in, for the good and wholesome merchandise of heaven, as the men of this world do for the things thereof, in the streets and open places of their cities and places of privilege.

Thus it was in the figure when the city Jerusalem was built after the captivity, (as ours shall be at, and after the overthrow and downfal of Antichrist), for then it is said that the people, to hear the law, were gathered together in the street, even in the water-street; there they heard the sense given, and there they were convinced of their wickedness; also there they received the knowledge of goodness to them, and there they received power to eat the fat, and drink the sweet, to eat and drink and be merry, and to cast away sadness and fear. This, by way of allegory, is called, "the way for the wayfaring men, even the way of holiness, over which the unclean shall not in any wise pass:" The way in which they learn to know God and themselves, and the way of newness of life, in which every one walks that entereth in by the gates of New Jerusalem. And it is most suitable to the matter that went before, to understand the street to be the way of God, the way of holiness and newness of life; because as it is natural for the stranger, so soon as ever he is entered the gates of a city, to have his feet in the streets of the city; so it is natural for the sinner, so soon as ever he is entered into the church by Christ, to have his feet treading in the way and paths of holiness. Wherefore it is usual in the holy scripture to call the transformation of the sinner from Satan to God, a holy way, and also to admonish him that is so transformed, to walk in that way, saying, "Walk in the faith, love, spirit, and newness of life, and walk in the truth, ways, statutes, and judgements of God."

He that entereth not by these gates into the city, he cannot walk in newness of life; but he that entered in by them, he cannot but walk in newness of life. The next thing then that a man passeth into, when he is entered into the New Jerusalem, is to walk in the street thereof, the way of holiness, even the way in which men learn to fear God, and to believe in, and love the Lord Jesus, &c.

2. Now the street, or way of holiness, it is on purpose called, not many, but one, to shew us the perfection of light, grace, faith, and spiritual comfort that the inhabitants of this city then shall enjoy. Daniel also calleth it one street, to signify the same thing. Wherefore from hence I gather, that then all saints shall walk, (as before I have made appear) even in one street, in one way, and in one light. It is Antichrist that hath brought in all those crossings, by-lanes, and odd nooks, that to this day many an honest heart doth greatly lose itself in; but at this day they shall be otherwise minded, that is, made all to favour one thing, and to walk one way, not biting and devouring each other as now. And indeed there is all reason it should be thus, for the street itself is but one: There is but one God, one Lord Jesus, one Spirit, one faith, one baptism, even as we are also called in one hope of our calling." Now therefore when the saints have the rubbish of Antichristian darkness and trumpery removed; then they shall have, as they also had of old, but one heart, one soul, one judgement, one mind, and shall with one heart and mouth glorify God. The which also shall be prayed for of all the saints, even of all that have received the pure language before these things come to pass: "They shall call upon the name of the Lord with one lip, to serve him with one consent." Oh! the heavenly spiritual harmony that will be in the city of God in those days, when the trumpeters and singers shall be as one, to make one sound, then the house shall be filled with a cloud.

3. When he saith, "That the street of this city was pure gold," he alludes to the floor in Solomon's temple, which was overlaid with gold; he alludes to Solomon's chariot also, whose bottom was paved with love, and overlaid with gold.

By

By the floor of the temple, we are to understand the way of holiness : and by the chariot of Solomon, the triumphant glory of that way. Again, in that he saith " this street is gold," he would have us to understand the worth and treasure that is laid up in the ways of God, and of a truly gracious heart. First, For the worth and treasure that is laid up in the ways of God ; they beget light, they change the heart, they lead from death, the devil and hell, to life, God, and the kingdom of heaven : in them God walks, and those that walk there also sure to meet with him. O this way, it is the way which no fowl knoweth, " and which the vulture's eye hath not seen ; it cannot be gotten for gold, neither shall silver be weighed for it ; the gold and the chrystal cannot equal it, and the exchange of it shall not be for jewels of fine gold." No mention shall be made of coral, or of pearls ; " for the price of wisdom is above rubies." All the ways of God they are pleasantness, and all his paths are peace, and ought to be preferred before our necessary food.

Again, As the ways of God are thus rich, and so far above the gold and rubies of the world ; so also is that sanctified and gracious heart, without which no man can walk in this golden street. It is not every clown with his clumping dirty shoes that is admitted into kings-privy-chambers, and private palaces : Neither doth, or will God at the day of New Jerusalem suffer any to trace about this golden street but such as have golden feet, and that beautified with goodly shoes. For, as for this street all that walk in it, they must be [golden men] with [golden hearts], and with graces that are much more precious than gold that perisheth.

Further, in that he saith, this street is gold, pure gold ; he giveth us to understand also, what great delight and pleasure the Lord's people will take in his ways and ordinances in that day : There will not then be that backwardness to do good, and to receive God, as there is in these more dry and empty days of the gospel. As gold is pleasing to the covetous man and worldling, so shall the ways of God be to the saints and godly at that day. Now we have strong corruptions and weak grace ; but then we shall have strong grace, and weak withered corruptions. You that are spiritual, you know what an high and goodly lifting up of heart one small gale of the good Spirit of God will make in your souls, how it will make your lusts to languish, and your souls to love, and take pleasure in the Lord that saves you. You know, I say, what a flame of love, and bowels, and compassion, and self-denial, and endeared affection to God and all saints, it will beget in the soul : O ! it is good to be here, saith the gracious heart : Well, and so thou shalt be always, if thou live to see New Jerusalem settled in her own place.

4. " And the street of the city was pure gold, as it were transparent glass." Mark, a street of gold like glass, a street of gold, as it were transparent glass. By glass here, as also in the 18th verse, we are to understand the word : Wherefore when he saith, the street, the golden street was like unto glass ; he means, that the walking and carriage of the saints at this day, shall be like unto, or according to the word, the life of the saints answering the life of the word, and rule of the Lord Christ.

Again, in that he doth add to glass the word transparent, he would have us to understand thereby these two things.

1. That the walking and ways of holiness of the saints shall be more in the power and spirit of the word, than all along in the reign of Antichrist they have been. For transparent glass, it is the most clear and excellent glass, and goeth as far beyond other sorts of glass, as he that walks in the spirit and power of the commandment, goes beyond him that only walks in the letter and outward word thereof. Alas ! the churches of Christ at their first assembling, will be like the coming together of Ezekiel's bones, cloathed much with flesh and sinews, but greatly void of spirit and life. Wherefore the spirit, power, holiness, and majesty that now will appear in the church, it will greatly transcend and go beyond the spirit, power and holiness that hath accompanied her in former days : " Then shall the sun be ashamed, and the moon confounded, when the Lord shall reign in Mount Zion," &c. " Then shall the sun be ashamed," that is, then shall that little light and understanding of the word that hath been in the church in the days when

when a third part of the glory of the gospel was hid by the smoke of the pit, be as it were laid aside and be useless; every saint shall be under the light of a sun that shines seven-fold brighter, even as the light of seven days. We see it is so in some measure at this day: What light, and with what clearness do the saints in this day see the things pertaining to the kingdom of God beyond what the holy and goodly martyrs and saints did in the days that were before us. Hus, Bilny, Ridly, Hooper, Cranmer, with their brethren, if they were now in the world, would cry out and say, Our light and knowledge of the word of the testament of Christ, was much inferior to the light that at this day is broken forth, and that will yet daily, in despite of men and devils, display its rays and beams amongst the sons of men! When the children of Israel were to depart the land of Egypt, the Lord made known himself to them, otherwise than ever he made known himself either to Abraham, Isaac, or Jacob, their fathers. The book also, at the recovering the church from under Antichrist, is to be unlocked and unsealed gradually, first one seal, and afterwards another, and last of all the seventh, before which time the book will never quite be opened, according to that of the angel: "Go thy way, Daniel, for the words are closed up, and sealed until the time of the end:" in which time (which is the time of New Jerusalem) they shall be opened, and men shall consider it perfectly. Wherefore,

2. It must needs be that the church return to her old and primitive love: For what is the cause of the want of love to Christ, and one another now, but our want of light in the things, mysteries, and privileges of the glorious gospel of the Son of God? Wherefore this being come, then love will reign, and have her perfect work among the godly. Love is the very quintessence of all the graces of the gospel, and is as transparent to them; "The greatest of these is charity;" it is the fulfilling of the law, the bond of perfectness, and the most excellent way: Wherefore the Holy Ghost doth mean by this word transparent glass, that the height of light, and the height of love will be found in this city; all their things shall be done without confused smoke and darkness, and also without spiritual pride and desire of vain glory: then shall they indeed do all their things in charity, and in the feeling bowels and fellowship of the gospel: "Then shall the offerings of Judah and Jerusalem be pleasant to the Lord, as in the days of old, and as in former times."

Alas! though now, through grace, the saints of God have attained to more light and knowledge in the mysteries of the kingdom of God, than heretofore they had; yet their light is far inferior to that which will be when this city is built. Our spiritual union and fellowship in the very bowels of the grace and gospel of the Lord Jesus Christ, also is yet greatly defective. It is said, that no man was able to enter into the temple of God, until the seven plagues of the seven angels were fulfilled: but when the seven last plagues are spent, and when all the adversaries of the church, which causeth terror in the land of the living, shall be laid with the uncircumcised in the pit, then look for golden days, and not till then; then shall this golden street be finished; that is, then shall the light, faith, love, and holiness, of the gospel, be walked in, end embraced in a transparent and transcending way: "He shall cause them that come of Jacob to take root, Israel shall blossom and bud, and fill the face of the world with fruit."

Ver. 22. "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it." These words do, in my present light, point at the end of the days of this Jerusalem here in this world; and in so doing, they signify to us, that when she is built, she shall stand and continue in this her glorious state afore mentioned, even until that glory be swallowed up of that which doth excel.

That they do point at the end of her day in this world, I do gather from these particulars.

1. Because they are the last words of the description of her glory, (that is, these and the words ensuing, which is but one and the same continued speech); and it is easy to conclude, that John, in this description of this city, doth, from first to last,

last, even from the first appearing of her as she cometh out of Babylon, till she be perfect in glory, give us a relation of it: First, I say, shewing us her descending, then her building, and afterward the glory of that building; at the end of which also he sheweth to us with what glory he will crown this city, even by swallowing of her up with "a far more exceeding and eternal weight of glory."

2. Because in these words he doth absolutely cut off all and every whit of her outward and external glory; that is, as to outward ordinances and temple worship, which was to be most famous for a long time in this new and goodly city; which he verifies in the 11th chapter of this prophecy, (which chapter is a summary collecting of the church in her fall and rise under Antichrist, which church there in her rise, is this city here in her glory in this world): He tells us there, "I say, that when the kingdoms of this world were become the kingdoms of the Lord, and of his Christ, that then the temple of God was opened in heaven;" that is, temple-worship under the gospel recovered into its former and primitive state and purity, in which it was before the coming in of the man of sin; which temple he here utterly shutteth out, saying, "I saw no temple therein;" in the room of which he setteth the presence of the Lord Jesus, and God his Father, making them to stand and be in the room of temple and gospel-worship, in that manner as it is used while we here live in the flesh: "For the Lord God Almighty and the Lamb are the temple of it." It is true, the Lord God Almighty, and the Lamb, are the temple of this church in her lowest condition, therefore much more when she is brought into the condition that she is in at her rebuilding; but yet, neither in her low estate, nor yet in her highest, is it proper to say, that so long as she is in this world, God will be a temple to her, in opposition to her temple and gospel-worship in outward and New-Testament administrations: Wherefore, when he saith, "He saw no temple therein," and that from this reason, because the Lord God Almighty and the Lamb are the temple of it, he must needs aim at a state to which the church cannot attain until her Lord come: "For then will that which is perfect be come, and that which is in part be done away."

Now, that the [temple] in this place excluded, can signify nothing else but the outward orderly way of God's worship, which the saints ought with conscience, in faith, to be found in till the Lord come, consider,

First, That our New Testament doth use the word temple three several ways: 1. For the outward order and worship or discipline of the gospel; 2. For the body of Christ, which is his church, &c. 3. And, lastly, For the Lord God Almighty, and the Lamb, which here are said to be the temple of this city.

Now, then, when he saith, "He saw no temple therein," he cannot exclude the Lord God Almighty and the Lamb; for they are here said to be the temple of it: neither can he shut out the church, which is the body of Christ; for that is the city itself: yea, and the church shall be God's temple, and God and Christ the temple of the church for ever and ever: He must therefore by this word [no temple] exclude only the outward way of gospel-worship, in which the saints in the times of the New Testament, both meet and edify each other; and also meet their God, and are blessed and refreshed by him.

Again, that this outward gospel-worship should be laid aside while the church is in this world, before her Lord doth come to be enjoyed by her, as touching his personal presence, it looks too like ranting opinions, and contradiction to scripture, for me to believe. For when he comes, but not till then, shall these things be laid aside.

Besides, that which yet confirms me more fully in this opinion is, because herein this New Jerusalem doth most exactly answer the city and temple which was built after the captivity; which city and temple being once built, it stood till Christ our Lord did visit them in his own personal coming the first time: as the prophets also said it should: "The Lord whom ye seek (saith one) shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in, behold, he shall come, saith the Lord of hosts." And again, "I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord

Lord of Hosts: Wherefore the glory of this latter house shall be greater than that of the former, saith the Lord of Hosts: And I will give peace in this place, saith the Lord of Hosts."

Now observe, that from the time of the building of the second temple to the coming of Christ, the worship of the temple-order was to be by all most devoutly and continually observed: but when the Lord Jesus was come, and had established his own more honourable and New-Testament dispensation, then all the former temple-worship fell to the ground, and became (with all the instruments of worship that thereunto belonged) null and void; yea, and it was a derogation to his gospel to offer to uphold that former way of worship, after he had, by his own personal presence and Spirit, brought in that other dispensation. All which, I say, will be answered by our second and New-Testament New Jerusalem: For as the old Jerusalem was built after the Jews were come out of literal Babylon, so is our New Jerusalem built after our coming out of the Antichristian oppression of spiritual Babylon. Again, as that city did, after she was built, continue and retain her temple-worship until the personal appearing of Christ the first time; so now Jerusalem shall retain and hold her outward New-Testament worship till he comes in person the second time. After all which, as the second temple was swallowed up of a more heavenly and spiritual dispensation, by the personal presence of Christ; so shall also the New Jerusalem temple-worship be swallowed up by the glory of the appearing of the person of Christ the second time: as Paul saith, for he speaks in the person of Christ, "Till I come, give attendance to reading, to exhortation, to doctrine," &c.

Thus, then, when this holy city doth once again appear upon the stage, and in her own situation, and when she hath been shewed in the attire of a queen before the face of all nations, and their kings, and when she hath, by the glory of the light of her New-Testament temple, gathered, as with a net, the number of God's elect, then she is taken into her husband's privy-chamber, where she and he alone shall be in that blessed fellowship and communion that shall not again be once eclipsed, or in the least interrupted to eternity.

Thus have I shewed you my present light into this portion of the holy scripture. If any can give me further, I hope I shall not refuse it; but as yet, methinks this should be the genuine sense of this place, and is the very track of John himself. For after he had seen the wall for present safety, the foundations for continuation, the gates for entrance, and the like, then he comes to tell us of the glory of all, and of the street itself at last; which indeed is the last end of all the order of God, and to continue till an end be put to it by mortality's being swallowed up of life: as is yet more fully shewed you in the next verse of this description.

Ver. 23, "And the city had no need of the sun, nor of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof."

"And the city had no need of the sun;" that is, after temple-worship is over. This verse is added, therefore, for further clearing up and illustrating of that which he said before. There he tells us, "This city had no temple;" and here he tells us, "She needed neither the light of the sun or moon." There he said, "The Lord God Almighty, and the Lamb, is the temple of it;" and here he saith, "They are the light thereof." The substance of which, in the language of the Holy Ghost, is this, the reason why temple-worship is now gone and over, it is because there is now no need in this city of the light of the sun and the moon; and the reason why she hath now no need of them is, because the Lord God Almighty and the Lamb are to it instead of both temple and light: "For the Lord God Almighty, and the Lamb, are the temple of it: For the glory of God did lighten it, and the Lamb is the light thereof." Whereby we may note, that though the light in which she descended (being the purity of temple-worship) was glorious, yet this city shall, when she is once built, so advance from glory to glory, that at the last she shall be more happy without the help of that light, without which she had been for ever unbuilt, than she was by it in the midst of the fulness of it.

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“ And the city had no need of the sun,” &c. The word sun is in scripture taken divers ways; sometimes for the true and natural sun in the firmament; sometimes again for persecution, and the rage of the enemy, &c. but I take sun here not to be any of these, but for the good and pure word of the gospel of Christ, unfolded, opened, and explained by the servants of Christ; which sun is the same that before you find to be darkened by the Antichristian fog and mist, which was darkened, I say, even to a third part of it. This sun, or word of the gospel, Paul saith, “ it is shadowed forth even by that which shineth in the firmament of heaven,” because as that by its light and shining, giveth to those that have eyes, to see the glory and excellency of this world; so by the shining and light of the gospel, is given the light of the knowledge of the glory of God in the face of Jesus Christ, and a view of the excellency of the things of the world to come. Now, I say, though while the church is in this world, and on this side the state of glory, she cannot live and flourish without the shining of this sun, but would be lifeless and lightless, and without all heat and comfort, (for it is the entrance of the law that giveth light here, and that lightneth the eyes, making wise the simple); yet at the day of the coming of her Lord in person, she shall see far more clearly without the thus shining of this sun, than ever she did, or could see with and by it. “ And the city had no need of the sun;” for when by the light of it, the whole body of the elect have found out the way to this city, and when they have also by this light accomplished and fulfilled all their work; yea, when the Lord himself is come, and doth immediately communicate far more glorious light to this city without it, than ever he did by it, what need is there then of the light of this sun? for that is to be of use but for the time present, even until the whole of the body of the Lord Jesus is come to the perfect measure, even to the measure of the stature of the fulness of Christ. So then, when the body of Christ is in every sense completed in this life, by the light of the sun-shine of his holy gospel, what need of this sun? And hence it is that the word of the gospel is called, “ the word of reconciliation, the word of faith, and the word of this life.” Wherefore I say, it ceaseth when there is no more to be reconciled, and when faith in all is perfected, and when this life is put an end unto by the coming in of another: “ For when that which is perfect is come, then that which is in part shall be done away.”

The ministers of the gospel are of use, so long as there is either elect to be converted, or any converted soul to be perfected by that measure of perfection that God hath appointed on this side glory; but when this work is done, their ministry ceaseth: wherefore, though like the widow's son, they are busy to borrow vessels for the oil so long as it is running, and emptying itself out of the great and principal barrel; yet when it ceaseth, as it will do, when there are no more vessels to be found, then let them sit down as they, and receive of the fruits of their labour, for the reward of their work is then only to be enjoyed by them.

“ And the city had no need of the sun, neither of the moon to shine in it.” This word moon also, as well as that of the sun, is to be taken divers ways in the scriptures of truth; sometimes for the natural one, sometimes for the world and persecutors, &c. but moon here is to be taken for the church of God, with reference to her life, conversation, duties, and exemplary behaviour, in which she is conversant on this side glory; according to that of the song, “ Who is this that looketh forth as the morning, fair as the sun, clear as the moon, and terrible as an army with banners?” When he saith then, “ that at this day there shall be here no need of the shining light of the moon,” he means, that this city, at this day, in the state she is in when she hath the person of the Lamb in her, then she shall have no need of the growth of Christianity, for they shall be all perfect; nor no need of mortification, for there shall be no sin: They shall not need now, as in time past, to exhort and encourage one another to stick fast to the promise, for they shall be swallowed up of life and open vision: Here shall be no need either of prayer, of repentance, of faith, or of good works, as afore: “ And the city had no need of the sun, neither of the moon to shine in it.”

Now, I say, the Holy Ghost is pleased to bring in here the shining virtues of the church, under the notion of a shining moon; because, as the church herself is compared to the moon, so her virtues are as naturally compared to a shining light; as Christ saith, "Let your light so shine;" and again, "Let your loins be girded, and your lights burning;" for indeed while we are here, that church and congregation of the Lord doth most shine, and most send forth the golden rays and pleasant beams of Christianity, that is most in the exercise of the afore-mentioned virtues: take away the moon, and the night is doubtful; or, though the moon be in the firmament, if she hath lost her light, the night is not thereby made more comfortable: And thus, I say, it is first with the world, where there is no church to shine, or where there is a church that doth not so shine, that others may see and be lighted; for while the day of time doth last, even the world itself hath need of the shining of the church: but at this day, this time will be no longer, because the day of eternity will break, and by that means cause the world that now is, even the world of the ungodly, to cease to have a being here any longer. Therefore now no need of the moon, or of the light thereof, to shine before that which is not.

Secondly, Again, as the church is in her light before men, as the moon is in her light in the night to the world; so, as I said before, this city, which is called also heaven, she, even she, shall have no need of these things, for she shall be taken up in open vision, and shall be completely delivered from all imperfection; she shall not need now the light of her children to provoke her, and to stir her up to this, or the other act of holiness; all shall be done, all shall be complete, the Lord himself is come. Indeed while Christ is absent as touching his person, and while the work of God is not yet completely done in the church, there will be need both of the light of the sun and moon; but when the work is done, and he come, then these things will be out of use. Thus, "The path of the just is as the shining light, which shineth more and more unto perfect day."

"For the glory of God did lighten it, and the Lamb is the light thereof." This is rendered as the reason, why at this day both the light of the sun and moon are needless; it is, because the glory of God did lighten it, and because the Lamb is the light thereof. Now the glory of God must be understood in this place, not of that glory that doth attend the church in this world, for that glory doth attend the church upon the account of her purity of worship, of temple-worship, and doth either abide on her, or withdraw itself, according to her exact observing the rule, or declining from it, as I have shewed you in the beginning of this discourse. But the glory that here you read of, it is a glory that supplieth this city without those ordinances; yea, therefore, those ordinances (as the temple and the light of the sun and moon) do cease, because of the glory of this glory that now is come into this city: "The city had no need of the sun, neither of the moon to shine in it, (mark) for the glory of God did lighten it, and the Lamb is the light thereof."

Wherefore, I say, this glory that now he speaks of, it is the glory that shall possess this city at the end of her glory in this world; wherefore, as saith the Holy Ghost by Isaiah the prophet, from this day forward, "the sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory."

"For the glory of God did lighten it," &c. Thus it was at the finishing of the tabernacle in the wilderness, and of the temple at Jerusalem; both which were figures in their finishing, of the finishing of the state of the church in this world; and it is said of them, that in the day when they in all things were accomplished, according to the fashion that was revealed before, concerning their order and accomplishment, that then the glory of God (so) appeared upon them, that neither Moses nor Aaron was able to enter in, or to stand therein, because of the cloud, and of the glory of the Lord, that at that time filled the house. Thus you see this city descends in one measure of glory, and is consummate in another measure of glory. The glory of the Lord was upon the Mount Sinai while the

pattern

pattern of the tabernacle was giving; but it rested on the tabernacle when the work thereof was finished, to signify, I say, that the glory of God will rest in his ordinances and in his church by them, so long as ordinances are in use; but when they are needless, then it will rest in the church without them, and that more gloriously than ever it therein did rest by them.

“For the glory of God did lighten it, and the Lamb is the light thereof.” Mark, though now there shall be no need of temple, sun, or moon; yet Christ the Lamb, or the man who was offered in sacrifice for our redemption, shall be of use and benefit; “for the glory of God did lighten it, and the Lamb is the light thereof.” Wherefore, all that we (who are the saved) shall enjoy of glory and sweetness in another world, though we shall not enjoy it from God through Christ, by and in the ordinances, yet we shall enjoy it through Christ the Lamb, without them; for the Lamb is the light of it. By this word Lamb, he would have us understand, that when we are in glory, the blood, death, and bloody conquest, that the man Christ did get over our infernal enemies, will be of eternal use to us; because that benefit of Christ shall not only for ever be the foundation of our eternal felicity, but the burden of our song of glory in all our raptures among the angels. It will be the blood, the blood, the redeeming blood of the Lamb. “Blessing, glory, honour, and power, be to him that sits upon the throne, and to the Lamb, for ever and ever.” It is he in whom will be found the seven eyes, the seven Spirits of God; in whose light we shall see the heights and depths of those springs and everlasting fountains and depths of glory for ever: And indeed the conceit of the contrary is foolish. Is not Christ the head, and we the members? and do not the members receive their whole light, guidance, and wisdom from it? Is not he also the price, the ground, and bottom of our happiness, both in this world and that which is to come? And is it possible it should be forgotten, or that, by it, our joy, light, and heaven, should not be made the sweeter to all eternity? Our soul is now bound up in him, as in a bundle of life; and when we come thither, he is still the Christ, our life; and it is by our being where he is, that we shall behold his glory and our glory, because he is glorified; “For the glory of God did lighten it, and the Lamb is the light thereof.” As he said, “Ye now therefore have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.”

Thus much of this city, her descending, her fashion, her glory, and of her wading through glory, from glory to glory.

IV. Ver. 24. “And the nations of them that are saved shall walk in the light of it; and the kings of the earth do bring their glory and honour to it.” After this long and pleasant description of this Holy and New Jerusalem, the Holy Ghost now falleth upon a relation of the people that shall be the inhabitants of this city, and of their numerousness and quality.

“And the nations,” &c. The nations of the world, both of the Jews and Gentiles.

Every one knoweth what the nations are, wherefore I need not stay upon the explication of that, for it doth in general include the multitude of the sinners of the world: therefore when he saith, “The nations shall walk in the light of this city,” it is as if he had said, that at this day, when she is here in her tranquillity, the sinners, and disobedient among the sons of men, shall, by multitudes and whole kingdoms, come in and close with the church and house of God. “These spiders shall take hold with their hands, and be in kings palaces.”

“And the nations,” &c. For this word, the nations, is a great word, and it comprehendeth much; mark, it doth not say a nation, or some nations, neither doth it say few or small nations, but indefinitely, the nations, many nations, strong nations, the nations in general; only he ties them up with this limit, the nations of them that are (saved); which yet is not so much spoken to clip off the multitude that we suppose may then be converted, as to shew us their qualifications and happiness: As he saith by the prophet in another place, “Thy children shall be all holy or righteous, and great shall be the peace of thy children; and

the nations of them that are saved shall walk in the light of it." Surely the Holy Ghost would never have spoken at such a rate as this, if he had not intended to shew us, that at the day of the setting up of this Jerusalem, a great harvest of sinners shall be gathered by the grace of the gospel. But the truth is, the scriptures go with open arms towards the latter end of the world, even as if they would grasp and compass about, almost all people then upon the face of the whole earth, with the grace and mercy of God: "The earth (saith God) shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." As he saith also, for the comfort of the church in another place, "Behold I have graven thee upon the palms of my hands, thy walls are continually before me. Thy children shall make haste; thy destroyers, and those that made thee waste, shall go forth of thee. Lift up thine eyes round about, behold all these gather themselves together to come unto thee: as I live, saith the Lord, thou shalt surely cloath thee with them all, as with an ornament, and bind them on thee as a bride doth. For thy waste and desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me, give place that I may dwell. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? Who hath brought up these? Behold, I was left alone, these where have they been? Thus the multitudes of the nations shall at this day be converted to the Lord, and be made the inhabitants of this Jerusalem." As he saith again, "The kingdoms of this world are become the kingdoms of the Lord and of his Christ." And again, "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

And observe it, these promises are to be fulfilled in the last days, at the time of the pouring forth of the last vial, which is the time of the sounding of the last of the seven trumpets; for then this city shall be built, and Lucifer fallen from heaven; then the prisoners shall be set at liberty, and the people be gathered together, and the kingdoms to serve the Lord: "Rejoice, O ye nations, with his people, for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful to his land, and to his people." Alas! it is now towards the end of the world, and therefore now all is going, if the Lord steps not in with the riches of his grace. Wherefore now, at last before all be turned into fire and ashes, behold the Lord casts the net among the multitude of fish, and the abundance of the sea shall, without fail, be converted to Jerusalem. Though Satan and Antichrist have had their day in the world, and by their outrage have made fearful havock of the souls of sinners from time to time, yet now at length God will strike in for a share with them, and his Son shall divide the spoil with the strong. Wherefore he now sets up this city, puts the glory of heaven upon her, provides a new heaven and a new earth for her situation; drives profaneness into the holes and dens of the earth; giveth righteousness authority to reign in the world; and takes off the vail from all faces, that none may hereafter be for ever beguiled by blindness and ignorance. Now shall they make merry with the things of God; now shall all eat the fat and drink the sweet: "For in this mountain shall the Lord make a feast of fat things to all people, a feast of wine on the lees, or fat things full of marrow, of wine on the lees well refined."

"And the nations of them that are saved shall walk in the light of it." "They shall walk in the light of it," that is, in the light that is in it while it is in its purity in this world, and in the glory of it when it is in its perfection and immortality in another: whence note by the way, that in the midst of all this glory, or while the glorious light of the gospel shall thus shine in the world, yet even then there will be some also, that will not see and rejoice in the glory hereof: But as for these, wherever they are, they are excluded from a share in the blessed and goodly privileges

privileges of this city: "The nations of them that are (saved) shall walk in the light of it."

"And the kings of the earth do bring their glory and honour to it." By these words are great things held forth. He told us before, "that the nations of them that are saved shall walk in the light of it:" And here he tells us, "that even their kings also, the kings of the earth, do bring their honour and glory to it." The people of the nations, they are but like to single pence and halfpence, but their kings like gold-angels und twenty-shilling pieces. Wherefore when he saith, "that the kings of the earth do bring their glory and honour unto it," it argueth, that the gospel and the grace of God, when it is displayed in its own nature, and seen in its own complexion, even then they that have most of the honour and glory of the world, will yet stoop their top gallant unto it: "Because of thy temple which is at Jerusalem, shall kings bring presents to thee. The kings of Tarshish, and of the isles, shall bring presents to thee: The kings of Sheba and Seba shall offer gifts, yea, all kings shall fall down before him, and all nations shall serve him. The kings shall see and arise, and princes shall worship because of the Lord," &c. "The kings shall come to thy light, and princes to the brightness of thy rising. The kings shall see thy righteousness, and all the kings thy glory. Yea, that which hath not been told them shall they see, and that which they have not heard shall they consider: All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth: Yea, they shall sing in the ways of the Lord; for great is the glory of the Lord." Thus we see, that though in the first day of the gospel, the poor, the halt, the lame, and the blind, are chief in the embracing of the tenders of grace, yet in the latter days thereof, God will take hold of kings.

"And the kings of the earth do bring their glory to and honour it." To it: that is, to Jerusalem. Wherefore this city must be built before they all of them will fall in love with her. Indeed I do conceive, that some of them will lay their hand to help forward the work of this city; as did Hiram with Solomon, and Darius, Cyrus, and Artaxerxes, with Ezra and Nehemiah, at the building and repairing the city, in the letter, in the days of old; but yet, I say, the great conquest of the kings will be by the beauty and glory of this city, when she is built: "Thou shalt arise, O Lord, and have mercy upon Zion, for the time to favour her, yea the set time is come: for thy servants take pleasure in her stones, and favour the dust thereof: so the Heathen shall fear the name of the Lord, and all kings thy glory." And indeed, before this city is set up, and established in her own place, most of the kings and great ones of the earth will be found employed and taken up in another work, than to fall in love with Mount Zion, and with the hill thereof. They will be found in love with Mrs Babylon, the mother of harlots, the mistress of witchcrafts and abominations of the earth. They will, I say, be committing fornication with her, and will be as the horns upon the heads of the beast, to defend the riding lady from the gunshot that the saints continually will be making at her by the force of the word and Spirit of God. They will be shaking the sharp end of their weapons against the Son of God, continually labouring to keep him out of his throne, and from having that rule in the church, and in the world, as becomes him who is the head of the body, and over all principality and power. These shall make war with the Lamb; but, I say, it shall so come about at the last, by the illuminating grace of God, and by the faithful and patient enduring of the saints, together with the glory that every where shall now be abiding on the church and congregation of Jesus, that they shall begin to receive a man's heart, and shall consider things that have not been told them: Wherefore at last they shall withdraw themselves from the love of this mistress, and shall leave her to escape for herself in the world, and shall come with repentance and rejoicing to Zion; nay, not only so, but to avenge the quarrel of God, and the vengeance of his temple, and to recompence her also for the delusion and enchantments wherewith she hath entangled them: "They shall hate her,

her, they shall make her desolate and naked, they shall eat her flesh, and burn her with fire."

Now, Madam, what sayst thou? "The kings must come to Jerusalem." Jezebel, thy chamber-companions will shortly, notwithstanding thy painted face, cast thee down headlong out at the windows; yea, they shall tread thee in pieces by the feet of their prancing horses, and with the wheels of their jumping chariots: "They shut up all bowels of compassion towards thee, and shall roar upon thee like the sea, and upon thy fat ones like the waves thereof." Yea, when they begin, they will also make an end, and will leave thee so harbourless and comfortless, that now there will be found for thee no gladness at all, no not so much as one piper to play thee one jig. The delicacies that thy soul lusted after, thou shalt find them no more at all. "Babylon, the glory of kingdoms, and the beauty of the Chaldees excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there, nor shepherds make their folds there, but wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures. And the satyrs shall dance there, and the wild beasts of the islands shall cry in their desolate places, and dragons in their pleasant places; and her time is near to come, and her days shall not be prolonged." Thus wilt thou come down wonderfully: for in thee have they set light by father and mother; in the midst of thee have they dealt by oppression with the stranger; in thee have they vexed the fatherless and widow; in thee men carry tales to shed blood; in thee they eat upon the mountains; and in thee they commit lewdness. God hath smitten his hands at thy dishonest gain, and all the blood which hath been in the midst of thee; God will be avenged of thee; but will not meet thee as a man. "You have cast lots for my people, (saith God); you have given a boy for a harlot, and a girl for wine, that you may drink. You have made havock of my young converts to satisfy your lusts; therefore what have you to do with me, O Tyre and Sidon, and all the coast of Palestina? Will ye render me a recompence? And if ye recompense me swiftly and speedily, I will return your recompence upon your own head: I will throw it as dirt in your face again. And never talk of what thou wast once; for though thou wast full of wisdom, and perfect in beauty, though thou hast been in Eden, the garden of God, yea, though every precious stone for some time was thy covering, and thou the very anointed cherub that covereth, walking upon the mountain of God, and in the midst of the stones of fire; yet because (by reason of the multitude of thy merchandise) thou hadst sinned, and art filled with violence; therefore God will cast thee as profane out of the mountain of God, and will destroy thee, O covering cherub, from the midst of the stones of fire; yea, he will cast thee to the ground, and lay thee before kings, that they may behold thee. And all they that know thee among these people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more. And when thou art spoiled, what wilt thou do? Though thou cloathest thyself with crimson, though thou deckest thee with ornaments of gold, though thou paintest thy face with painting, in vain shalt thou make thyself fair, thy lovers will despise thee, they will seek thy life."

"And the kings of the earth do bring their glory and their honour to it." Mark, they do not only forsake the crimson harlot, neither do they content themselves with eating her flesh, and burning her with fire, but they come over, they come over to Jerusalem; they are conquered by the grace of Christ, and wisdom of the Son of God. "They shall make war with the Lamb, but the Lamb shall overcome them; for he is the King of kings, and Lord of lords;" and those that are with him, are called, and chosen, and faithful. Now they shall all give way to the government of the King of kings, the governor of the Jews, and shall with gladness delight to see him rule his spouse, with his own law, rules, and testament; they shall play the pranks of Jeroboam no longer, in making calves to keep the people from going up to Jerusalem to worship. Now they shall count him also

King

King of nations, as well as King of saints; and he shall wear the crown, and they shall seek to him.

Ver. 25. "And the gates of it shall not be shut at all by day, for there shall be no night there."

This is the effect of what you read before, namely, of the coming in of the kings and great ones of the earth to this Jerusalem: For when the whore is made desolate and naked, and burned with fire, and when the kings also that loved her, and that maintained her, are come in, and have closed with the glory and beauty of this city, then what need is there to shut the gates? Alas! all the injuries that the kings and great ones of the earth have done to the church and spouse of Christ in these days of the New Testament, it hath been through the instigation and witchcraft of this mistress of iniquity. The horseman hath lift up both the bright sword, and the glittering spear against the saints of God, by reason of the multitudes of the whoredoms of the well favoured harlot, the mistress of witchcrafts, who selleth nations through her whoredoms, and families through her witchcrafts. Wherefore I say, this gentlewoman being laid in her grave, and all her fat ones gone down to the sides of the pit, these kings will change their mind, and fall in love with the true and chaste matron, and with Christ her Lord: Now when this is thus, this city must needs be safely inhabited as towns without walls, and as a place near to which there is neither thief nor ravenous beast.

Persecutors, while they remain in their spirit of outrage against the church and people of God, they are frequently in the scripture compared to the venomous dragons, fierce lions, and ravenous wolves; all which, at this day, shall be driven out of the world: that is, so out, as never to molest the church again, or to cause a gate of this city to be shut, through fear, against them; as he saith by the prophet, "In the habitation of dragons where each lay, shall be glass with reeds and rushes." In the habitation of dragons, that is, even in the places of persecutors, where each lay, shall be food for the flock of Christ. The dragon is a venomous beast, and poisoneth all where he lieth! He beats the earth bare, and venoms it, that it will bear no grafs: as do the persecutors where they inhabit and lie. "But behold, the days do come in which these dragons shall be removed, and the ground where they lay be made fruitful and flourishing, so that even there shall be places for the flocks to lie down in. In the habitation of dragons where each lay, shall be grafs with reeds and rushes. No lion shall be there, nor any ravenous beast shall be found thereon; but the redeemed of the Lord shall walk there, and the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy shall be upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away:" according to that of Moses, "The Lord will give peace in his land, and his people shall lie down, and none shall make them afraid: For he will rid the evil beast out of the land, and the sword shall not go through it more. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places."

"And the gates shall not be shut at all by day, for there shall be no night there." This word day, we may understand two ways; either for the day of bringing in to fill this city, or for the day of her perfection and fulness. Now if you take it with reference to the day in which her converts are coming in, (as indeed it ought); why then, the gates shall not be shut at all: "Thy gates shall not be opened continually, they shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles, and that their kings may be brought."

But again, this day of grace, and of conversion of sinners, it must be looked upon, either as the church is in captivity and persecution, or as she is out: now, as she is in captivity, so her longest day is usually accompanied with a black and doubtful night of temptation and affliction. Wherefore this day here being spoken of, it is the day of grace that she shall have even when she is absolutely delivered from the rage of the beast, false prophet, and whore. Wherefore he is not content to say, "The gates shall not be shut at all by day," but adds withal, "for there shall

shall be no night there:" as who should say, I know that commonly in the day of the churches affliction, she is accompanied with nights as well as days, but it shall not be so here. "Thy sun shall go no more down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

Wherefore John considering this, doth quite exclude the night, saying, "There shall be no night there." Indeed after this New Jerusalem hath had her golden day in this world, I say, just towards the ending thereof, she will yet once again be beset with raging Gog and Magog, which enemies will, after the long safety and tranquillity of this city through the instigation of the devil, come upon the breadth of the earth, and encamp about this holy city. But behold in the midst of this intention to swallow her up, "The Lord rains fire and brimstone from heaven, and destroys them all." So that Gog, I say, though he may bring one only evening upon this holy city after her long peace and rest among the sons of men, yet he shall not bring one night upon her, nor cause a gate thereof to be shut for ever. The sun shall now stand still in the midst of heaven, and this night shall be thus prevented by this marvellous judgement of God; as another prophet saith, "At evening time it shall be light;" that is, though her enemies will at last still make, through their enmity, one only attempt to swallow up all in everlasting oblivion; yet they themselves shall fall down dead upon the mountains of Israel, and be a prey to this Jerusalem. Thus there will be only day accompanying the inhabitants of this city: "For there shall be no night there."

Ver. 26. "And they shall bring the glory and honour of the nations to it" This, as I said before, is to shew us how heartily, and how unfeignedly, both the nations and their kings shall now come over to New Jerusalem. They come hand in hand, not the people without their prince, nor the prince without his people; though it will, and must be so in the times of persecution: But now, together shall they bring the glory and honour of the nations to it.

Again, I told you before, that the Jews shall at this day be converted to the Christian faith, and shall have a great name, and much of heaven upon them in this city. For indeed they are the first-born, the natural branches and the like. Now when he saith, "They shall bring the glory and honour of the nations to it," I cannot think that by this should be understood only, or yet principally, the outward pomp and treasure of the world, but that rather, by honour and glory we are here to understand the heavenly treasure and glory that the saints shall continually pour forth into one another's bosoms in this city: In this city, I say, for at this day, as I have formerly shewed you, there will be found no treasure any where but at Jerusalem; every saint shall be here, every grace shall be here, the precious stones of the sanctuary, the precious sons of Zion shall not then, as now, lie scattered, some in the world, and some in Mistress Babylon's lap; neither shall any thing pertaining to the church's privileges be found in her at all for ever. There shall be heard no more at all in her any harpers, trumpeters, pipers, or any other heavenly music in her; neither shall there be any more the sound of a millstone to grind us bread, nor the light of a candle to guide us in the house; nor yet the voice of the bridegroom [Christ] nor of the bride his wife, to tempt or allure any that are seeking the way of life, to stay with her: all these things shall be brought to Jerusalem. Christians, you must understand, that there is a time when all the treasures of the church are to be found in Babylon, as in the days of old; but at this day, when this city is built, not any of them shall be found there, but all shall be brought and delivered up to Jerusalem again, as was also foreshewn in the type; and all places shall be void of the treasure of heaven, but Jerusalem.

Wherefore, by "the glory and honour of the nations" in this place, I understand, that all the treasures of the church, and all the graces that at this day lie scattered here and there, some in one place and some in another, they shall be found no where at that day but in this city, in the church that walks according to

rule.

rule. Now the reasons why I take this honour and glory to be meant of these things are,

1. Because thus it was in the time of the building of Jerusalem after the captivity; the treasure of the Jews, which was become the treasures of the provinces of Babylon, was again restored and brought to Jerusalem, as you may see by the scriptures.

2. Because I find indeed, that the milk and honey of the land of Canaan (which are in our gospel-language, the gifts, graces, and treasures of the church) it is called, "The glory of all lands." Now, I say, seeing the milk and honey, which is the comforts of the church and her treasure, is called, "The glory of all lands," I take glory and honour in this place, to signify the same thing also.

3. Because also I find, by comparing the prophets, that the Christians glory and honour lieth mostly, even principally, in heavenly and spiritual things, as in faith, love, experience of God, of grace; of Christ, and spiritual life. I read; that at the building of this city, the Jews and Gentiles shall meet together, and that at that day they shall mutually be partakers of each others glory: "The Gentiles shall milk out, and be delighted in the abundance of the glory of the Jews; and the glory of the Gentiles shall be again extended unto the Jews, like a mighty flowing stream:" But I say, that this glory and honour should consist in outward things, or that the glory that is merely carnal, should be principally here intended, I confess it grates too near the ground for me to believe or rejoice in. Alas, I find that those souls that have not now the tenth part of the spirit and life of heavenly things, that shall then be poured forth; I say, I find that these things are trampling on the world, and disdain the thoughts of being taken with its glory: Wherefore much less will it be esteemed in that day, when the glory and goodness of God shall in that manner break forth. Again, can it be imagined that the chief of the glory that the Gentiles should bring to the Jews after a sixteen hundred years warning in the bosom of Christ; I say, it is imaginable that the great crop of all they have reaped, should consist in a little outward trumpery? or if it should, would it be a suitable medicine in the least to present to the eyes of a broken and wounded people, as the Jews will be at that day? or if the glory that the Gentiles at that day shall suck from the Jews were such as this, would it at all be as life from the dead to them in a gospel sense: "The church of the Gentiles shall be a wall to the Jews at their return," but such a wall as will chiefly consist in spiritual and heavenly safeguard, and in outward, because of that: "I am a wall (saith she) and my breasts are towers, on which the Jews will build upon her a palace of silver." But must this wall, I say, consist chiefly in outward glory, in the glory of earthly things? or must this silver palace be of that nature either? no verily, but when God hath built the city Jerusalem, and put his church into such a state, that upon all her glory shall be a defence of heaven; then shall the Jews, by their coming into this city, build by their experience a palace for spiritual and heavenly pleasure, to solace and comfort their brethren withal. In a word then, by glory and honour in this place, we are chiefly to understand the spiritual and heavenly things of this city, which in the times of the reign of Antichrist have lain, some among the potsheards of the earth, some again under the stairs, some under this abuse, and some under that; all which shall be brought by the souls that shall be converted forthwith to this city the church, where will be the treasury of God, into which every one at that day shall throw in of their abundance; but as for the glory of the world, the saints shall be above it, it shall be with them, as silver and wood was in the days of Solomon, even as little worth as the stones in the street in their account.

Ver. 27. "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lye, but they which are written in the Lamb's book of life."

I am not yet convinced that the highest church-state that ever was, or ever will be in this world, could possibly be so all of them the elect of God; but that there would get in among them some that had not saving grace; the same also I believe touching the state of this Jerusalem: But yet this I do believe again, that the right and gospel-pattern is, That none be admitted into church-communion, but such who are visible saints by calling; the substance of which these words import, "There shall not enter into it any thing that [defileth] or that [worketh] abomination, or that [maketh a lye];" which words do principally strike at a people that appear to be loose, wicked, or ungodly: of which sort indeed, not one shall here at any time, no, not in any wise, be admitted entrance: for now shall all the forms, and all the ordinances, and all the forms of the goings out of the church of God, and the comings into it, be so exactly opened to these people, and they so punctual and distinct in the observations of them, that it will not be possible that a Canaanite should be here for ever again found any more: "This is the law of the house upon the top of the mountains, the whole limit thereof shall be holy; behold, this is the law of the house."

And as there shall at this day be none admitted here, but such as are in truth visible saints; so none must here continue, but they that continue such: if any of those stones that are put in for building into the house of God, shall afterwards have the plague found on them, then the priest shall command that such stones be taken away, and cast into the unclean place that is without the city. And observe it, that congregation on earth that admits only of such persons as are visible saints by calling and profession, (though possibly some of them, as in the case of Judas and Demas, may be known to God to be non-elect,) yet that church is holy round about the limits thereof; provided also, that if at any time after that the plague appears, they orderly proceed to deal with him (as here things will be done to a tittle, and a hairs breadth). Now the reason why the church may be said to have some within her that are non-elect, and yet be counted holy still, it is because the church is to judge of persons by their words and lives; they know not the heart absolutely; and therefore if in word and life a man be as he ought, he is to be accounted a visible saint, and orderly ought to be received of the church as such: so that I said, as I said before, these words of barring out sinners out of the church, they are not to be understood as if they intended that those should be debarred visible communion, that in word and life appeared visible saints that are so judged by the rules of Christ's testament; but that such should be from it shut out, that appeared visible sinners: "Those that are defilers, workers of abomination, and makers of lyes, none of these shall enter."

"But those that are witten in the Lamb's book of life." These words explain the matter: those, and those only, shall enter here, that are found written in the Lamb's book of life. Now, by "book of life," we are to understand two things in the scriptures of truth; First, either the book of God's eternal grace and mercy through Christ, in which all the elect are recorded for ever; or, secondly, That book of life in which the Lord Jesus hath all recorded that are visible saints by calling; for, for both these, there is a book of life. For the first of these, I judge these scriptures do suit; and for the second, these with that in the text.

Now the book of life in this place must not be so strictly taken, as if it included those only that were elect of God to eternal life, but must be understood of that book wherein are recorded the rules and bounds of visible church-communion; and so all those that through the gifts and operations of special or common grace do fall within the compass of those rules and bounds. Thus it was in the type at the return out of captivity, none were to be admitted entrance into the church, but those that could shew their privileges by genealogy, and the records of the church; and to others it was said, "That they had neither portion, nor lot, nor memorial in Jerusalem."

Now that by "book of life" in this place, we are to understand that book that bath

hath in it the bounds and liberties of this city, and so every one that falleth within the compass of these bounds and privileges visibly; consider,

1. They that are visible matter for visible church-communion, they shall be found within this city, and yet there shall not enter any, but those that are written in the Lamb's book of life.

2. Now visible church-communion doth not absolutely call for only invisible saints: neither can it; for if the church were to join with none but those whom they knew to be the very elect of God, (as all invisible saints are) then the must join with none at all; for it is not possible that any church should be so infallible to judge in that manner of the elect, as to discern them always, and altogether from the non-elect, which cannot be an invisible saint:

3. By, "book of life" therefore in this place, we are to understand, I say, that book that hath written in it every visible saint, whether they be elect or not; and so such a book that is capable of receiving in a man at one time, and of blotting of him out again, as occasion doth require at another; which thing is only applicable to that book that binds and looses on the account of a man's being a visible saint or a visible apostate; which thing is only applicable to the visible rules of receiving or shutting out of visible church-communion; which rules being the rules of Christ's New Testament, it is proper to call it the "book of life;" and is about the matter of going in or going out of this very city so called: "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book." O how happy is he who is not only a visible, but also an invisible saint! He, he shall not be blotted out of the book of God's eternal grace and mercy; when others are liable to loose a share not only in heaven, but to be for ever blotted out of the book that approveth of visible believers also.

4. But again, to explain the matter yet more: In the visible church there are not only sons, but servants; that is, not only those that are truly elect, but such as have received a gift for the perfecting the church under Christ, in his service here in this world. Now, I say, the servant for the time-present hath his place in the church as well as the son, though not the place of a son, but of a servant; even a place of service, as of preaching, prophesying, administering the ordinances that are given to the church, and the like; all which a man that hath not grace may do, and that by the appointment of Christ. Thus was Judas, Demas, Hymeneus, Phyletus, and others, who sometimes were the servants of Christ in the church, and did minister for him to them; yet themselves notwithstanding, such as were all that time strangers and aliens to the life and power, and saving operations, of the justifying and preserving grace of the gospel: As he saith also by the prophet Isaiah, "Strangers shall stand and feed your flocks, and the sons of aliens shall be your ploughmen, and your vine-dressers." For verily Christ will give to those that have not his saving grace, yet great knowledge and understanding in the mysteries of the kingdom of God, and will also make them for profit and advantage in his church, to feed their flocks, to plough up the fallow round of their hearts, and to dress their tender vines: Yet, I say, they themselves shall not be everlastingly saved, for they want his saving grace: As Christ saith, "The servant abideth not in the house for ever, but the son abideth for ever." As he saith again, in another prophet, "If the prince give a gift to any of his sons, the inheritance thereof shall be his sons; it shall be their possession by inheritance; but if he give a gift of inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the prince; but his inheritance shall be his sons for them." Some indeed have grace as well as gifts. Now, they that are such, the profit of their gifts shall be rewarded by virtue of their grace: but as for them that have only a gift, when the work of a gift is done, then they cease to be any longer of use in the church, and therefore are forthwith shut out of the same; but the son abideth for ever. Thus you see, that as visible church-communion doth not absolutely call for the elect only, but admits, and that by

the book of rules, all that are visible and open saints by calling; so also the Lord Jesus himself doth, and will use some in his church as his officers and servants, that yet in a strict sense are neither his sons nor members; who yet are within the bounds of that book of life, that here he speaks of, as is evident, because with Christ's allowance they are admitted into communion with his church, and by him also furnished with gifts and abilities to profit and edify withal. Now observe, such a one is admitted, though but a servant, yet not by the church, because but such a one. The church receiveth no man upon the account of gifts alone, but upon the account of the appearance of grace; as of gospel repentance, of the confession of faith, and of a conversation suitable to the same: All which a man that is not elect may have the notion of, yea the power, though not the saving power.

5. Further, this which I have said about the visible church-communion, and so consequently about the book of life, it must needs be a gospel-truth; yea, a thing for truth in this New Jerusalem; because, besides what hath been said, there will be found in this city, even at the coming of the Lord Jesus, (which coming of his will not be for some time after the building and setting of it up), I say, there will be then found among them foolish virgins, and such who have not the saving grace of God in their souls. But yet, 1. These very souls shall be counted by the church, yea by Christ himself, for virgins; that is, such as had not defiled their profession. 2. And will be such virgins as have and hold every one her lamp, even as the wise themselves. 3. Such virgins as were every one of them gone forth from the pollutions of this evil world. 4. And so such as continued visible saints, even till the bridegroom came; for then it is said in Matth. xxv. 1—10. "they cried, Our lamps are going out." These, I say, be those gifted people that will have place in the church, and so place in the book of life here mentioned, which yet will (though they continue hid from the church) be discovered in the day of the Lord to be such as had only a gift, but not grace, and shall for their secret sins be cut off, and cast away, notwithstanding they were visible saints all their days.

To conclude then; If the scripture saith, "that none that defileth, or that worketh abomination, or maketh a lye, shall enter into this holy city," which yet is but the church on earth; with what face can defilers think and say, they shall possess a part among the church which is in heaven? Again, if many that have received gifts from God, and that may be serviceable in his house, shall yet be put out of doors at the coming of the Lord, what will they do that have been, and yet continue both giftless and graceless, as visibly as the light that shineth? and that instead of being the ploughmen and vine-dressers of the church, prove thieves, robbers, persecutors, and the like? Yea, if many that are within the bounds of that book of life, that hath the records and rules of a rightly constituted visible church, may yet perish, what will become of them that never were so much as written therein; must they not perish rather? "And whosoever were not found written in the book of life, was cast into the lake of fire."

V. Chap. xxii. ver. 1. "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb." Having thus shewed us this city, her fashion, glory, inhabitants, and the like; he now comes to shew us her provision and maintenance, wherewith she is kept in safety, life, peace, and comfort, &c.

"And he shewed me a pure river of water of life." This water of life, is nothing else but the manifold grace of God in Christ, let forth to the inhabitants of this Jerusalem, wherewith she is watered and replenished, as the earth with rain from heaven, for the good of those that drink thereof. For both the word water, and that of life, they are but metaphorical sayings, under which is held forth some better and more excellent thing. And indeed it is frequent with God in scripture, to speak of his grace and mercy under the notion of waters, of a fountain, a sea, and the like.

Now it is called water. 1. Because no soul can be cleansed, or effectually

washed

washed from its guilt and filth, but by the grace of God. "I washed thee with water, yea, I thoroughly washed away thy blood from thee, and thou becamest mine." 2. It is called water, because it also quencheth the spiritual thirst of them that by faith do drink thereof: "I will give, (saith Christ) to him that is a thirst, of the fountain of the water of life freely." And again, "He that drinketh of the water that I shall give him, shall never thirst."

Further, As it is called water, so it is called the water of life, and that upon a divers account. 1. Because it is that which recovereth the soul that drinketh thereof, from the death of sin, and the curse of God, to a principle of life and heavenly blessing. "And it shall come to pass, that every one that liveth, that moveth whithersoever the waters shall come, shall live." 2. It is called the water of life; because, that from it come all those heavenly and spiritual quickenings and revivings, that (like *aqua vitae*) do fetch again, and cheer up the soul that was sinking and giving up the ghost in this world. "There is a river, the streams whereof make glad the city of God." 3. It is called the water of life, because it healeth the soul of all its spiritual infirmities and diseases, wherewith by reason of the remainders of sin, the creature is most sadly annoyed and infected. "And there shall be a great multitude of fish, (of men he means), because the waters shall come thither, for they (the fish) shall be healed, and every thing shall live whither the waters come." 4. And lastly, It is called the water of life, because that whosoever doth effectually drink thereof, shall die no more, but the water that Christ shall give him, "shall be in him a well of water, springing up in him to eternal life;" wherefore he calleth it in another place, the living water, because the quality and nature of it is to beget, to increase, to maintain, and preserve life.

"And he shewed me a pure river of water of life, clear as crystal," &c. Mark, it is water, water of life, pure water of life, and clear as crystal." These words, pure and clear, and that as crystal, they are added upon a double account: 1. To shew you, that it is grace alone that saveth the sinner; and, 2. To shew you, that at this day the doctrine of this grace will be by itself alone, without the commixture of that dirt and trash that for a long time, even to this day, hath been thrown into it.

1. It sheweth us, that it is grace alone that saveth the sinner, pure grace, grace that admits of nothing of ours to be in the least a helper in the matter of our happiness; "we are justified freely by his grace, through the redemption that is in Jesus Christ." As he saith by the prophet, "I will pour [clean] water upon you, and you shall be clean; and from all your idols will [I] cleanse you. Not for your sakes do I this, saith the Lord. Be ye ashamed and confounded for all your own evil ways, O house of Israel." It is clean water indeed, it is clear in the nature of it, clear in the gift of it, and clear in the working of it: It washeth freely, thoroughly, and perfectly: "From all your idols will I cleanse you."

2. This word "pure and clear as crystal," it also sheweth us, that at the day of New Jerusalem, the doctrine of grace shall be cleansed from all those dirty and muddy inventions, that sin, Satan, and the wisdom of this world hath thrown into this river, and into its goodly crystal streams; I say, at this day they shall not come near it, neither shall the rubbish they have already cast into it any more be there for ever: "I will destroy all the beasts thereof (the beastly men he means) from beside the great waters, neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them. Then will I make the waters deep, and cause the rivers to run like oil, saith the Lord God."

"And he [shewed] me a pure river of water of life, clear as crystal," &c. In that he saith he saw this river, he giveth us in a mystery also to understand how openly and plainly this river shall, in all its crystal streams and currents be apprehended and seen by the children of this city: for in this vision he doth as it were represent in his person, the children of New Jerusalem: as God said to Ezekiel in another case: "Thou shalt be a sign, and they shall do as thou hast done." So here, I saw, (saith John) a pure river of water of life. I am in this a sign to the

the house of the Israel of God, and to the inhabitants of this city; they shall do as I have done, and shall also see as I have seen. As saith the church and people of this city: "As we have heard, so have we seen in the city of the Lord of Hosts." And hence it is called an open fountain, because it shall be no more shut up or kept close for ever.

"And he shewed me a pure river of water of life, clear as crystal [proceeding] out of the throne of God." This word, proceeding, hath also in it two things: 1. An implicit declaration whither it goes; and, 2. A discovery of its gradual extension to those to whom it goes.

2. Touching to whom, or whither it goes; it is let out both to the Jews and Gentiles indifferently; and so it never yet was since the foundations of the Jewish church; for in the time of the Old Testament it did run to the Jews in special, and in the times of the New Testament hitherto, unto us the Gentiles in special. O but now it shall in this manner be extended to sinners no longer; not now to the Jews without the Gentiles; nor again, to them without the Jews, but equally and alike to both and on them both it shall work alike effectually: "It shall be at that day, (saith the prophet) that living waters shall go out from Jerusalem; half of them towards the former sea, and half of them towards the hinder sea." By living waters here, you are to understand the same with this in the text; by the former sea, the people of the Jews, for they were God's former people; and by hinder sea, the people of the Gentiles, for they are the younger son: And because the whole world consisteth of these two people, therefore Ezekiel in his vision puts them both together, calling them the fish of one great sea, to which this water of life shall run, and upon whose fish it shall have a like operation, even to heal them, and make them live, without respect either to this or that party.

"It shall come to pass that the fishers (that is, the gospel-ministers) shall stand upon the rivers from Engedi, even to Eneglaim; they shall be a place to spread nets, their fish shall be according to their kinds, as the fish of the great sea, exceeding many;" as another prophet saith, "The abundance of the sea shall be converted to thee."

Thus much touching whither this water goes.

2. And now to come to the manner of the extension of it in the way of its proceeding. A thing that proceeds, it doth what it doth gradually, that is, by degrees. First, it comes or goes so far, and then further, and afterwards further than that, till at last it ascends to the height and uppermost degree that is allotted for its perfection; All which the Holy Ghost would have us gather out of this word; it proceedeth, or that John saw this holy water proceeding: The which, the prophet Ezekiel in a mystery unfoldeth to us, saying, the first time he passed over this water, it was up but to his ankles; the second time he passed through, it proceeded to his knees; the third time to his loins; and last of all became a river to swim in.

First, It is but up to the ankles, that is, but shallow, and signifies, that, first, the soul is but a little child in God's things, such as the Apostle calls babes, children, little children.

Secondly, Then from the ankles it proceeds to the knees, that is, somewhat higher than the ankles, and signifieth that the Christian groweth from a child to a young and strong man, one that is now gotten deeper into the things of God, and that is able to tug with, and overcome the wicked ones.

Thirdly, After this, it proceeds higher, even up to the loins: this signifies, that as grace makes men children of God, and his young men, so also it maketh them fathers, and ancients in his church; it makes them grave, knowing, solid guides, and unfolds of the mysteries of the kingdom; these are such as are instructed into the kingdom of God, and that can bring out of their treasury things new and old.

Fourthly, It yet proceeds higher, even to be above the head, a river to swim in, and that such a river as can be by no means be passed over. This signifieth our launching into eternity; our being beyond all heights, depths, lengths, and breadths,

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in the open vision and enjoyments of grace. For there the glorious Lord shall be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ships pass thereby. Thus we begin children, and wade up to the ankles in the things of God, and being once in, it riseth and proceeds to come up to our knees, then to our loins, and last of all to be a river to swim in, a river so wide, so deep, and every way so large, that it can in no wise be passed over.

"And he shewed me a pure river of water of life clear as crystal, proceeding out of the throne of God, and of the Lamb." Having thus spoken of the water, what it is, as also to whom it extends itself, and how it proceeds, he now comes to shew us from whence and from whom it doth come: "It proceeds (saith he) from the throne of God, and of the Lamb;" "out of the throne of God." This throne of God, it is in another place called the mercy-seat, and throne of grace, from which, as always, so now in a special manner he will issue forth of himself in the glory of the gospel of the grace of the Lord and Saviour Jesus Christ to the inhabitants of this city. When he saith, therefore, "that it doth proceed out of the throne of God," it is as if he had said, I saw, that from the yerning bowels of the great God did flow continually the living streams of the everlasting fountains of grace, and that not only to, but in the midst of this city, wherewith her inhabitants are continually watered, and their pastures kept alway green and flourishing. "Ho, every one that thirsteth, Come ye to the waters."

"Proceeding out of the throne of God, and of the Lamb." In that this water of life is said to proceed not only out of the throne of God, but also of the Lamb: It signifieth and holdeth forth unto us two special things.

First, That the throne of God is also made the throne of the Lord Jesus Christ, upon which he (as a reward of his sufferings and victory over sin, Satan, and all evils) is set down, and upon which he sits and rules as Lord and Chief of all worlds: "He is set down on the right-hand of power, on the right-hand of the Majesty on high; as he saith, "To him that overcometh will I grant to sit down with me on my throne, even as I overcame, and am set down with my Father upon his throne." This being thus, it signifieth that this city shall have her enjoyments of life, peace, and joy in the Holy Ghost, by virtue of the kingship of the Lord Jesus Christ, as well as by the virtue of his priestly and prophetic office. The church doth in our days know a little what joy, peace, and life is to be enjoyed from Christ, even through that dark and glimmering fight that she hath of the offices of Christ in a mist; but she feels not yet what joy she shall have, and what peace she shall enjoy when her Lord in all his offices is manifest before her, and when he in the glory of them doth reign in the midst of this Jerusalem. There are none of the offices of the Lord Jesus yet upon the throne in his church on the earth, though they be all upon the throne in heaven: O! but the day is coming that they shall be all upon the throne in the church on earth, when they shall each of them in its full length, breadth, height, and depth, bear sway among his people, and before all men: "Then shall the moon be confounded and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously."

"O that thou wouldst rend the heavens, that thou wouldst come down, and that the mountains might flow down at thy presence! O that the day were come that the smoke should go forth of the temple of God, that men might enter into it, and there meet with God upon the throne, and with Jesus in him upon the throne in all his offices. It will be thus thou Zion, shortly, and great shall be the peace of thy children."

The second thing observable is, That as all graces come from out of the throne of God, so they also proceed, or come out of the throne of the Lamb: that is, no grace comes to any, but through the victory and conquest of the Lord Christ: "We are justified freely by his grace, through the redemption that is in Christ Jesus:" And again, "We have redemption through his blood, even the forgive-

ness of our sins, according to the riches of his grace." By which we may gather, that when these things come to be in their own purity among us; that is, when grace runs clear without the dirt and mud of the traditions of men commixed therewith, then will all that hold up false and erroneous opinions be washed away: For this river will not only wash away the sins and filthiness of those that are truly gracious, but it will also destroy the heretic, erroneous, and person; it will be to them at that day as the red sea was to the Egyptians of old; which sea, though it was a wall on this hand, and on that, to the children of Israel, yet it destroyed the Egyptians that assayed to go through it, as Israel did. The reason also why we are at this day in such confusion in matters of religion, it is for want of the clear and pure streams of this river of water of life; all which will be mended when there is but one river to water this city, and that too the pure river of the water of life, in all its streams as clear as crystal; then shall all drink in all things into one spirit, and be watered with the same dews of heaven.

Thus much of the water of life that belongeth to this Jerusalem.

Verse 2. "And in the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." This tree of life is the Lord Jesus Christ; and that he is here called a tree, rather than by other of his names, it is to shew us how fruitful and exceeding advantageous he in all his benefits will be to the inhabitants of this city: This is that tree under whose branches the fowls of heaven shall now most safely lodge, and find relief from the hot and fainting beams of the persecuting sun of this world, as the word doth there inform us.

Now before I come to speak to this tree, touching the manner of its fruit, and its often bearing, with the efficaciousness of its leaves, which here he saith do heal the nations, I will take notice of one or two general things that lie before me, from the standing of the tree in the midst of the street of this city.

First then, In that he saith this city hath a tree of life in it; he alludes to the garden of Eden, the pleasant paradise that God began the world withal; whereby he signifieth, that as the world began with a paradise, so also it shall end with a paradise, when sin and Satan have done their worst: This New Jerusalem shall be the wind up of the world, and in it shall stand the tree of life, as well as there stood one in the goodly garden, which was the beginning thereof. In which paradise there shall be no tree of knowledge, or the law of works, to bear sway, and to cause that the sons of God shall be thrust out thence for their eating of its forbidden fruits; no, the tree of life alone shall here bear sway and rule, whose fruit is only healthful, and the leaves thereof for medicine.

Now this tree of life being in the midst of this city, it signifieth, that the inhabitants of it shall be sweetly shadowed, refreshed and defended, with its coolness, and also sweetly nourished, and comforted, with its dainties: And hence it is that the scriptures do hold him forth in his benefits to his church under these very notions: "As the apple tree is among the trees of the wood, so is my beloved among the sons: I sat down under his shadow with great delight, and his fruit was sweet to my taste." Indeed the shadow of this tree of life, as always it is refreshing to the tempted and weary, so now it will be far more; "They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine, and the scent thereof shall be as the wine of Lebanon." Mark, 1. "His shadow will make us return," that is, to our first love; to the days of our youth, to our young, fresh, tender, and flourishing faith, love, and self-denial, that we received in the days of our espousals. 2. As it will make us return to these, so it will make us revive in these; "they shall return and revive; they shall revive as the corn;" as the corn doth when, in the heat of summer after long scorching, it is covered with cool clouds, and watered with the bottles of heaven. 3. As it shall make them return and revive, so it shall make them grow; "they shall grow as the vine," that is speedily, fruitfully, and spreadingly. 4. This is not all, but the smell of saints in those days shall be excellent, "They shall revive as the corn, they

they shall grow as the vine, and shall send forth their scent as the wine of Lebanon." This tree is a perfuming tree, and makes them also that abide under the shadow thereof, "to smell as sweet smelling myrrh; it makes them smell as the wine of thy grace, O Lord, and as the fragrant ointments of heaven." When the spouse did but touch where her Lord had touched afore her, it made her hands "drop with myrrh, and her fingers with sweet-smelling myrrh." O they will be green, savoury, reviving, flourishing, growing Christians, that shall walk the street of New Jerusalem! "I am, (saith he) a green fir-tree, from me is thy fruit found."

But again, As he shall be thus profitable to his people for shadow and reviving; so he will be in the midst of the street of it for food, for refreshing and replenishing that way: "I sat down under his shadow with great delight, (saith she), and his fruit was sweet to my taste." Ezekiel tells us, that this tree is all trees; "and on the bank of the river, on this side, and on that, were [all trees] for meat." Indeed Christ is all trees; yea, there is more to be found in him for the food of the soul, than there can be on all trees for the food of the body. He is a fir-tree for tallness, greenness, and strength; he is an olive for fatness, a vine for sweetness and goodness; for therewith is refreshed the heart both of God and man. What shall I say, he is the almond-tree; the fig-tree, the apple-tree, all trees: "The tree of life also in the midst of the paradise of God."

To conclude, Seeing Christ is said to be in the midst of the street of this city, it sheweth unto us with what, at all occasions, the actions of the saints of this city shall be seasoned. The street, you know, I told you, is the way of holiness in this city, the place of spiritual recreation and solace. Now in the very midst of this street, there stands this tree, which being thus, it sheweth us how wonderfully Christ, as a tree of life, will be in all the words and deeds of the inhabitants of this Jerusalem; they will walk in Christ, they will talk in Christ, they will do all they do in Christ, or rather Christ will be found in all their ways, "even as the tree of life is found in the midst of the street of this city: they shall walk up and down in my name, saith the Lord."

Again, In that this tree is said to stand in the midst of the street, it sheweth unto us how common and free his benefits will now be also. The plumbs, and figs, and grapes, and apples of this tree, will be open to every passenger: not a boy nor a girl, that now shall play in thy street, O Jerusalem; but shall eat of the fruits of the tree that stands in the midst of thee, as of common things.

"And in the midst of the street of it, and [on either side] of the river; was there the tree of life." As this tree doth stand in the midst of the street of this city, so it also standeth on each side of the river of the water of life, of which you have heard before. Now when he saith, "the tree is on either side of the river;" whence by the way note yet again, that both the water of life, and also the tree of life, they are both to be enjoyed by the inhabitants of this city in the way of holiness; the tree is in the midst of the street, and the river runs through or between the very tables of the heart of this tree of life; "on either side of the river was there the tree of life."

Again, In that it is said, "that this tree of life is on either side of the river;" it argueth, that they who come at any time at this river for water to quench their thirst, and to make them live, they must come to it by the tree of life, which is Christ. In more easy terms read it thus: There is none can partake of the grace of God but by the man Christ Jesus, which is this tree of life; for this tree, this Christ, doth stand on either side of the river, to signify, that all grace to us comes through his bloody wounds, death, and victory: "I am the way, saith Christ, the truth and the life, no man cometh to the Father but by me."

"And on either side of the river was there the tree of life." Mark, but one tree, and yet such a tree whose body reached as far as the river reached. Indeed Ezekiel saith, "this tree is all trees for meat," yet not to shew that there are more trees of life than one, but to shew, that all that can be thought of that is good for soul-nourishment, is to be found in this one, that is, in Christ Jesus. And it is further evident, that though he saith all trees, as if he meant many, yet

he spake but metaphorically, to shew thereby the fulness of Christ; because John doth understand him so, calling it the tree, to wit, "the tree of life." But mark again, so far as the river goes, so far the tree goes; so that where you cannot find the tree of life, be sure there is none of the water of life. No Christ, no grace: "He that hath the Son hath life, but he that hath not the Son shall not see life, but the wrath of God abides upon him: For on either side of the river was [there] the tree of life."

"Which have twelve manner of [fruits]. This word fruits, it may be taken two ways, either as it relates to God, or as it relates to man, (for, as I said before, the fruit of this tree refreshes the heart both of God and man)."

Now, if it be taken with reference to God, then it signifieth the complete satisfaction that, by the worthiness of the fruits of the passion of Christ, is given to God for the salvation of the church, this city of God. "He suffered to finish transgression, to make an end of sin, and to bring in everlasting righteousness;" by this, I say, is the heart of God refreshed, and in this doth it rest.

2. If fruit here be taken with reference to men, then it signifieth the happiness and glory that those for whom he died and rose again should receive by this means. His fruit, I have shewed you, is sweet to the taste of his church; which fruit is the effect of his undertaking for sinners, and the comfortable savour of it in the soul.

"Which bare [twelve] manner of fruits." In that he saith, the fruits are twelve, he herein alludeth, 1. To the twelve tribes of the Israel of God; for which twelve tribes here will be found a suitable measure of food, healing food: "I will multiply the fruit of the tree, (saith God), and also the increase of the field, that you may receive no more reproach of famine among the heathen."

Again, These that John calleth "twelve manner of fruits," the prophet Ezekiel calleth, "all manner of fruit for meat:" for indeed, as I shewed before, there is that to be found in Christ, both for fulness and variety, that is not to be found in heaven and earth beside. Here is fruit for body, fruit for soul, fruit for babes, fruit for strong men, fruit for fathers, yea, for glorified saints and angels: fruits, variety of fruits, even twelve manner of fruits.

2. By twelve manner or fruits, he doth also allude to the apostles, who are called twelve, and are those who have made provision for the house of God according to the twelve-fold manner of the dispensation of God unto them, and of the twelve-fold manner of operation of that Holy Spirit, which wrought in every one of them severally as he pleased: which twelve were before figured unto us by the twelve officers of King Solomon, (the type of Christ); which twelve were to make provision for the house of the king, according to the season of the year, and each man his month in the year. Which very thing the Holy Ghost also doth here cast his eyes upon, and that makes him bring in the words of [every month], saying, "it yields its fruit every month:" For indeed, whatsoever you read of concerning this city, in this description of John, you find something or other in the writings of the prophets that giveth ground for such expressions. Wherefore, seeing the officers of Solomon were twelve, and the apostles of Christ twelve also; and seeing the officers of Solomon made provision for his house, each man his month in a year, and the fruits of this tree of life are called twelve manner of fruits, I do take the twelve manner of fruits here to be signified by the provision of Solomon's officers, according to the twelve seasons of the year, and they a type of the twelve-fold doctrine of the twelve apostles of the Lord Christ; for it is their doctrine that is the bread of the church, "yea, the milk for the babe, and the strong meat for men."

"And yieldeth her fruit every month." As this confirmeth what I have said before; so it further sheweth us these three things; 1. That the effectual fruits of Christ for the saving of the world, they are to be had, especially at certain seasons: "It yielded her fruit every month." 2. It sheweth also, that at the building of this Jerusalem, these seasons will be very thick and quick; "she yielded her fruit every month."

month." 3. It sheweth us also, the abundance of provision that this holy city shall then enjoy from the tree of life, even all manner of fruit every month.

1. For the first, That the gospel hath and will be especially effectual at certain seasons, for the saving of the sons of men: it is shewed us by the descending of the angels into the pool of Bethesda to trouble the water, which, as it was at certain seasons, so he that in those seasons first stepped in, he only was made whole of whatsoever disease he had. It is shewed us also in that parable of the Lord's hiring men to work in his vineyard; which time of hiring, though it lasteth in general from the first hour to the eleventh, yet so, as that there were vacant seasons between hiring-times and hiring-times, quite through the whole day; he went out at the first, third, sixth, ninth, and eleventh hour, and not at every hour, to hire labourers. For as God hath appointed out before-hand the number of his elect, so also he hath determined, in his good pleasure, the day of their bringing in, and will then have them as certainly as the wild ass is found in her month. Of which times and seasons, because men are ignorant, therefore they should with all faithfulness wait upon God in all the seasons of his grace for their souls, even as he did for his body; who, because he would be there at all seasons, brought thither his bed and couch to rest there.

2. As by the fruit of this tree, being yielded at certain seasons, we may gather, that there are certain seasons, in which the word in an especial manner shall be blessed and made successful to the salvation of many souls. So again, in that he saith, "This fruit is yielded every month," it signifieth, that in the days of the building of the city, the new Jerusalem, these seasons, will be very thick and quick. "Lift up thine eyes, (saith God to this city) all these gather themselves together, to come unto thee; thy sons shall come from far, and thy daughters from the ends of the earth." All the flocks of Kedar shall be gathered together unto thee, (so that thou wonderingly shalt say), "Who are these that fly as a cloud, and as a dove to the windows. For I will make thy mountain a way, and my highways shall be exalted. Behold these shall come from afar, and so these from the north, and the west, and those from the land of Sinim."

3. In that she is said to yield not only fruit, but all manner of fruit: and that not only one manner of fruit now, and another then, but all manner of fruit, and that every month: it argueth also, that at this day Jerusalem shall have abundance of heavenly and spiritual provision, and of variety of dainties for her solace and refreshment; always new, I say, and immediately from the tree. "The fruits of the vine shall at that day be upon the mountains of Samaria, and shall be eaten as common things," saith the prophet. "Fear not, O land, be glad and rejoice, for the Lord will do great things. Be not afraid, ye beasts of the field, for the pastures of the wilderness do spring: for the tree beareth her fruit; the fig-tree and the vine do yield their strength. Be glad ye children of Zion, and rejoice in the Lord your God: for he hath given you the former and the latter rain moderately, and he will cause it to come down to you, the rain, the former and the latter rain in the first month; and the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore unto you that which the canker-worm, the caterpillar, and the palmer-worm hath eaten, and you shall eat in plenty, and be satisfied, and shall praise the name of the Lord. And then shall every one, not only sit under his own vine, and under his own fig-tree, but from thence they shall call each to other, to give to each other their dainties, and none shall make them afraid."

"And the leaves of the tree were for the healing of the nations." By leaves here, we may understand the blessed and precious promises, consolations, and encouragements, that by virtue of Christ's undertaking for us, we have every where growing upon the new covenant: which promises and encouragements, they are and will be most freely handed to the wounded conscience that will be tossed upon the restless waves of doubt and unbelief, as was the olive-leaf by the dove brought home to Noah, when he was tossed upon the waves of that outrageous flood that then did drown the world.

But again, by this word, "the leaves," you may conceive, that still he hath his eye to the paradise in which at first God placed Adam and his companion; for it was to

leaves they fled for covering, after they had transgressed against their maker. Now then, in his saying, "the leaves are for healing," it is as if he had said, the paradise that will be towards the latter end of the world, will far out-strip the paradise that first was planted in the beginning thereof: for as the tree of life, which is the Christ and Saviour, shall stand where did the tree of the knowledge of good and evil, which is the old covenant and law of works; so the leaves of this tree shall be for healing, and for covering the nakedness of poor transgressors; though the leaves that Adam found in the first paradise, do what he could did leave him naked.

Christ's leaves are better than Adam's aprons. Ezekiel saith, that these leaves are for medicine, that is, they are for healing, saith John; the which may most fitly be applied to the blessed promise of grace; for as a leaf for medicine, when applied to a sore in the body, doth supple, mollify, and heal the wound; so the word of promise, when rightly applied to the soul, it doth supple, mollify, and heal the wounded conscience: "He sent his word and healed them, and delivered them from their distractions. O that men would praise the Lord for his goodness, and for his wondrous works to the children of men!"

"And the leaves," &c. There is yet another mystery lieth in these words.

He doth not say, "And the (fruits) thereof are for the healing of the nations;" but the leaves, by which he would have us to understand, that all the benefits and privileges that we do here receive from Christ, they are as inferior to the glory we shall have from him when we come to heaven, as inferior, I say, as the leaves are to the fruit. Again, the comfort and sweetness that at any time we receive from the Lord, it is not before, but after a promise is suitably applied; even as the fruit of the tree with which the body is comforted, is not before, but after the leaves have put forth themselves: Wherefore Christ might well say to Nathaniel, (and that after he had received some refreshments from a leaf), "Thou shalt see greater things than these;" and Paul, "That yet a far more exceeding and eternal weight of glory is laid up for all believers;" for indeed, indeed, the glory that God hath prepared for us against the day of God, it doth, and will more outstrip the most high enjoyment of the highest saint in New Jerusalem, (notwithstanding their enjoyment will be so eminent), than doth the sweetest fruit outstrip the leaf that hangeth on that tree: "And the leaves of the tree were for the healing of the nations."

If the leaves be so good, O Lord, let us enjoy the fruit; and not a little, or earnest, but the whole harvest thereof, in thy kingdom.

Thus much touching this water and tree of life.

Ver. 3. "And there shall be no more curse, but the throne of God shall be in it, and his servants shall serve him." This is the conclusion of the whole discourse; and it sheweth unto us the blessed effect of the blessed recovering of this city to her first and primitive state. These words, therefore, they are only applicable to this state of the church.

For there hath no state of the church been yet in the world, but that state hath been liable to a curse; but this state, to wit, the state she will be in at her building again, will be a state without parallel, a state properly her own: "And there shall be no more curse."

By curse in this place we are chiefly to understand, not the taking away of the curse, the eternal curse which separates between God and the soul for ever, for so the curse in this sense hath always been taken away, by virtue of the terms, the general terms of the new covenant, and that in common, for every saint in all ages; but by curse here we are to understand that, or those curse, that do and have frequently befallen the church for her sin and apostacy; as namely, the giving up his people to their own darkness and ignorance; his suffering them to swerve from his true worship and ordinances; his giving them up into the hand of those that hate them, to become among them a hissing, a taunt, a reproof, and a by-word, as it is at this day: his taking away from them the means, to wit, the outward word of the gospel, and suffering them to be even at the point to famish for the want thereof. These, and other things, are the curses that he here saith shall be no more among his people; for indeed they shall not, because the gospel-pattern shall never be removed more, nor their light to see, nor their

their love to practise, never be diminished more : " Their defence so shall be the munition of rocks ; bread shall be given them, and their waters shall be sure : " As here, you find the tree and river of the water of life, are fixed now in the midst of this city ; wherefore now the church (as I have all along shewed you) shall have her sun at the height, her light as the light of seven days, and shall go no more down for ever : also she shall never be pulled down ; she shall be a tabernacle that shall never be pulled down ; neither shall one of the cords thereof be loosed, or one of her stakes again removed : " There shall be no more curse."

" But the throne of God shall be in it." Indeed, here lieth the reason of all her blessedness to any people, even the presence of God. Now, the presence of God is with his people, either at times and seasons, or all together. He will not be to this city a God of times and seasons, even like a wayfaring man that taries but for a night, as he used to be to his people of old ; but here he will abide, rest, and dwell : " I will dwell in the midst of Jerusalem, and my house shall be built in it, saith the Lord : " And again, " I will dwell in the midst of Jerusalem for ever : " Wherefore John, considering this, he saith, " There shall be here no more any curse, but the throne of God." God will now, when he returneth to Jerusalem, bring his seat with him, to signify his sitting down in the midst of his people, to be their company-keeper for ever.

" But the throne of God shall be in it." By this word throne we are to understand, yet further, these particular things.

1. How blessed a state this city will be in at all times, for the answer of prayer : " The throne of God will be in the midst of them." The throne of grace, the mercy-seat, they will be open now to all the inhabitants of this city ; yea, the same thereof shall so spread, that it shall be rumoured among all nations, that in Jerusalem God will be found speedily ; that in Jerusalem the God of heaven and eternal mercy is found at all times by them that seek his face : " My house (said he) shall be called a house of prayer for all nations." Yea, many people, and strong nations, shall at that day come to seek the Lord at Jerusalem, and to pray before the Lord. And at that day, the very fasts of the house of God shall be to the house of Judah, joy and gladness, and chearful feasts ; therefore, love, truth, and peace.

2. The throne of God being now established in this city, what a government, what rule, what a life of holiness and godliness, what dread and majesty, will now be in the hearts of all the sons of this city ! How, to an hair's breadth, will he command and guide them with his eye at all times, when they should either turn to the right hand or to the left ! What wisdom, (I say), what holiness, what grace, and life, will be found in all their words and actions ! The throne of God is among them, from which there will come continual influence, light, and splendor, into all their hearts : " Hear the word of the Lord, O ye nations, and declare it in the isles afar off. He that scattered Jacob will gather him, and keep him as a shepherd doth his sheep : For the Lord hath redeemed Jacob, and ransomed him from the hand of him that is stronger than he, Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd ; and their soul shall be as a watered garden, and they shall not sorrow any more at all.

3. The throne of God being in this city, there is also thereby discovered what sway and commanding authority this city will have at this day (as I have already shewed you) over all the earth : " The Lord shall roar out of Zion, and shall utter his voice from Jerusalem, and the heavens and the earth shall shake ; but the Lord shall be the hope of his people, and the strength of the children of Israel." This was figured forth by the throne of Solomon, in the days when that city was in its prosperity ; which throne, to shew the majesty and commanding awe that then that city had over all, both far and near : " It had for the bearers of the steps twelve lions, six on this side, and six on that side of the throne." This city shall then be the head and chief, but the tail and reproach no more : " Glorious things are spoken of thee, O city of God."

" And his servants shall serve him ;" that is, him only. Indeed his servants serve him

him always; but yet withal, they do too too often serve with the wills and lusts of men even in their service and worshipping God; that is, they serve him in much affliction, temptation, fear, and persecution; but then they shall serve him without any of these: yea, they shall take them captives; "whose captives they were, and they shall rule over their oppressors." "And it shall come to pass in that day, (O city), that the Lord shall give thee (rest) from thy sorrow, and from the hard bondage wherein thou wast made to serve; and thou shalt serve the Lord thy God without fear, in holiness and righteousness, before him all the days of thy life."

"And they shall see his face." This also argueth a very great dispensation of grace and mercy to this Jerusalem. When God did deliver up his people into the hand of the King of Babylon, he said, it should be done in fury and in anger; and that for their wickedness he would hide his face from his city: Wherefore, by the sight of his face here we are to understand that glorious visible appearance of God that then will be for this city and people, in the face of all the world. For by the face of God we are to understand the discovery of his severity, providences, and wonderful out-goings among the sons of men; as also the glorious breaking forth of grace, mercy, and forgiveness, through Christ Jesus; all which the people of God shall then most marvelously see and behold.

1. They shall see his severity and judgements upon the whore.

2. They shall see how God, by his strange judgements and works of wonders, hath brought this about: "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee, for thy judgements are made manifest. They that are delivered from the noise of archers in the places of drawing water; there shall they rehearse the righteous acts of the Lord, even the righteous acts towards the inhabitants of his villages in Israel."

3. And as for his mercy, they shall see that their horn is exalted, and that they are near to him: "Praise ye the Lord."

"And his name shall be in their foreheads." "And his name," that is, his fear and image, it shall appear in all their doings. Sometimes he saith, he will "write his fear and law in their hearts and minds." Which fear and law is all one with that which in this place he calleth his name in their foreheads. The forehead of a man is the place, above all parts of the body, that is most naked and plain to be beheld of all that pass by: Wherefore, when he saith, "Their father's name shall be in their foreheads," it is as if he had said, The profession of my people shall now be open, and the beauty of it apparent to all beholders: "I will make them (saith God) a name and a praise among all the people of the earth, when I turn back your captivity before your eyes." Every face shall then shine with oil, as well as every heart be replenished with milk and wine. This was held forth by the memorial that the Israelites were to wear, at God's command, between their eyes: which memorial was the doctrine of unleavened bread, and of the paschal Lamb, the doctrine of faith and holiness: Wherefore, by name here, he means the faith and holiness of the gospel, which in those days shall walk openly with honour, with reverence and esteem, before all men. At this day the world will, as I have said, be so far off from opposing and persecuting, that they shall wonder, and tremble, and fear, before this people; yea, be taken, affected, and pleased, with the welfare of this beloved: "The mountains and the hills shall break forth before her into singing, and all the trees of the field shall clap their hands: All nations shall call them blessed; for they shall be a delightful land, saith the Lord of hosts." The waters of Noah shall now be no more, the tumultuous multitudes shall now be gone, and there will be no more sea. Now therefore the doves may be gathering their olive-branches, and also find rest for the soles of their feet, while the ark shall rest upon the mountains of Ararat.

"The wolf shall now dwell with the lamb, and the leopard shall lie down with the kid; the calf, and the young lion, and the fating together; and a little child shall lead them. The lion shall eat straw like an ox. And the little child play at the hole of the asp; and the weaned child shall put his hand into the cockatrice's den. They shall not hurt nor destroy in all my holy mountains, saith the Lord."

Blessed is he whose lot it will be to see this holy city descending and lighting upon the

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the place that shall be prepared for her situation and rest! Then will be a golden world: wickedness shall then be ashamed, especially that which persecutes the church; holiness, goodness, and truth shall then, with great boldness, countenance, and reverence, walk upon the face of all the earth. "From the rising of the sun, even to the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered to my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of Hosts." It will be then always summer, always sunshine, always pleasant, green, fruitful, and beautiful to the sons of God: "And it shall come to pass in that day, that the mountains shall drop new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with water; and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim; and Judah shall dwell for ever, even from generation to generation. And the name of the city shall be from that day, The Lord is there. [O blessedness!] And he said unto me, these sayings are faithful and true. And the Lord God of the holy prophets sent his angel to shew unto his servants things that must shortly be done."

I conclude therefore with that earnest groan of Moses, the Man of God: "O satisfy us early with thy mercy, that we may rejoice and be glad all our days: Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory to their children; and let the beauty of the Lord our God be upon us, and establish thou the work of our hands: yea, the work of our hands, establish thou it." Amen.

The Resurrection of the DEAD, and ETERNAL JUDGEMENT.

Or, The truth of the resurrection of the bodies, both of good and bad, at the last day, asserted, and proved by God's word. Also, The manner and order of their coming forth of their graves; as also, with what bodies they do arise. Together, with a Discourse of the Last Judgement, and the final conclusion of the whole world.

COURTEOUS READER,

THough this be a small treatise, yet it doth present thee with things of the greatest and most weighty concernment, even with a discourse of life and death to eternity: Opening and clearing, by the scriptures of God, that the time is at hand, when there shall be a resurrection of the dead, both of the just and unjust: even of the bodies of both, from the graves where they are, or shall be, at the approach of that day.

Thou hast also in these few lines, the order and manner of the rising of these two sorts of people, wherein is shewed thee with what body they shall then rise; as also their states and condition at this day, with great clearness.

For here thou shalt see the truth and manner of the terrible judgement, the opening of the books, the examining of witnesses, with a final conclusion upon good and bad. Which, I hope, will be profitable to thy soul that shall read it. For if thou art godly, then here is that which will, through God's blessing, encourage thee to go on in the faith of the truth of the gospel; but if thou art ungodly, then here thou mayest meet with conviction; yea, and that of what will be, without fail, thy end at the end of the world, whether thou continue in thy sins or repent. If thou continue in them, blackness and darkness, and everlasting destruction: but if thou repent and believe the gospel, then light and life, and joy, and comfort, and glory, and happiness, and that to eternity.

Wherefore let me here beg these things at thy hand.

First, That thou take heed of that spirit of mockery, that saith, "Where is the promise of his coming?"

Secondly,

Secondly, "Take heed that thy heart be not overcharged with surfeiting and drunkenness, and the cares of this life, and so that day come upon thee unawares."

Thirdly, But be diligent in making thy calling and election sure; that thou, in the day of which thou shalt read more in this book, be not found without that glorious righteousness that will then stand thee in stead, and present thee before his glorious presence, with exceeding joy: "To him be glory in the church by Christ Jesus, world without end." Amen.

JOHN BUNYAN.

The Resurrection of the Dead, &c.

But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets. And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust, Acts xxiv. 14, 15.

MY discourse upon this text, will chiefly concern the resurrection of the dead; wherefore to that I shall immediately apply myself, not meddling with what else is couched in the words.

You see here that Paul being, upon his arraignment, accused of many things, by some that were violent for his blood; and being licensed to speak for himself by the then Heathen magistrate, he doth in few words tell them, that as touching the crimes wherewith they charged him, he was utterly faultless, only this he confessed, "That after that way which they call heresy, so he worshipped the God of his fathers, believing all things that are written in the law and the prophets, and that he had the same hope towards God, which they themselves did allow, that there should be a resurrection of the dead, both of the just and unjust."

Whence note by the way, that an hypocritical people will persecute the power of those truths in others which themselves in words profess: I have hopes towards God, and that such a hope which themselves do allow, and yet I am this day, and that for this very thing persecuted by them.

But to come to my purpose, "there shall be a resurrection of the dead," &c. By these words the apostle sheweth us what was the substance of his doctrine, to wit, that there should be a resurrection of the dead; and by these words also, what was the great argument with his soul, to carry him through these temptations, afflictions, reproaches, and necessities he met with in this world, even the doctrine of a resurrection: "I have hope towards God, saith he, and there is my mind fixed; "for there shall be a resurrection of the dead, both of the just and unjust." The reason why I cannot do what these Jews would have me, also why I cannot live as do the Gentiles, it is, because I have in my soul the faith of the resurrection. This is the doctrine, I say, which makes me fear to offend, and that is as an under-gird to my soul, whereby I am kept from destruction and confusion, under all the storms and tempests I here go through. In a word, this is it that hath more awe upon my conscience, than all the laws of men, with all the penalties they inflict. And herein do I exercise myself, "to have always a conscience void of offence, both towards God and towards men."

Now here, seeing this doctrine of the resurrection of the dead, hath that power both to bear up and to awe, both to encourage and to keep within compass, the spirit and body of the people of God, it will be requisite, and profitable for us, to inquire into the true meaning and nature of this word, the resurrection of the dead.

And, for the better compassing of this matter, I shall briefly inquire, 1. What in this place is meant by the dead: 2. What is meant by the resurrection: 3. Why the Apostle doth here speak of the resurrection of the dead as of a thing yet to come: "There shall be a resurrection of the dead, both of the just, and unjust."

For the first, The dead in scripture go under a five-fold consideration; as,

1. Such as die a natural death, or as when a man ceaseth to be any more in this world, as David, whom Peter tells us, "is both dead and buried, and his sepulchre remaineth with us to this day."

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2. There is a people that are reckoned dead in trespasses and sins, as those are who never yet were "translated from darkness to light, and from the power of Satan to God." Such, I say, who yet never felt the power of the word and Spirit of God, to raise them from that state, to walk with him in the regeneration; making a life out of Christ, and his present benefits.

3. There is a death seizeth men often after some measure of light received from God, and some profession of the gospel of Christ. These, for the certainty of their damnation, are said to be dead, dead; twice dead, and plucked up by the roots.

4. There is in scripture mention made of a death to sin, and the lusts of the flesh. This death is the beginning of true life and happiness, and is a certain forerunner of a share in Christ, and with him in another world.

5. Lastly, There is also in the word a relation of eternal death. This is the death that those are in, and swallowed up of, that go out of this world Godless, Christless, and graceless; dying in sin, and so under the curse of the dreadful God; who, I say, because they have missed of the Lord Jesus Christ, the Saviour in this day of grace; are fallen into the gulf and jaws of eternal death and misery, "in the fire that shall never be quenched."

Now then, seeing there is death, or to be dead, taken under so many considerations in the scripture; it is evident, that to be dead in Christ, the text is not meant of them all: I then must distinguish and inquire, which of these deaths it is that here the Apostle did look for a resurrection from.

1. First, then, it cannot be meant a resurrection from eternal death; for from that there is no redemption. 2. Neither is it a resurrection from that double death; for they that are in that are past recovery also. 3. And as for those that are dead to sin, it is nonsense to say there shall or can be a resurrection from that; for that itself is a resurrection. Which resurrection also the Apostle had then passed through, and also all the brethren; as he saith, "You hath he quickened, who were dead in trespasses and sins." And again, "If ye then be risen with Christ." And again, "Wherein also ye are risen with him through the faith of the operation of God, who raised him from the dead."

Lastly, The dead therefore in this scripture, must be understood of those that have departed this life, that have body and soul separated each from the other; and so the resurrection, a resurrection of the body out of the grave; as Daniel saith, "Many that sleep in the dust of the earth shall arise." And again, "The hour is coming, when all that are in their graves shall hear his voice, and shall come forth," &c.

The resurrection of the just then, is the rising of the bodies of the just, and the resurrection of the unjust, the rising of their bodies at the last judgment. This also is the meaning of that saying of Paul to Agrippa, "I stand, (saith he) and am judged for the hope of the promise made unto our fathers:" which promise at first began to be fulfilled in the resurrection of the body of Christ, and hath its accomplishment, when the dead, small and great, are raised out of their graves: Wherefore, though Paul saith, "It is already fulfilled:" yet here he saith, "He hopes it shall come: Which promise, (saith he) our twelve tribes instantly serving God day and night, hope to come;" as God told Daniel, saying, "Go thy way, for thou shalt stand in thy lot at the end of the days."

Christ is already risen, and therefore so far the promise is fulfilled, but his saints are yet in their graves; and therefore that part of the fulfilling of it is yet to come; as he saith, "Why should it be an incredible thing with you, that God should raise the dead?"

Again, That it is the resurrection of the dead bodies of both saints and sinners that is here inserted, is further evident, because the Apostle saith, "It is the resurrection that the very Pharisees themselves allowed. I have hope towards God, (saith he), which themselves also allow:" then what that hope is, he in the next words sheweth, namely, "That there shall be a resurrection of the dead," &c. Now we know, that the Pharisees did not allow of a resurrection from a state of nature to a state of grace, which is the same with the new birth; but did confidently allow and teach, that they were "the children of Abraham according to the flesh." Yea, when any

of them began to adhere, or incline to Christ's doctrine in some things, yet the doctrine of the new birth, or of being raised from a state of nature to a state of grace, they would very much stick at: though in the mean time, they utterly were against the doctrine of the Sadducees, which denied the resurrection of the body.

Further, the resurrection here spoken of must needs be the resurrection of the body, because it is called, a "resurrection of the dead, both of the just and unjust;" that is, of both saints and sinners; according to the saying of Christ, "The hour is coming, when all that are in their graves shall hear his voice, and shall come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation."

Again, the resurrection here mentioned, is a resurrection to come, not already enjoyed, either by saints or sinners. There shall be a resurrection of the dead both of the just and unjust. Now I say, the resurrection here being yet deferred by the just, and counted also the resurrection of the dead, both of the just and unjust, it must needs be the same resurrection that is spoken of by Job, who saith, "So man lieth down, and riseth not again till the heavens be no more, they shall not awake; nor be raised out of their sleep."

Having thus, in few words, opened this scripture unto you, I shall, in the next place, for the further satisfaction of those that are yet wavering, and for the refreshment of those that are strong and stedfast, lay down before you several undeniable scripture demonstrations of the resurrection of the dead, both of the just and unjust.

I shall first begin with the resurrection of the just.

1. The just must arise, because Christ is risen from the dead. Christ is the head of the just, and they are the members of his body; and because of this union, therefore the just must arise. This is the apostle's own argument, "If Christ (saith he) be preached, that he rose from the dead, how say some among you, that there is no resurrection of the dead; but if there be no resurrection of the dead, then is not Christ risen." Now I say, the reason why the apostle thus argueth the resurrection from the dead, by the resurrection of Christ, it is because the saints (of whose resurrection he here chiefly discourseth) are in their bodies as well as in their souls, the members of Christ; "Know you not (saith he) that your bodies are the members of Christ." A very weighty argument; for if a good man be a member of Christ, then he must either be raised out of his grave, or else sin and death must have power over a member of Christ. I say, again, if this body be not raised, then also Christ is not a complete conqueror over his enemies; forasmuch as death and the grave hath still power over his members: "The last enemy that shall be destroyed, is death." Now though Christ in his own person hath a complete conquest over death, &c. yet death hath still power over the bodies of all that are in their graves: Now I say, Christ being considered with relation to his members, then he hath not yet a complete conquest over death; neither will he, until they every one be brought forth of their graves; for then, and not till then, shall that saying be every way fulfilled; "Death is swallowed up of victory."

2. As there must be a resurrection of the just, because Christ is their head, and they his members; so also, because the body of the saints, as well as their soul, is the purchase of Christ's blood: "Ye are bought with a price (saith Paul): wherefore glorify God in your body, and in your Spirit, which are God's." Christ will not lose the purchase of his blood. O death, saith Christ, I will have them; O grave, I will make thee let them go: "I will ransom them from the power of the grave, I will redeem them from death. (I have bought them, and they shall be mine). O death, I will be thy plague, O grave, I will be thy destruction." I say, though the power of the grave be invincible, and death be the king of terrors, yet he who hath the keys of hell and of death at his girdle, to him belongeth the issues from death: "He that is our God, is the God of salvation, and to God the Lord belongeth the issues from death." And we the price of his blood, shall be delivered.

3. As the body is the member of Christ, and the price of his blood, so it is the temple of the Holy Ghost, which is in us. What, know you not that your body is the temple of the Holy Ghost which is in you? and you are not your own." The

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The Resurrection of Christ.

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body is no such ridiculous thing in the account of Christ, as it was in the account of the Sadducees: "The body is not for fornication, but for the Lord, and the Lord for the body, and that not only in this world, but that which is to come;" wherefore he saith, "God hath both raised up the Lord Jesus, and will raise us up also by his power;" that is, as he hath raised up the body of Christ, so he will raise up ours also by Christ.

4. The bodies of the just must arise again, because of that similitude that must be betwixt the body of the Lord Jesus Christ, and the bodies of the saints: "When he shall appear, we shall be like him." Now we have it abundantly manifest in scripture, that the body of the Lord Jesus was raised out of the grave, caught up into heaven, and that it ever remaineth in the holiest of all, a glorified body.

Now, I say, it would be very strange to me if Christ should be raised, ascended, and glorified in that body, and yet that his people should be with him, no otherwise than in their spirits; especially seeing that he in his resurrection is said to be but the first begotten from the dead, and the first fruits of them that sleep. For we know, that a first begotten, doth imply more sons, and that first fruits do foreshew an after-crop; wherefore we conclude, "that as in Adam all die, so in Christ shall all be made alive; but every man in his own order: Christ the first fruits, and afterwards them that are his at his coming."

And hence it is that the scripture saith, "He shall change our vile body, that it may be fashioned like to his glorious body." And hence it is again, "That the day of Christ is said to be the day of the manifestation of the sons of God, and of the redemption of our body; for then shall the saints of God not only be, but appear as their Saviour, being delivered from their graves, as he is from his, and glorified in their bodies, as he is in his."

5. There must be a resurrection of the body of the saints, because the body, as well as the mind, hath been a deep sharer in the afflictions that we meet with for the gospel's sake. Yea, the body is oft-times the greater sufferer in all the calamities, that for Christ's sake we here undergo; it is the body that feels the flocks, the whip, hunger and cold, the fire and rack, and a thousand calamities: It is the body in which we have the dying marks of the Lord Jesus: "that the life of Jesus, also might be made manifest in our mortal flesh." God is so just a God, and so merciful to his people, that though the bodies of his saints should, through the malice of the enemy, be never so dishonourably tortured, killed and sown in the grave, yet he will (as further will be shewed anon) raise it again in incorruption, glory, and honour; as he saith also in another place, That we who have continued with Christ in his temptations, that have for his sake underwent the reproach and malice of the world; "to you (saith Christ) I appoint a kingdom, as my Father hath appointed unto me." If we suffer with him, we shall reign with him; and he that hateth his life in this world, shall keep it to life eternal. All this is to be enjoyed, especially at the resurrection of the just.

But, 6. There must be a resurrection of the just, otherwise there will be the greatest disappointment on all sides that ever was, since man had a being on the earth.

A disappointment I say,

1st. Of the will of God: "For this is the will of the Father that sent me, (saith Christ,) that of all that he hath given me, I should lose nothing, (not a dust,) but should raise it up again at the last day."

2^{dly}, A disappointment of the power of God: "For he that hath raised up the Lord Jesus, doth also intend to raise us up by his power, even our bodies:" As Paul saith, "The body is not for fornication, but for the Lord, and the Lord for the body, and God hath both raised up the Lord, and will also raise us up by his power."

3^{dly}, If there should be no resurrection of the just, Christ also would be wonderfully disappointed of the fruits of all his sufferings. As I told you before, his people are the price of his blood, and the members of his body; "and he is at the right hand of God, (far above all principalities and powers, and

every name that is named,) expecting till his enemies be made his footstool, and brought under the foot of the weakest saint, which will not be, until the last enemy death is destroyed." We know that he said, when he went away, "That he would come again, and fetch all his people to himself, even up into heaven, that where he is, there we may be also." But I say, how will he be disappointed, if when he comes, the grave and death should prevent and hinder him, and with its bars, keep down those whom he hath ransomed with his blood from the power thereof?

4thly, If the bodies of the just arise not from the dead, then they also will be disappointed. It is true, the saints departed have far more fellowship and communion with God and the Lord Jesus, than we have, or are yet capable of having, they being in paradise, and we in this world; but yet, I say, for all that, they are, though there, very much longing for the day of the Lord's vengeance, which will be the day in which they will, and must arise from the dead. This, I say, is the time that they long for, when they cry under the altar, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" When they died, they died in hope to obtain a better resurrection; and now they are gone, they long till that day be come. Till the day come, I say, when the dead, even all the enemies of Christ shall be judged; for then will he give reward to his servants the prophets, and to his saints, and to all that fear his name, small and great.

5thly, If the just arise not, great disappointment also will be to the saints yet alive in this world: for, notwithstanding they have already received the first-fruits of the spirit, yet they wait, not only for more of that, but also for the resurrection, redemption, and changing of this vile body: "For our conversation is in heaven (saith Paul,) from whence we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like to his glorious body." But now, I say, if the body riseth not, then how can it be made like to the glorious body of Christ Jesus; yea, what a sad disappointment, insatiation, and delusion, are those poor creatures under, that look, and that by scripture-warrant, for such a thing? They look for good but behold evil: they expect to be delivered in their whole man from every enemy; but lo, both death and the grave, their great enemies, do swallow them up for ever: "But, beloved, be not deceived, the needy shall not always be forgotten, the expectation of the poor shall not perish for ever, saith Christ. He that seeth the Son, and believeth on him that sent him, hath everlasting life, and I will raise him up at the last day."

6thly, If the just arise not out of their graves, then also is every grace of God in our souls defeated; for though the spirit of devotion can put forth a feigned shew of holiness, with the denial of the resurrection; yet every grace of God in the elect, doth prompt them forward to live as becomes the gospel, by pointing at this day: As,

(1) It is this that faith looks at, according as it is written, "I believed, and therefore have I spoken;" we believed, and therefore speak, knowing that he that hath raised up the Lord Jesus, shall raise us up also by Jesus, and shall present us with you.

(2) Hope looks at this: "We (saith Paul) which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body, (that is, we expect this by hope): but hope which is seen, is not hope; for what a man seeth, (or hath in present possession,) why doth he yet hope for it?"

(3) The grace of self denial also worketh by this doctrine, "If, after the manner of men, I have fought with beasts at Ephesus; what advantageth it me, if the dead rise not?" As who should say, Wherefore do I deny myself of those mercies and privileges that the men of this world enjoy? Why do not I also, as well as they, shun persecution for the cross of Christ? If the dead rise not,

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what shall I be the better for all my trouble that here I meet with for the gospel of Christ?

(4) Both zeal and patience, with all other the graces of the Spirit of God in our hearts, are much, yea, chiefly encouraged, animated and supported by this doctrine; as James saith, "Be patient therefore, my brethren, unto the coming of the Lord, (for then shall the dead be raised). Behold, the husbandman waiteth for the precious fruits of the earth, and hath long patience, till he receive both the early and the latter rain. Be ye also patient, stablish your hearts, for the coming of the Lord draws nigh."

7. The doctrine of the resurrection of the just, must needs be a certain truth of God, if we consider the devilish and satanical errors and absurdities that must unavoidably follow the denial thereof: As,

First, He that holdeth no resurrection of our body, he denieth the resurrection of the body of Christ. This is the Spirit's own doctrine: "For if the dead rise not, then is not Christ risen." He that denieth the resurrection of the members, denieth the resurrection of the head; for seeing the resurrection of the saints is proved by the resurrection of Christ: he that doth deny the resurrection of the saints, must needs deny the resurrection of Christ, that proves it.

Now this error, as it is in itself destructive to all Christian religion; so it, like an adder, carrieth within its bowels many other alike devilish and filthy: As,

(1) He that denieth the resurrection of the saints, he concludeth, that to preach deliverance from sin and death, it is vain preaching; for how can he be freed of sin, that is swallowed up for ever of death and the grave? as he most certainly is that is always contained therein: As Paul saith, "If Christ be not risen, (whose resurrection is the ground of ours,) then our preaching is vain, and your faith is also vain;" then we preach fables, and you receive them for truth.

(2) This error casteth the lye in the face of God, of Christ, and the scriptures: "Yea, and we also (saith Paul) are found false witnesses of God, because we have testified of God, that he raised Christ up, if so be that the dead rise not." Mark, before he said, Christ, in his resurrection, doth prove our resurrection; but now he saith, that our resurrection will prove the truth of his. And indeed both are true: for as by Christ's rising ours is affirmed, so by ours is his demonstrated.

(3) The denial of the resurrection, it also damneth all those that have departed this world in the faith of this doctrine: "If Christ be not raised, (as if he is not, we rise not,) then is not only your faith vain, and ye are yet in your sins that are alive, but then they also that are fallen asleep in Christ are perished."

(4) He that denieth the resurrection of the just, he concludeth, that the Christian is of all men the most miserable: Mark the words, "If in this life only we have hope in Christ, we are of all men the most miserable." First, "of all men the most miserable," because we let go present enjoyments for those that will never come, if the dead rise not: "Of all men most miserable," because our faith, our hope, our joy, and peace, are all but a lye, if the dead rise not. But you will say, He that giveth up himself to God shall have comfort in this life. Ah! but if the dead rise not, all our comfort that now we think we have from God, will then be found presumption and madness, because we believe that God hath so loved us, as to have us, in his day, in body and soul to heaven; which will be nothing so, if the dead rise not: "If in this life only we have hope in Christ, we are of all men most miserable." Poor Christian! thou that lookest for "the blessed hope of the resurrection of the body, at the glorious appearing of the great God and our Saviour Jesus Christ," how wilt thou be deceived, if the dead rise not! "But now is Christ risen, and become the first fruits of them that sleep; for since by man came death, by man came also the resurrection from the dead."

(5) But again, he that denieth the resurrection of the dead, he setteth open a flood-gate to all manner of impiety; he cutteth the throat of a truly holy life, and

and layeth the reins upon the neck of the most outrageous lusts: For if the dead rise not, let us eat and drink, that is, do any thing, though never so diabolical and hellish; let us eat and drink, for to-morrow we die; and there is an end of us; we shall not rise again, to receive either evil or good.

(6) To deny this resurrection, nay, if a man do but say, It is past, either with him or any Christian, his so saying tendeth directly to the destruction and overthrow of the faith of them that hear him; and is so far from being according to the doctrine of God, that it eateth out good and wholesome doctrine, even as cankers eat the face and flesh of a man. How ill favouredly do they look, that have their nose and lips eat off with the canker? Even so badly doth the doctrine of no resurrection of the dead look in the eyes of God, Christ, saints, and scripture.

Lastly, I conclude, then, that to deny the resurrection of the bodies of the just, it argueth.

1st, Great ignorance of God; ignorant of his power to raise, ignorant of his promise to raise, ignorant of his faithfulness to raise; and that both to himself, Son, and saints, as I shewed before: Therefore saith Paul to those that were thus deluded, "Awake to righteousness, and sin not; for some have not the knowledge of God; I speak this to your shame." As if he had said, Do you profess Christianity? and do you question the resurrection of the body? Do you not know, that the resurrection of the body, and glory to follow, is the very quintessence of the gospel of Jesus Christ? Are you ignorant of the resurrection of the Lord Jesus? and do you question the power and faithfulness of God, both to his Son and his saints, because you say, There shall be no resurrection of the dead? You are ignorant of God, of what he can do, of what he will do, and of what he will by doing glorify himself.

2dly, As it argueth very great ignorance of God's power, faithfulness, &c. so it argueth gross ignorance of the tenor and current of the scriptures: For, as touching the dead, "That they are raised, have ye not read in the book of Moses, (saith Christ), how that God said unto him in the bush, I am the God of Abraham, the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living: ye do therefore greatly err."

To be the God of Abraham, Isaac, and Jacob, it is to be understood of his being their God under a new-covenant consideration; as he saith, "I will be their God, and they shall be my people." Now, thus he is not the God of the dead, that is, of those that perish, whether they be angels or men.

Now, I say, they that are the children of God, as Abraham, Isaac, and Jacob, they are counted the living, under a threefold consideration.

(1) In their Lord and head; and thus all the elect may be said to live; for they are from eternity chosen in him, who also is their life, though possibly many of them yet unconverted: I say, yet Christ is their life, by the eternal purpose of God.

(2) The children of the new covenant do live, both in their spirits in glory, by open vision, and here by faith, and the continual communication of grace from Christ into their souls.

(3) They live also with respect to their rising again: "for God calleth those things that are not, as though they were." To be born, dead, buried, risen, and ascended, are all present with God; he liveth not by time as we do: "a thousand years to him are but as the day that is past." And again, "One day is as a thousand years." Eternity, which is God himself, admitteth of no first, second, and third: all things are naked and bare before him, and present with him; all (his) live unto him: "There shall be a resurrection of the dead, both of the just and unjust."

A resurrection, of what? of that which is sown, or of that, which was never sown? If of that which is sown, then it must be either of that nature that was sown, or else of the corruption that cleaveth to it; but it is the nature, and not the corruption that cleaveth unto it, that riseth again. And verily the very

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The Resurrection of the DEAD, and ETERNAL JUDGEMENT. 2423

term resurrection is a forcible argument to prove the dead shall come forth of their graves; for the Holy Ghost hath always spoke more properly than to say, "There shall be a resurrection of the dead, both of the just and unjust," when yet neither the good nor the bad shall come forth of their graves, but rather something else to delude the world withal.

HAVING thus, in few words, shewed you the truth of the resurrection of the dead, I now come to the manner of their rising.

I. And first of the just.

The Apostle, when he had, 1 Cor. xv. proved the truth and certainty of the resurrection, he descends to the discovery of the manner of it; and to the end he might remove those foolish scruples that attend the hearts of the ignorant, he begins with one of their questions, "But some will say, (saith he) how are the dead raised? and with what body do they come?" To which he answereth, first by a similitude of seed that is sown in the earth. In which similitude he inserteth three things.

1. That our reviving, or rising, must be after death: "That which thou sowest is not quickened, except it die." 2. That at our rising, we shall not only revive and live, but be changed into a far more glorious state than when we were sown: "That which thou sowest, thou sowest not that body that shall be," &c. But God giveth it a body as it pleaseth him, that is, he giveth the body more splendor, lustre, and beauty, at its resurrection.

But, 3. Neither its quickening, nor yet transcendent splendor, shall hinder it from being the same body (as to the nature of it) that was sown in the earth; for as God giveth it a body for honour and splendor, as it pleaseth him, so to every seed his own body.

And indeed, this similitude by which he here reasoneth the manner of the resurrection of the just, is very natural, and fitly suiteth each particular. For, as to its burial,

1. The corn of wheat is first dead, and after sown and buried in the earth; and so is the body of man.

2. After the corn is thus dead and buried, then it quickeneth and reviveth to life: so also shall it be with our body; for after it is laid in the grave and buried, it shall then quicken, rise, and revive.

Again, As to the manner of its change in its rising, this similitude also doth fitly suit; as, 1. It is sown a dead corn, it is raised a living one. 2. It is sown dry, and without comeliness; it riseth green, and beautiful. 3. It is sown a single corn, it riseth a full ear. 4. It is sown in its husk; but in its rising it leaveth that husk behind it.

Further, Though the kernel thus die, be buried, and meet with all this change and alteration in these things: yet none of them can cause the nature of the kernel to cease; it is wheat still. Wheat was sown, and wheat ariseth; only it was sown dead, dry, and barren wheat, and riseth living, beautiful, and fruitful wheat. It hath this alteration then, that it doth greatly change its resemblance, though yet it hath this power, as still to retain its own nature. "God giveth it a body, as it pleaseth him; but to every seed his own body."

The apostle having thus presented the manner of the resurrection of the saints, by the nature of seed sown and rising again; he proceedeth, for further illustration, to three more similitudes.

The first is, to shew us the variety and glory of flesh.

The second is, to shew us the difference of glory that is between heavenly bodies and those that are earthly.

The third is, to shew us the difference that is between the glory of the light of the sun, from that of the moon; and also how one star differeth from another in glory: and then concludeth, so is the resurrection of the dead. As who should say, at the resurrection of the bodies, they will be abundantly more altered and changed, than if the flesh of beasts and fowls were made as noble as the flesh of men;

men; or the bodies of earth, were made as excellent as the heavenly bodies; or as if the glory of the moon should be made as bright, and as clear, as the glory of the sun; or as if the glory of the least star was as glorious and shining as the biggest in the firmament of heaven.

It is a resurrection indeed, a resurrection every way. The body ariseth as to the nature of it, the self-same nature; but as to the manner of it, how far transcendent is it! There is a poor, dry, wrinkled kernel cast into the ground, and there it lieth, and swelleth, breatheth, and one would think, perisheth; but behold, it receiveth life, it chitteth, it putteth forth a blade, and groweth into a stalk, there also appeareth an ear; it also sweetly blossoms, with a full kernel in the ear; it is the same wheat, yet behold how the form and fashion of that which now ariseth, doth differ from that which then was sown; its glory also when it was sown, is no glory, when compared with that in which it riseth. And yet it is the same that riseth that was sown, and no other; though the same after a far more glorious manner, not the same with its husk, but without it. Our brun shall be left behind us when we rise again. The comparison also between the bodies heavenly, and bodies earthly, hold forth the same. "The glory of the celestial is one, and the glory of the terrestrial is another." Now mark it, he doth not speak here of the natures of each of these bodies, but of the transcendent glory of one above another. The glory of the heavenly is one, and the glory of the earthly is another. Wherefore, I say, at our rising, we shall not change our natures, but our glory; we shall be equal to the angels; not with respect to their nature, but glory. The nature also of the moon is one thing, and the glory of the moon is another: "and so one star also differeth from another in glory."

A beggar hath the same nature as a king, and gold in the ore, the same nature with that which is best refined; but the beggar hath not the same glory with the king, nor yet the gold in ore the same glory with that which is refined. But our state will be far more altered, than any of these in the days when we, like so many sons in the firmament of heaven, arise out of the heart and bowels of the earth.

These things thus considered, do shew you how vainly they argue, that say, our human nature, consisting of body and soul, shall not inherit the kingdom of God; and also how far from their purpose, that saying of the apostle is, which saith, "That flesh and blood shall not inherit the kingdom of God." And now also because I am fallen upon the objection itself, I shall not pass it, but with a short dash at it. Wherefore, reader, whoever thou art, consider, that frequently in scripture, the word flesh and blood (as also in the place alledged) is not to be understood of that matter which God made: which flesh cleaveth to our bones, and blood runs in our veins; but is taken for that corruption, weakness, mortality, and evil that cleaveth to it. Which weakness and corruption, because it possesseth all men, and also wholly ruleth where the soul is unconverted, therefore it beareth the name of that which is ruled, and acted by it, to wit, our whole man, consisting of body and soul; yet I say, is a thing distinct from that flesh and blood which is essential to our being, and without which we are no men. As for instance, "he that is Christ's, (saith Paul,) hath crucified the flesh, with the affections and lusts." Who is so vain as to think, that the apostle, by these words, should mean our material flesh that hangeth on our bones, and that is mixed with our natural blood, sinews, and veins; and not rather of that inward fountain of sin, corruption, and wickedness, which in another place he calleth "the old man, with his deceitful lusts." Again, "The flesh lusteth against the Spirit, and the Spirit against the flesh." Is it our flesh that hangeth on our bones, which lusteth against the Spirit; and that also against which the Spirit lusteth? Certainly if the Spirit lusteth against our material flesh, then it is our duty not to nourish it at all, because, by nourishing of it, we nourish that against which the Spirit of God fighteth and warreth. Nay, if the Spirit lust against the flesh on our bones, simply considered as flesh; and if it be our duty to follow the Spirit, as it is, then we must needs kill ourselves, or cut our flesh from our bones. For whatever the Spirit of God lusteth against, it must be destroyed, yea, it is our duty

duty with all speed to destroy it. But wilt thou know, O vain man, that by flesh here, is to be understood, not the nature that God hath made, but the corrupt apprehension and wisdom, with those inclinations to evil, that lodge within us. Which in another place is called the wisdom of the flesh; yea, in plain terms, flesh and blood, where Christ saith, "Flesh and blood hath not revealed this unto thee, but my Father which is in heaven."

Nay observe it, all these places, with many others, do rather point at a corrupt soul, than a corrupt body; for indeed, sin and all spiritual wickedness, they have their seat in the heart and soul of a man, and by their using this or that member of the body, so defile the man; the weaknesses of the body, or that attend our material flesh and blood, they are weaknesses of another kind, as sickness, aches, pains, sores, wounds, defection of members, &c. Wherefore, where you read of flesh and blood as rejected of God; especially, when it speaks of the flesh and blood of saints you are not to understand it as meant of the flesh, which is their proper human nature; but of that weakness which cleaveth to it.

Paul, in another place, reckoneth up the works of the flesh, in many things, as in witchcraft, hatred, variance, strife, emulation, fornication, and many others. But can any imagine that he there should strike at that flesh which hangeth on our bones? or rather at that malignity and rebellion that is in the mind of man against the Lord, by reason of which, the members of the body are used this way, and also sometimes that, to accomplish its most filthy and abusive deeds, they are enemies in their minds by wicked works.

Thus you see that flesh and blood is not to be taken always for the flesh, that is upon our hands and feet, and other parts of our body; but for that sin, weakness, and infirmity, that cleaveth to our whole man.

Further, then, touching our real substantial flesh, it may be either considered as God's creature purely, or as corrupted with sin and infirmity. Now if you consider it as corrupted, so it shall not inherit the kingdom of God: But yet consider it as God's creature, and so all that God hath converted to himself, through Jesus Christ, shall, even with that body, when changed, inherit the kingdom of God. The woman whose cloaths are foul, can yet distinguish between the dirt and the cloth on which it hangeth; and so deals God with us. It is true, there is not one saint, but while he liveth here, his body is arrayed and infected with many corrupt and filthy things, as touching bodily weaknesses; yea, and also with many sinful infirmities, by reason of that body of sin and death that yet remains in us: But yet God, I say, distinguisheth between our weaknesses and his workmanship, and can tell how to save the whole man of his people, while he is destroying the corruption and weakness that cleaveth to them.

And now to return to the place objected, "flesh and blood shall not inherit the kingdom of God." It cannot be truly understood, that that flesh which is man's nature, shall not enter the kingdom: For then, as I said before, Christ must lose his members, the purchase of his blood, the vessels and temples of his Spirit; for all this is our body. Again, then Christ also, in that his body, which is also our flesh and blood, is not in glory, contrary to the whole current of the New Testament.

Yea, it would be nonsense to say, there should be a resurrection, and that our vile body shall be changed, and made like to the glorious body of the Son of God; if this body do not at all rise again, but some other thing, which is not in us and our nature. But to be short, the apostle here, when he saith, "Flesh and blood shall not inherit," &c. speaks properly of that mortality and weakness that now attends our whole man, and not of our real substantial body itself. For after he had said, "Flesh and blood shall not inherit the kingdom of God," he adds, "Neither doth corruption inherit incorruption." Which two sayings are answerable to what he presently adds: "Saying, Behold! I shew you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead; mark, the dead shall be raised incorruptible; that is, the dead shall be so raised, as that

in their rising, incorruption shall possess them instead of corruption, and immortality, instead of that mortality that descended to the grave with them: For this corruptible; (mark, this corruptible,) shall put on incorruption; and this mortal shall put on immortality." Mark, I say, it is this corruptible, and this mortal, that must be raised, though not corruptible and mortal, as it was buried, but immortal and incorruptible: it shall leave its grave-cloaths of corruption and mortality behind it.

The manner of which their rising, the apostle doth more distinctly branch out a little above in four particulars. Which particulars are these that follow: 1. "It is sown in corruption, it is raised in incorruption." 2. "It is sown in dishonour, it is raised in glory." 3. "It is sown in weakness, it is raised in power." 4. "It is sown a natural body, it is raised a spiritual body."

1. "It is raised in incorruption." We are brought into this world by sin and corruption; corruption is our father, and in sin did our mother conceive us. And hence it is, that we have our life, not only like a span, shadow, or post, for shortness, but also that it is attended with so much vanity and vexation of spirit. But now being raised from the dead incorruptible, (which is also called a begetting and birth,) these things that now in our life annoy us, and at last take away our life, are effectually destroyed. And therefore we live for ever, as saith the Spirit, "And there shall be no more death, nor sorrow, nor crying, neither shall there be any more pain; for the former things (that is, all our corruptibleness) are passed away."

There shall be in our resurrection no corruption, either of body or of soul; no weakness nor sickness, nor any thing tending that way: As he saith, "He will present us to himself a glorious church, not having spot or wrinkle, or any such thing." Therefore, when he saith, "It is raised in incorruption," it is as if he had said, It is impossible that they should ever sin more, be sick more, sorrow more, or die more. They that shall be counted worthy of that world, and the resurrection from the dead, "neither marry nor are given in marriage, (though it was thus with them in this world;) neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection."

2. "It is raised in glory." The dishonour that doth attend the saint at his departing this world, it is very great; he is sown in dishonour; he is so loathsome at his death, that his dearest friends are weary of him, stop their noses at him, see no beauty in him, nor set any price upon him, (I speak nothing here, how some of them are hanged, starved, banished, and so die, torn to pieces, and not suffered to be put into graves); but it is raised in glory. Glory is the sweetness, comeliness, purity, and perfection of a thing. The light is the glory of the sun; strength is the glory of youth; and grey hairs is the glory of old age; that is, it is the excellency of these things, and that which makes them shine.

Therefore to arise in glory, it is first to arise in all the beauty and utmost completeness, that is possible to possess a human creature, I say, in all its features and members, inconceivably beautiful. Sin and corruption hath made mad work in our bodies, as well as in our souls. It is sin commonly that is the cause of all that deformity, and ill-favouredness, that now cleaveth to us, and that also rendereth us so dishonourable at our death; but now at our rising, we being raised incorruptible, we shall appear in such perfections, and that of all sorts belonging to the body, that all the beauty and comeliness, sweetness and amiableness, that hath at any time been in this world, it shall be swallowed up a thousand times told, with this glory. The psalmist saith of Christ, "That he was fairer than the children of men;" and that, as I believe, in his outward man, as well as in his inward part, he was the exactest, purest, completest, and beautifullest creature, that ever God made, till his visage was so marred by his persecutions: for in all things he had, and shall have the pre-eminence. Why, our bodies at our resurrection will not only be as free from sin, as his was before he died, but also as free from all other infirmities, as he was after he was raised again. In a word, if incorruptibleness can put a beauty upon our bodies, when they arise, we shall

shall have it. There shall be no lame legs, nor crump-shoulders, no blear-eyes, nor yet wrinkled faces: "He shall change our vile body, that it may be fashioned like unto his glorious body."

Again, all the glory that a glorified soul can help this body to, it at this day shall enjoy. That soul that hath been these hundreds or thousands of years in the heavens, soaking in the bosom of Christ, it shall in a moment come spangling into the body again, and inhabit every member and vein of the body, as it did before its departure. That Spirit of God also, that took its leave of the body when it went to the grave, shall now, in all perfection, dwell in the body again: I tell you, the body at this day will shine brighter than the face of Moses or Stephen, even as bright as the sun, the stars and angels: "When Christ, who is our life, shall appear, we shall appear with him in glory."

3. "It is raised in power." While we are here, we are attended with so many weaknesses and infirmities, that in time the least sin or sickness is too hard for us, and taketh away both our strength, our beauty, our days, our breath and life, and all. But behold, we are raised in power, in that power that all these things are as far below us, as a grasshopper is below a giant: at the first appearance of us, the world will tremble.

Behold, the gates of death, and the bars of the grave, are now carried away on our shoulders, as Samson carried away the gates of the city. Death quaketh, and destruction falleth down dead at our feet: what then can stand before us? We shall then carry that grace, majesty, terror, and commanding power in our souls, that our countenances shall be like lightning: "For this mortal must put on immortality, and this corruptible must put on incorruption: So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass that saying that is written, Death is swallowed up of victory."

4. "It is raised a spiritual body." This is the last particular, and is indeed the reason of the other three. It is an incorruptible body, because it is a spiritual one; it is a glorious body, because it is a spiritual one; it doth rise in power, because it is a spiritual body. When the body is buried, or sown in the earth, it is a body corruptible, dishonourable, weak, and natural; but when it ariseth, it doth rise incorruptible, glorious, powerful, and spiritual. So that as far as incorruption is above corruption, glory above dishonour, power above weakness, and spiritual above natural, so great an alteration will there be in our body when raised again. And yet it is this body, and not another, this in nature, though changed into a far more glorious state, a thousand times further than if a hoggard was changed to be an emperor. Mark, "It is sown a natural body;" a very fit word: for though there dwell never so much of the Spirit and grace of God in it while it liveth, yet so soon as the soul is separate from it, so soon also doth the Spirit of God separate from it; and so will continue while the day of its rising be come. Therefore it is laid into the earth, a mere lump of man's nature: "It is sown a natural body." But now, at the day when the heavens shall be no more, as Job saith, then the trump shall sound, even the trump of God, and, in a moment, the dead shall be raised incorruptible, glorious, and spiritual. So that, I say, the body, when it ariseth, will be so swallowed up of life and immortality, that it will be as if it had lost its own human nature; though, in truth, the same substantial real nature is every whit there still. It is the same [it] that riseth that was sown: "It is sown, it is raised," saith the apostle. You know, that things which are candied by the art of the apothecary, they are so swallowed up with the sweetness and virtue of that in which they are candied, that they are now as though they had no other nature than that in which they are boiled; when yet, in truth, the thing candied doth still retain its own proper nature and essence; though, by virtue of its being candied, it loseth its former sourness, bitterness, stinking smell, or the like. Just thus, at the last day, it will be with our bodies: we shall be so candied, by being swallowed up of life, as before is shewed, that we shall be as if we were all spirit, when in truth it is but this body that is swallowed up of life. And

it must needs be that our nature still remain, otherwise it cannot be us that shall be in heaven, but something besides us. Let us lose our proper human nature, and we lose absolutely our being, and so are annihilated into nothing. Wherefore it, the same it that is sown a natural body, it shall rise a spiritual body.

But again, as I said concerning things that are candied, our body, when thus risen, it shall lose all that sourness and stink that now, by reason of sin and infirmity, cleaveth to it; neither shall its lumpishness or unwieldiness be any impediment to its acting after the manner of angels. Christ hath shewed us, what our body at our resurrection shall be, by shewing of us, in his word, what his body was at and after his resurrection. We read, that his body, after he was risen from the dead, though it yet retained the very same flesh and bones that did hang upon the cross, yet how angelical was it at all times, upon all occasions! He could come in to his disciples with that very body, when the doors were shut upon them. He could at pleasure, to their amazement, appear, in the twinkling of an eye, in the midst of them: He could be visible and invisible, as he pleased, when he sat at meat with them. In a word, he could pass and repass, ascend and descend in that body, with far more pleasure and ease, than the bird by the art of her wing.

Now, I say, as we have in this world born the image of our first father; so at that day, we shall have the image of Jesus Christ, and be as he is: "As is the earthly, such are they that are earthly; and as is the heavenly, such are they that are heavenly; and as we have born the image of the earthly, we shall (at our resurrection) bear the image of the heavenly;" it is so in part now, but shall so be in perfection then.

To mount up to heaven, and to descend again at pleasure, shall with us, in that day, be ordinary. If there were ten thousand bars of iron, or walls of brass, to separate between us, and our pleasure and desire at that day, they should as easily be pierced by us, as is the cobweb, or air by the beams of the sun; and the reason is, because to the Spirit, wherewith we shall be unconceivably filled at that day, nothing is impossible: And the working of it at that day, shall be in that nature and measure, as to swallow up all impossibilities. "He shall change our vile body, and fashion it like unto his glorious body." Now mark, "according to the working, whereby he is able to subdue all things unto himself." As who should say, I know that there are many things that in this world hinder us from having our bodies like the body of Christ; but when God shall raise us from the dead, because he will then have our bodies like the body of his Son, he will stretch forth such a power to work upon, and in our body, that he will remove all impossibilities, and hindrances.

Nay, further, we do not only see what operation the Spirit will have in our body, by the carriage of Christ after his resurrection; but even by many a saint before their death. The Spirit used to catch Elijah away, no man could tell whither. It carried Ezekiel hither and thither. It carried Christ from the top of the pinnacle of the temple into Galilee; through it he walked on the sea; the Spirit caught away Philip from the Eunuch, and carried him as far as Azotus.

Thus the great God hath given us a taste of the power and glory that is in himself, and how easily it will help us, by its possessing of us at the resurrection, to act and to do like angels; as Christ saith, "They that shall be counted worthy of that world, and of the resurrection from the dead, they shall not die, but be equal to the angels."

Further, as the body by being thus spiritualized, shall be as I have said; so again it must needs be, that hereby all the service of the body, and faculties of the soul, must be infinitely enlarged also. "Now we shall see him as he is, and now we shall know even as we are known."

First, "Now we shall see him," to wit, Christ in his glory; not by revelation only, as we do now, but then face to face; and he will have us with him, to this very end. Though John was in the Spirit when he had the vision of Christ, yet it made him fall at his feet as dead; and also turned Daniel's beauty into corrup-
tion;

The Day of Judgment.



J. Wale inv. et del.

Ryland Sc.

He spoke: all Nature groan'd a loud Reply:
Then shook the Sun, & tore him from the Sky.

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tion; it was so glorious, and so overweighing a glory that he appeared in; but we shall at the day of our resurrection be so furnished, that we shall with the eagle be able to look upon the sun in his strength: We shall then, I say, see him as he is; who now is in the light, that no eye hath seen, nor any man can see it till that day.

Now we shall see into all things: There shall not be any thing hid from us; there shall not be a saint, a prophet, or saved soul, small or great, but we shall then perfectly know them; also, all the works of creation, election, and redemption; and shall see and know as thoroughly all the things of heaven and earth, and hell, even as perfectly, as now we know our A, B, C. For the Spirit, with which we shall in every crany of soul and body be filled, I say, searcheth all things, yea the deep things of God. We see what strange things have been known by the prophets and saints of God, and that when they knew but in part.

Abraham could by it tell to a day how long his seed should be under persecution in Egypt. Elisha, by it, could tell what was done in the king of Assyria's bed-chamber. Abijah could know by this Jeroboam's wife, so soon, yea before her feet entered within his door, though he saw her not.

The prophet of Judah could tell by this, what God would do to Bethel, for the idolatry there committed; and could also point out the man by name, that should do the execution, long before he was born. What shall I say, Enoch by it could tell, what should be done at the end of the world. How did the prophets to a circumstance prophesy of Christ's birth, his death, his burial, of their giving him gall and vinegar, of their parting his raiment, and piercing his hands and feet, of his riding on an ass also? all this they saw when they spake of him. Peter also, though half asleep, could at the very first word call Moses and Elias by their names, when they appeared to Christ in the holy mount. He is very ignorant of the operation of the Spirit of God, that scrupleth these things: But now, I say, if these things have been done, seen, and known, by spiritual men, while their knowledge hath been but in part, how shall we know, see, and discern, when that which is perfect is come? which will be at the resurrection; "it is raised a spiritual body."

Thus in a few words have I shewed you the truth of the resurrection of the just, and also the manner of their rising. Had I judged it convenient, I might have much enlarged on each particular, and have added many more: For the doctrine of the resurrection, however questioned by heretics, and erroneous persons, yet is such a truth, that almost all the holy scriptures of God point at, and centre in it.

God hath, from the beginning of the world, shewed to us that our body must be with him, as well as our soul, in the kingdom of heaven. I say, he hath shewed:

1. He hath shewed us, how he will deal with those that are alive at Christ's coming, by his translating of Enoch, and taking him body and soul to himself: as also, by his catching of Elias up, body and soul, into heaven, in a fiery chariot.

2. He hath often put us in remembrance of the rising of those that are dead at that day.

1. By the faith he gave Abraham, concerning the offering of his son: For when he offered him, he accounted that God was able to raise him up, even from the dead: From whence also he received him in a figure. In a figure of the resurrection of Christ, for Abraham's justification, and of Abraham's resurrection by Christ at the last day, for his glorification.

2. By the faith he gave Joseph, concerning his bones; which charge the godly in Egypt did diligently observe; and to that end, did keep them four hundred years, and at length carried them, I say, from Egypt to Canaan, which was a type of our being carried in our body from this world to heaven.

Besides, How oft did God give power to his prophets, servants, and Christ Jesus, to raise some that were now dead, and some that have been long so; and all, no doubt, to put the present generations, as also the generations yet unborn, in mind of the resurrection of the dead. To this end, I say, how was the Shunamite's son raised from the dead? the man also at the touching of the bones of Elisha? together with the body of Lazarus, with Jairus's daughter, and Tabitha, and many others, who after

after their souls were departed from them, Lazarus lying in his grave four days, were all raised to life again, and lived with that very body, out of which the soul at their death had departed?

But above all, that notable place in Matthew, at the resurrection of the Lord Jesus, gives us a notable fore-word of the resurrection of the just. Saith the text, "And the graves were opened, and many bodies of saints which slept arose, and came out of their graves after his resurrection, and went into the holy city, and appeared unto many."

When the author to the Hebrews had given us a catalogue of the worthies of the Old Testament, he saith at last, "These all died in faith." In the faith of what? That they should lie and rot in their graves eternally? No, verily, this is the faith of Ranters, not of Christians. "They all died in faith," that they should rise again; and therefore counted this world not worth the living in [upon unworthy terms,] that after death they might obtain a better resurrection.

It is also worth the considering, that of Paul to the Philippians, where he saith, "That he was confident, that that God who had begun a good work in them, would perform it unto the day of Christ."

Which day of Christ was not the day of their conversion, for that was past with them already, they were now the children of God; but this day of Christ, it is the same which in other places is called the day when he shall come with the sound of the last trump to raise the dead. For you must know, that the work of salvation is not at an end with them that are now in heaven; no, nor ever will until (as I shewed you before) their bodies be raised again. God, as I have told you, hath made our bodies the members of Christ, and God doth not count us thoroughly saved, until our bodies be as well redeemed and ransomed out of the grave and death, as our soul from the curse of the law and dominion of sin.

Though God's saints have felt the power of much of his grace, and have had many a sweet word fulfilled on them; yet one word will be unfulfilled on their particular person, so long as the grave can shut her mouth upon them. But, as I said before, when the gates of death do open before them, and the bars of the grave do fall asunder; then shall be brought to pass that saying that is written "Death is swallowed up of victory." And then will they hear that most pleasant voice, "Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast forth her dead." Thus much touching the truth of the resurrection of the just, with the manner of their rising.

Now you must know, that the time of the rising of these just, will be at the coming of the Lord: For when they arise, nay, just before they are raised, "the Lord Jesus Christ will appear in the clouds, in flaming fire, with all his mighty angels;" the effect of which appearing will be the rising of the dead, &c. "For the Lord himself shall descend from heaven with a shout, (saith Paul,) and with the voice of the archangel, and with the trump of God, and the dead shall rise."

Now at the time of the Lord's coming, there will be found in the world alive both saints and sinners. As for the saints that then shall be found alive, they shall, so soon as all the saints are raised out of their graves, not die, but be changed and swallowed up of incorruption, immortality and glory; and have the soul-spiritual translation, as the raised saints shall have; as he saith, "We shall not all die, or sleep, but we shall all be changed in a moment, in the twinkling of an eye; for the trump shall sound, and the dead shall be raised incorruptible, and we shall be changed." And again, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first, and then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord." As he saith also in another place, "He shall judge the quick and the dead at his appearing, and his kingdom."

Now,

The Resurrection of the DEAD, and ETERNAL JUDGEMENT. 243

Now, when the saints that sleep shall be raised thus incorruptible, powerful, glorious and spiritual; and also those that then shall be found alive, made like them; then forthwith, before the unjust are raised, the saints shall appear before the judgement-seat of the Lord Jesus Christ, there to give an account to their Lord the judge, of all things they have done; and to receive a reward for their good according to their labour.

They shall rise, I say, before the wicked, they being themselves the proper children of the resurrection; that is, those that must have all the glory of it, both as to pre-eminency, and sweetness; and therefore they are said, when they rise, to rise from the dead; that is, in their rising, they leave the reprobate world behind them. And it must be so, because also the saints will have done their account, and be set upon the throne with Christ as kings and princes with him to judge the world, when the wicked world are raised. The saints shall judge the world; they shall judge angels; yea, they shall sit upon the throne of judgement to do it. But to pass that.

Now, when the saints are raised, as ye have heard, they must give an account of all things in general, that they have done while they were in the world. Of all things, I say, "whether they be good or bad.

1. Of all their bad; but mark, not under the consideration of vagabond slaves and sinners, but as sons, stewards, and servants of the Lord Jesus. That this shall be, it is evident from divers places of the holy scriptures: First, Paul saith, "We must all stand before the judgement-seat of Christ;" we saints: "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." So then every one of us shall give an account of himself to God. Again, "Wherefore we labour, that whether present or absent, we may be accepted of him; for we must all appear before the judgement-seat of Christ, that every one of us may receive the things done in this body, according to what he hath done, whether it be good, or whether it be evil."

It is true, God loveth his people, but yet he loveth not their sins, nor any thing they do, though with the greatest zeal for him, if it be contrary to his word. Wherefore, as truly as God will give a reward to his saints and children, for all that they have indeed well done; so truly will he at this day distinguish their good and bad: and when both are manifest by the righteous judgement of Christ, he will burn up their bad; with all their labour, travel, and pains in it for ever. He can tell how to save his people, and yet take vengeance on their inventions.

That is an observable place, 1 Cor. iii. 12—15. "If any man build (saith he) upon this foundation (Christ) gold, silver, precious stones, wood, hay, stubble, every man's work shall be manifest; for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is. If any man's work shall abide, that he hath built thereupon, he shall receive a reward. If any man's work shall be burnt, that man shall suffer loss, but he himself shall be saved, yet so as by fire."

Now, observe, (1) as I said before, the foundation is Christ. (2) The gold, silver, and precious stones, that here are said to be built upon him, are all the actings in faith and love according to the word, that the saints are found doing for his sake in the world. (3) To build on him wood, hay, and stubble, it is to build together with what is right in itself, human inventions and carnal ordinances; fathering them still on God and his allowance. (4) The fire that here you read of, it is the pure word and law of God. (5) The day that here you read of, it is the day of Christ's coming to judgment, to reveal the hidden things of darkness, and to make manifest the counsels of the heart. (6) At this day the gold, silver, precious stones, wood, hay, and stubble, and that of every man, shall be tried by this fire, that it may be manifest of what sort it is; the wind, the rain, and floods, beat now as vehemently against the house upon the rock, as against that on the sand.

Observe again, (1) That the apostle speaks here of the saved, not of the reprobates; "He himself shall be saved." (2) That this saved man may have wood, hay, and stubble; that is, things that will not abide the trial. (3) That neither this man's goodness,

nor yet God's love to him, shall hinder all his wood, hay, or stubble, for coming on the stage. "Every man's work shall be manifest: the fire shall try every man's work, of what sort it is." (4) Thus, a good man shall see all his wood, hay, and stubble, burnt up in the trial before his face." (5) That good man then shall suffer loss; or, the loss of all things that are not then according to the word of God. If any man's work shall be burnt, (or any of them), he shall suffer loss; but he himself shall be saved, yet so as by fire; that is, yet so as that all that ever he hath done, shall be tried and squared by the word of God.

From all which it must be unavoidably concluded, that the whole body of the elect must count with their Lord for all things they have done, whether good or bad; and that he will destroy all their bad with the purity of his word; yea, and all their pains, travel and labour, that they have spent about it. I am persuaded, that there are now many things done by the best of saints, that then they will gladly disown and be ashamed of: yea, which they have and do still do with great devotion. Alas, what gross things do some of the saints, in their devotion, father upon God, and do reckon him the author thereof, and so he also prompts them forward, to the doing thereof, and doth give them his presence in the performance of them! Yea, and as they father many superstitions and scriptureless things upon him; so they die in the same opinion, and never come, in this world, to the sight of their evil and ignorance herein. But now the judgement-day is the principal time wherein every thing shall be set in its proper place; that which is of God in its place, and that which is not, shall now be discovered and made manifest. "In many things now, we offend all," and then we shall see the many offences we have committed, and shall ourselves judge them as they are.

The Christian is in this world so candid a creature, that take him when he is not under some great temptations, and he will ingeniously confess to his God, before all men, how he hath sinned and transgressed against his Father; and will fall down at the feet of God, and cry, Thou art righteous, for I have sinned; and thou art gracious, that notwithstanding my sin, thou shouldst save me: Now, I say, if the Christian is so simple and plain hearted with God, in the days of his imperfection, when he is accompanied with many infirmities and temptations; how freely will he confess and acknowledge his miscarriages, when he comes before his Lord and Saviour, absolutely stripped of all temptation and imperfection. "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." Every knee shall bow, and reverence God the Creator, and Christ the Redeemer of the world; and every tongue shall confess, that his will alone ought by them to have been obeyed in all things; and shall confess also, and that most naturally and freely; I mean the saints shall, in how many things they were deceived, mistaken, deluded, and drawn aside in their intended devotion and honour to God.

But yet take notice, that in this day, when the saints are thus counting for their evil before their Saviour and Judge, they shall not then, as now, at the remembrance and confession of sin, be filled with that guilt, confusion, and shame, that now, through the weakness of faith, attendeth their souls: neither shall they in the least be grieved or offended, that God hath before the angels, and the rest of their holy brethren, laid open to a tittle their infirmities from the least and first, to the biggest and last.

For, (1) The God to whom they confess all, they will now, more perfectly than ever, see he doth love them, and free them from all, even when and before they confess and acknowledge them to him; and they shall, I say, have their soul so full of the ravishing raptures of the life and glory that now they are in, that they shall be of it swallowed up in that measure and manner, that neither fear nor guilt, nor confusion, can come near them or touch them. Their judge is their Saviour, their husband, and head; who, though he will bring every one of them for all things to judgement, yet he will keep them for ever out of condemnation, and any thing that tendeth that way. Perfect love casts out fear, even while we are here: much more then when we are with our Saviour, our Jesus being passed from death to life.

(2) The saints at this day shall have their hearts and souls so wrapped up in the pleasure of God their Saviour, that it shall be their delight to see all things, though

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once never so near and dear unto them ; yet now to perish, if not according to his word and will : " They will be done," is to be always our language here ; but to delight to see it done in all things, though it tend never so much to the destruction of what we love : To delight, I say, to see it done in the height and perfection of delight, it will be when we come to heaven, or when the Lord shall come to judge the world.

But (3) The sole end of the counting of the saints at the day of God, it will be, not only for the vindication of the righteousness, holiness, and purity of the word, neither will it centre only in the manifestation of the knowledge and heart-discerning nature of Christ, (though both these will be in it) ; but their very remembrances, and sight of the sin and vanity that they have done while here ; it shall both set off, and heighten the tender affections of their God unto them ; and also increase their joy and sweetness of soul, and clinging of heart to their God. Saints while here, are sweetly sensible that the sense of sin, and the assurance of pardon, will make famous work in their poor hearts. Ah, what meltings without guilt ! what humility without casting down ! and what a sight of the creature's nothingness yet without fear ! will this sense of sin work in the soul. The sweetest frame, the most heart-endearing frame that possibly a Christian can get into, while in this world, is to have a warm sight of sin, and of a Saviour, upon the heart at one time. Now it weeps not for fear, and through torment, but by virtue of constraining grace and mercy, and is at this very time so far off of disquietness of heart, by reason of the sight of its wickedness, that it is driven into an extasy, by reason of the love and mercy that is mingled with the sense of sin in the soul. The heart never feels so much of the power of mercy as now, nor of the virtue, value, and excellency of Christ, in all his offices as now, and the tongue so sweetly enlarged to proclaim and cry up grace, as now ; now will Christ come to be glorified in his saints, and admired in them that believe.

Wherefore, though the saints receive by faith the forgiveness of sins in this life, and so are passed from death to life ; yet again, Christ Jesus, and God his Father, will have every one of these sins reckoned up again, and brought fresh upon the stage in the day of judgement, that they may see, and be sensible for ever, what grace and mercy hath laid hold upon them. And this I take to be the reason of that remarkable saying of the Apostle Peter, " Repent therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, who before was preached unto you, whom the heaven must receive till the restitution of all things, spoken of by the mouth of all the holy prophets since the world began."

If a sense of some sin, (for who feels all) ? and a sight of the love of God, will here so work upon the spirit of the godly ; what will a sight of all sin do, when together with it they are personally present with their Lord and Saviour ?

Yea, if a sight of some sins, with a possibility of pardon, will make the heart love, reverence, and fear, with guiltless and heart-affecting fears ; what will a general sight of all sin, and together with them an eternal acquittance from them, work on the heart of a saint for ever ?

Yea, I say again, if a sight of sin, and the love of God, will make such work in that soul, where yet there is unbelief, blindness, mistrust, and forgetfulness ; what will a sight of sin do in that soul, who is swallowed up of love, who is sinless and temptationless ; who hath all faculties of soul and body strained, by love and grace, to the highest pin of perfection, that is possible to be in glory enjoyed and possessed ? O the wisdom and goodness of God, that he at this day should so cast about the worst of our things, even those that naturally tend to sink us, and damn us, for our great advantage ! " All things shall work together for good, indeed, to them that love God." Those sins that brought a curse upon the whole world, that spilt the heart-blood of our dearest Saviour, and that laid his tender soul under the flaming wrath of God, shall, by his wisdom and love, tend to the

exaltation of his grace, and the inflaming of our affections to him for ever and ever.

It will not be thus with devils, it will not be thus with reprobates : the saved only have this privilege peculiar to themselves : (wherefore to vary a little from the matter in hand), will God make that use of sin, even in our counting for it, that shall in this manner work for our advantage? Why then, let saints also make that advantage of their sin, as to glorify God thereby, which is to be done, not by saying, "Let us do evil that good may come, or let us sin that grace may abound;" but by taking occasion by the sin that is past, to set the ground upon the head of Christ for our justification; continually looking upon it, so as to press us to cleave close to the Lord Jesus, to grace and mercy through him, and to the keeping of us humble for ever, under all his dispensations and carriages to us.

2. Now having counted for all their evil, and confessed to God's glory how they fell short, and did not the truth in this or that, or other particulars; and having received their eternal acquittance, from the Lord and judge, in the sight of both angels and saints: forthwith the Lord Jesus will make inquiry into all the good and holy actions and deeds they do in the world. Now here shall all things be reckoned up, from the very first good thing that was done by Adam or Abel, to the last that will fall out to be done in the world. The good of all the holy prophets, of all apostles, pastors, teachers, and helps in the church: here also will be brought forth and to light, all the good carriages of master of families, of parents, of children, of servants, of neighbours, or whatever good things any man doth.

But to be general and short, (1) Here will be a recompence for all that have sincerely laboured in the word and doctrine; I say, a recompence for all the souls they have saved by their word, and watered by the same.

Now shall Paul the planter, and Apollos the waterer, with every one of their companions, receive the reward that is according to their words.

Now all the preaching, praying, watching, and labour, thou hast been at, in thy endeavouring to catch men from Satan to God, shall be rewarded with spangling glory. Not a soul thou hast converted to the Lord Jesus, nor a soul thou hast comforted, strengthened, or helped by thy wholesome counsel, admonition, and comfortable speech; but it shall stick as a pearl in that crown which the Lord the righteous judge shall give thee at that day; that is, if thou dost it willingly, delighting to lift up the name of God among men; if thou dost it with love, and and longing after the salvation of sinners, (otherwise thou wilt have only thy labour for thy pains, and no more.) If I do this willingly, I have a reward; but if against my will, a dispensation of the gospel is committed to my charge. But I say, if thou do it graciously, then a reward followeth; "for what is our hope, our joy, or crown of rejoicing? are not even ye, (saith Paul) in the presence of our Lord Jesus Christ at his coming, for ye are our glory and joy." Let him therefore that Christ hath put into his harvest, take comfort in the midst of all his sorrow, and know that God acknowledgeth, "that he that converted a sinner from the error of his way, doth even save that soul from death, and covereth a multitude of sins." Wherefore labour to convert, labour to water, labour to build up, and to feed the flock of God which is among you, taking the oversight thereof, not by constraint but willingly; not for filthy lucre, but of a ready mind; "and when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

(2) And as the ministers of Christ's gospel shall at this day be recompensed; so shall also those more private saints be with tender affections and love looked on, and rewarded for all their work and labour of love, which they have shewed to the name of Christ, in ministering to his saints, and suffering for his sake. "Whatever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free." Ah! little do the people of God think how largely and thoroughly God will at that day own and recompense all the good and holy acts of his people. Every bit, every drop, every rag, and every night harbour, though

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but in a wisp of straw, shall be rewarded in that day before men and angels. "Whosoever shall give to drink to one of these little ones, a cup of cold water, only in the name of a disciple, verily I say unto you, (saith Christ) he shall in no wise lose a disciple's reward. Therefore when thou makest a feast, (saith he,) call the poor, the maimed, the lame, and the blind, and thou shalt be blessed; for they cannot recompence thee, for thou shalt be recompensed at the resurrection of the just." If there be any repentance among the godly at this day, it will be, because the Lord Jesus, in his person, members, and word, was no more owned, honoured, entertained, and provided for by them, when they were in this world: for it will be ravishing to all, to see what notice the Lord Jesus will then take of every widow's mite. He, I say, will call to mind, even all those acts of mercy and kindness which thou hast shewed to him, when thou wast among men. I say, he will remember, cry up, and proclaim before angels and saints, those very acts of thine, which thou hast either forgotten, or, through bashfulness, will not at that day count worth the owning. He will reckon them up so fast, and so fully; that thou wilt cry, Lord, when did I do this? and when did I do the other? "When saw we thee a hungry, and fed thee? or athirst, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, in as much as ye did it unto one of the least of these my brethren, ye did it unto me. The good works of some are manifest before hand, and they that are otherwise cannot be hid. Whatever thou hast done to one of the least of these my brethren, thou hast done it unto me." I felt the nourishment of thy food, and the warmth of thy fleece, I remember thy loving and holy visits, when my poor members were the sick, and in prison, and the like. When they were strangers, and wanderers in the world, thou tookest them in. "Well done thou good and faithful servant, enter thou into the joy of thy Lord."

(3) Here also will be a reward for all that hardness, and Christian enduring of affliction, that thou hast met with for thy Lord, while thou wast in the world. Here now will Christ begin from the greatest sufferings, even unto the least, and bestow a reward on them all; from the blood of the suffering saint, to the loss of an hair: nothing shall go unrewarded: "For these light afflictions, which are but for a moment, they work out for us a far more exceeding and eternal weight of glory." Behold by the scriptures, how God hath recorded the sufferings of his people, and also how he hath promised to reward them. "Blessed are they that are persecuted for righteousness sake, for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and speak all manner of evil against you falsely for my sake; rejoice, leap for joy, and be exceeding glad, for great is your reward in heaven. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life."

(4) There is also a reward at this day, for all the more secret, and more retired works of Christianity: 1. There is not now one act of faith in thy soul, either upon Christ, or against the devil, and Antichrist; but it shall in this day be found out, and praised, honoured, and glorified, in the face of heaven. 2. There is not one groan to God in secret, against thy own lusts, and for more grace, light, spirit, sanctification, and strength, to go through this world like a Christian; but it shall even at the coming of Christ, be rewarded openly. 3. There hath not one tear dropped from thy tender eye against thy lusts, the love of this world, or for more communion with Jesus Christ; but as it is now in the bottle of God, so then it shall bring forth such plenty of reward, that it shall return upon thee, with abundance of increase: "Blessed are ye that weep now, for ye shall laugh. Thou tellest my wanderings; and puttest my tears into thy bottle; are they not in thy book? They that sow in tears, shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again, bringing his sheaves with him."

Having thus in brief shewed you something concerning the resurrection of the saints, and that they shall count with their Lord at his coming, both for the burning up what was not according to the truth, and rewarding them for all their good; it remains that I now, in few words, shew you something also of that with which they shall be rewarded.

1. Then those that shall be found in the day of their resurrection, when they shall have all their good things brought upon the stage; they, I say, that then shall be found the people most laborious for God while here, they shall at that day enjoy the greatest portion of God, or shall be possessed with most of the glory of the Godhead then. For that is the portion of the saints in general: And why shall he that doth most for God in this world, enjoy most of him in that which is to come? but because by doing and acting, the heart, and every faculty of the soul is enlarged, and more capacitated, whereby more room is made for glory. Every vessel of glory shall at that day be full of it; but every one will not be capable to contain a like measure. And so if they should have it communicated to them, would not be able to stand under it; for there is an eternal weight in the glory that saints shall then enjoy; and every vessel must be at that day filled, that is, have its heavenly load of it.

All Christians have not the same enjoyment of God in this life, neither indeed were they able to bear it, if they had it. But those Christians that are most laborious for God in in this world, they have already most of him in their souls; and that not only because diligence in God's ways, is the means whereby God communicates himself, but also because thereby the senses are made more strong and able, by reason of use, to understand God, and to discern both good and evil: "To him that hath, to him shall be given, and he shall have more abundantly. He that laid out his pound for his master, and gained ten therewith, he was made ruler over ten cities; but he that by his pound gained but five, he was made ruler over but five." Often he that is best bred in his youth, is best able to manage most when he is a man, (touching things of this life); but always he that is best bred, and that is most in the bosom of God, and that so acts for him here, he is the man that will be best able to enjoy most of God in the kingdom of heaven. It is observable, that Paul saith, "Our afflictions work out for us a far more exceeding and eternal weight of glory." Our afflictions do it, not only because there is laid up a reward for the afflicted, according to the measure of affliction, but because afflictions, and so every service of God, doth make the heart more deep, more experimental, more knowing and profound, and so more able to hold, contain and bear more: Every man shall receive his own reward, according to his own labour. And this is the reason of such sayings as these: "Lay up for yourselves a good foundation against the time to come, that you may lay hold on eternal life: which eternal life is not the matter of your justification from sin in the sight of God; for that is done freely by grace through faith in Christ's blood;" (but here the apostle speaks of giving of alms); but it is the same that in the other place he calls "the far more exceeding and eternal weight of glory." And hence it is that he, in his stirring them up to be diligent in good works, doth tell them, that he doth not exhort them to it because he wanted, but because he would have fruit that might abound to their account; as he saith also in another, "Beloved brethren, be stedfast, unmoveable, always abounding in the work of the Lord; for as much as you know that your labour is not in vain in the Lord." Therefore I say, the reward that the saints shall have at this day for all the good they have done, it is the enjoyment of God according to their works, though they shall be freely justified and glorified without works.

2. As the enjoyment of God at that day will be on the saints according to their works and doings: (I speak not now of justification from from sin,) so will their praise and commendations at that day be according to the same, and both of them their degrees of glory; for I say, as God, by communicating of himself unto us at that day, will thereby glorify us, so also he will for the adding all things that may furnish with glory every way, cause to be proclaimed in the face of heaven, and

and in the presence of all the holy angels, every thing that hath for God, his ways and people, been done by us while here we have been: "Whatsoever hath been spoken in darkness, shall be heard in the light: and that which ye have spoken in the ear in closets, shall be proclaimed upon the house-tops." Again, "He that shall confess me (saith Christ) before men, him will I confess before the angels of God."

Now as he of whom Christ is ashamed when he comes in his glory, and in the glory of the holy angels, will then lie under unconceivable disgrace, shame, dishonour, and contempt; so he whom Christ shall confess, own, command and praise at that day, must needs have very great dignity, honour, and renown, for then shall every man have praise of God, to wit, according to his works. Now will Christ proclaim before thee, and all others, what thou hast done, and what thou hast suffered, what thou hast owned, and what thou hast withstood for his name. This is he that forsook his goods, his relations, his country, and life for me; this is the man that overcame the flatteries and threats, allurements, and enticings of a whole world for me; behold him, he is an Israelite indeed, the top man in his generation, none like him in all the earth. It is said, that when king Ahasuerus had understanding of how good service Mordecai the Jew had done to and for him, he commanded that the royal apparel and the crown, with the horse that the king did ride on, should be given to him, and that he should with that crown, apparel, and horse, be led through the city, in the presence of his nobles, and that proclamation should be made before him, "Thus shall it be done to the man whom the king delighteth to honour."

Ahasuerus in this was a type to hold forth to the children of God, how kindly he will take all their labour and service of love, and how he will honour and dignify the same; as Christ saith, "Let your loins be girded about, and your lights burning, and you yourselves like unto men that wait for their Lord, when he will return from the wedding: that when he cometh and knocketh, ye may open to him immediately: blessed are those servants whom the Lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself, and shall make them sit down to meat, and shall come forth and serve them." The meaning is, that those souls that shall make it their business to honour the Lord Jesus Christ in the day of their temptation, he will make it his business to honour and glorify them in the day of his glorification: "Verily, I say unto you, that he will make them sit down to meat, and shall come forth and serve them; "If any man will serve me, (saith he,) him will my Father honour." It hath been God's way in this world, to proclaim the acts and doings of his saints in his word, before all in this world, and he will do it in that which is to come.

3. Another thing that shall be yet added to the glory of the saints, in the kingdom of their Saviour, at his coming, is, they shall every one of them then have his throne and place of degree on Christ's right hand and on his left, in his glorious kingdom, according to the relation they stand in to Christ, as the members of his body; for as Christ will have a special eye on us, and a tender and affectionate heart, to recompense to the full, every good thing that any man doth for his name in this world: so also he will have as great regard, that there be to every member of his body, the place and state that is comely for every such member. When the mother of Zebedee's children petitioned our Saviour, that he would grant to her, "That her two sons might sit, the one on his right hand, and the other on his left, in his kingdom," though he did not grant to her the request for her children, yet he affirmed, That there would be places of degrees and honour in heaven, saying, "To sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father." In the temple there were chambers bigger and lesser, higher and lower, more inward and more outward; which chambers were types of the mansions that our Lord, when he went away, told us he went to prepare for us. "In my Father's house are many mansions, if it were not so, I would have told you. I go to prepare a place for you." The foot here shall not have the place prepared for the eye; nor yet the hand, that which is prepared for the ear; but every one shall have his own place
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in the body of Christ, and the glory also prepared for such a relation: Order, as it is comely in earth, so much more in the kingdom of the God of order, in heaven, where all things shall be done in their utmost perfections. Here shall Enoch, Noah, Abraham, Moses, Joshua, David, with the prophets, have every one his place, according to the degree of Old Testament saints. As God said to Daniel, "Go thy way till the end be; for thou shalt rest, and stand in the lot at the end of the days." And here also shall Peter, Paul, Timothy, and all other the church-officers, have their place, and heavenly state, according as God hath set them in the church in the New Testament. As Paul saith of the deacons, "They that use the office of a deacon well, they purchase to themselves a good degree, and great boldness in the faith which is in Christ." And so of all other saints, be they here of what rank, quality, or place in the church soever, they shall have every one his state, his heavenly state, according as he standeth in the body: As he saith, seeing those members that are most feeble, are necessary, to them shall be given more abundant honour. Of this heavenly order in the kingdom of Christ, when his saints are risen from the dead, was Solomon a notable type in his family; and among his servants and officers, who kept such exactness in the famous order in which he had placed all about him, that it did amaze and confound beholders. "For when the queen of Sheba had seen the wisdom of Solomon, and the house which he built, and the meat of his table, the sitting of his servants, and the attendance of his ministers, and their apparel, his cup-bearers also, and their apparel, and the ascent by which he went up into the house of the Lord: there was no more spirit in her. Glorious things are spoken of thee, O city of God."

II. Having gone this far, I shall now come to the second part of the text, to wit, that there shall be a resurrection of the wicked: "There shall be a resurrection of the dead, both of the just and unjust." For as the just go before the unjust, in name and dignity, and honour, so they shall, in the last day, go before them in the resurrection.

Now, then, when the saints have thus risen out of their graves, given up their accounts, received their glory, and are set upon the thrones, (for there are set thrones of judgement, the thrones of the house of David); when, I say, they are all of them in their royal apparel, with crowns of glory, every one presenting the person of a king, then come the unjust out of their graves, to receive their judgement for what they have done in the body: As Paul saith, "We must all appear before the judgement-seat of Christ, that every one (both saints and sinners) may receive the things done in the body, whether it be good, or whether it be bad."

But now, because I would prove by the words whatever I would have others receive for a truth, therefore I shall, in few particulars, prove the resurrection of the wicked.

I. First, then, It is evident, that the wicked shall rise from the very terms and names that the raised shall then go under, which is the very same names that they did go under when they lived in this world. They are called the Heathen, the nations, the world, the wicked and those that do iniquity; they are called men, women, Sodom, Sidon, Bethsaida, Capernaum, and Tyre. The men of Nineve shall rise up in judgement, the queen of the South shall rise up in the judgement, and it shall be more tolerable for Sodom in the day of judgement, than for other sinners that have resisted more light. The heavens and the earth that now are, are kept in store, reserved unto fire against the day of judgement, and perdition of ungodly men. Now, these terms, or names, are not given to the spirits of the wicked only; but to them as consisting of body and soul. Further, Christ tells his adversaries, when they had apprehended him, and shamefully intreated him, that yet they should see him sit on the right hand of power, and coming in the clouds of heaven; as John also doth testify, saying, "Behold, he cometh with clouds, and every eye shall see him, and they also that pierced him, and all the kindreds of the earth shall wail because of him." Now, none of these sayings are yet fulfilled; neither shall they until his second coming: for though the Jews did many of them see him, when he did hang upon the cross; yet then he was not coming

coming in the clouds of heaven; neither did then all kindreds of the earth wail because of him. No, this is reserved till he comes to judge the world; for then shall the ungodly be so put to it, that gladly they would creep into the most invincible rock or mountain under heaven, to hide themselves from his face, and the majesty of his heavenly presence. There shall therefore, that this may be brought to pass, be a resurrection of the dead, both of the just and unjust. For though an opinion of no resurrection may now lull men asleep, in security and impiety; yet the Lord, when he comes, will rouse them, and cause them to awake, not only out of their security, but out of their graves, to their doom, that they may receive for their error the recompence that is meet.

2. The body of the ungodly must, at the last, arise out of the grave, because that body and their soul, while they lived in the world, were copartners in their lusts and wickedness. God is a God of knowledge, and by him actions are weighed: "He will therefore bring every work into judgement, with every secret thing." And as he will bring into judgement every work; so will he also the worker thereof, even the dead, small and great. It is not in God to lay the punishment where the fault is not, neither to punish a part of the damned for the whole: "With righteousness shall he judge the world, and the people with equity; shall not the judge of all the earth do right?" As, therefore, the body was copartner with the soul in sinning, so shall every man receive the things done in his body, according to what he hath done. Wherefore he saith, in another place, "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be." There shall therefore be a resurrection of the dead, both of the just and unjust.

3. The body of the wicked must rise again; because, as the whole man of the just also that is the vessel of mercy and glory, so the whole man of the unjust is the vessel of wrath and destruction: "There are (saith Paul) in a great house, not only vessels of gold and of silver, but also of wood and of earth, and some to honour, and some to dishonour." Now, as he sheweth us, these vessels to honour, they are good men, and the vessels to dishonour are the bad. Now, as these vessels to dishonour are called the vessels of wrath; so it is said, that God, with much long-suffering, doth suffer them to be fitted to destruction." How they are thus fitted, he also further sheweth, where he saith, "They do, after their hardness and impenitent heart, treasure up wrath against the day of wrath, and the revelation of the righteous judgement of God." Which treasure of wickedness, James saith, it is treasured up against the last days, (which is the time of judgement): And observe it, he saith, "That then it shall eat their flesh as it were fire." Now, then, their bodies being the vessels of the wrath of God; and again, seeing with this wrath they must be possessed at the last day, that their flesh must with it be eaten, it is evident, that their body must rise again out of their graves, and before the judgement-seat appear; for it is from thence that each of them must go, with his full load, to their long and eternal home, "where their worm dieth not, and their fire is not quenched."

4. The severity of the hand of God towards his children, with his forbearance of his enemies, doth clearly bespeak a resurrection of the ungodly, that they may receive the reward for their wickedness which they have committed in this world. We know, that while "the eyes of the wicked start out with fatness, the godly are plagued all the day long, and chastened every morning." Wherefore it is evident, that the place and time of the punishment of the ungodly, it is another world: "If judgement begin at the house of God, what will the end of them be that obey not the gospel of God? and if the righteous scarcely be saved, where shall the ungodly and sinner appear?" Alas, poor creatures! "they now plot against the righteous, and gnash upon them with their teeth; but the Lord laugheth at them; for he seeth their day is coming." For as he saith, the wicked is reserved, or let alone in his wickedness, to the day of destruction, and shall then be brought forth to the day of wrath, though, in the mean time, he may go to his grave in his banner, and rest within his tomb: As Peter saith again, "The Lord knoweth

knoweth how to deliver the godly out of temptation, but to reserve the unjust to the day of judgement to be punished." And Jude saith, "For them is reserved the blackness of darkness for ever." The punishment of the ungodly, it is reserved till the day of judgement, which will be the time of their resurrection.

Observe, (1) The wicked must be punished.

(2) The time of their punishment is not now, but at the day of judgement.

3. This day of judgement must be the same with the resurrection of the dead, at the end of this world: as therefore the tares are gathered and burned in the fire, so shall it be in the end of this world: "The son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth." There shall then be a resurrection of the dead, both of the just and unjust.

4. The sovereignty of the Lord Jesus over all creatures, doth plainly foreshew a resurrection of the bad, as well as of the good. Indeed, the unjust shall not arise, by virtue of any relation they stand in to the Lord Jesus, as the saints shall; but yet, because all are delivered into his hand, and he made sovereign Lord over them, therefore by an act of his sovereign power, they that are ungodly shall arise: this is Christ's own argument, "The Father judgeth no man, (saith he) but hath committed all judgement unto the Son;" that is, count him, and fall before him as their sovereign Lord, even as they honour the Father, and he hath given him authority to execute judgement also, because he is the son of man. And then he adds, "Marvel not at this, for the hour is coming, that all that are in their graves shall hear his voice, and shall come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation." From hence also Paul argueth, saying, "For this cause he both died, rose and revived, that he might be Lord both of the dead and living." And then adds, "We must all stand before the judgement-seat of Christ."

Pray mind these words, Jesus Christ by his death and resurrection, did not only purchase grace and remission of sins for his elect, with their eternal glory; but did thereby also obtain of the Father, "to be Lord and head over all things, whether they be things in heaven, or things on earth, or things under the earth. All power, (saith he) in heaven and in earth, is given unto me, and I have the keys of hell and of death. So that all things, (I say), whether they be visible, or invisible, whether they be thrones or dominions, or principalities or powers; all things were created by him, and for him." This being thus, "at the name of Jesus, every knee must bow, and every tongue confess that he is sovereign Lord, to the glory of God the Father." Now, that this may be done, he hath his resolutions upon a judgement day, in which he, to shew himself, his people his way, and word in their glory, will have all his enemies raised out of their graves, and brought before him, where he will sit upon them in the throne of his glory, and will shew them then, "who is the only potentate, the King of kings, and Lord of lords."

"Beloved, he comes with ten thousand of his saints, to execute judgement upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have committed, and of all their wicked speeches which ungodly sinners have spoken against him."

5. The great preparation that God hath made for the judgement of the wicked, doth clearly demonstrate their rising forth out of their graves. 1. He hath appointed the day of their rising. 2. He hath appointed their judge to judge them. 3. He hath recorded all their acts and doings against that day. 4. He hath also already appointed the witnesses to come in against them. 5. The instruments of death and misery, are already prepared for them.

(1) For the first, He hath appointed the day of their rising, which day John calleth the time of the dead, that they should be judged. Which time, Paul saith, is a time fixed; "He hath appointed a day, in which he will judge the world," &c. This time and day, Christ brings down to an hour, saying, "The hour is coming, when all that are in their graves shall hear his voice, and shall come forth," &c.

(2) As he hath appointed the day, so he hath appointed the judge: "He hath appointed

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pointed a day in which he will judge the world in righteousness, by that man whom he hath ordained, of which he hath given assurance to all men, in that he hath raised him from the dead." This man is Jesus Christ; for it is he that is ordained of "God, to be the judge of the quick and the dead."

(3) All their deeds and works, to a word and thought, are every one already recorded and inrolled in the books of the laws of heaven against that day: "The sin of Judah is written with a pen of iron, and with the point of a diamond, upon the tables of their heart." And again, saith God, "write it in a table, and note it in a book, that it may be for the time to come, even for ever and ever, that this is a rebellious house," &c.

(4) God hath prepared his witnesses against this day.

(5) The instruments of death and eternal misery, are already prepared. He hath prepared for them the instruments of death, he hath ordained his arrows against the face of persecutors. Hell is of old prepared, he hath made it deep and large, the fire, the everlasting fire, is also now of a long time prepared; the heavy weights of God's curse are also ready, and their damnation now of a long time slumbereth not. But now, I say, how ridiculous a business would all this be, if these things should be all prepared of the only wise God, and there should be none to be judged; or if he that is ordained judge, should not, either through want of power or will, command these rebels, and force them before his judgement seat. Glad indeed would the sinners be, if these things might be true. Glad, I say, at very heart, if they might be in their secret places of darkness, and the grave for ever: but it must not be, the day of their rising is set; the judge is appointed; their deeds are written; the deep dungeon is with open mouth, ever waiting for them: wherefore at the day appointed, neither earth, nor death, nor hell, can hinder: "There shall be a resurrection of the dead, both of the just and unjust."

Lastly, Besides what hath been said, I cannot but believe there shall be a resurrection of the wicked at the last day, because of the ungodly consequences and errors that do most naturally follow the denial thereof.

For, (1) He that taketh away the doctrine of the resurrection of the wicked; he taketh away one of the main arguments that God hath provided for to convince a sinner of the evil of his ways; for how shall a sinner be convinced of the evil of sin, if he be not convinced of the certainty of eternal judgement? and how shall he be convinced of eternal judgement, if you persuade him, that when he is dead, he shall not at all rise? especially seeing the resurrection of the dead, and eternal judgement must unavoidably be one the forerunner of the other. It was Paul's reasoning of righteousness, temperance, and judgement to come, that made Felix tremble. It is this also he calleth the argument of terror, wherewith he persuaded men. This was Solomon's argument, and Christ's also, where he saith, "That every idle word that man shall speak, he shall give an account thereof, in the day of judgement."

(2) That they deny the resurrection of the wicked, they do both allow and maintain the chief doctrine of the Ranters, with most of the debauched persons in the world. For the Ranters deny it both in principle and practice, and the other in practice at least. Now to me it is very strange, that these men, above all others, should both know and live in the doctrine of the kingdom of God; especially, seeing the denial hereof is an evident token of one appointed to wrath and destruction. But, to be plain, There shall be a resurrection of the dead, both of the just and unjust: Wherefore, whatever others may say or profess, being beguiled by Satan, and their own hearts; "yet do thou fear him that can destroy both body and soul in hell."

There shall be a resurrection of the dead, both of the just and unjust: "And the sea gave up the dead that were in it, and death and hell delivered up the dead that were in them."

Having, in the first place, shewed you, that the wicked must arise; I shall in the next place shew you the manner of their rising. And, observe it, as the very title of the just and unjust are opposites, so they are in all other matters, and in their resurrections.

1. First, then, as the just in their resurrection do come forth in incorruption: the unjust in their resurrection shall come forth in their corruptions; for though the un-

godly at their resurrection shall for ever after be incapable of having body and soul separate: or, of their being annihilated into nothing: yet it shall be far from them to rise in incorruption; for if they arise in incorruption, they must arise to life, and also must have the conquest over sin and death. But that they shall not, for it is the righteous only that put on incorruption, that are swallowed up of life. The wicked's resurrection, it is called the resurrection of damnation. These, in their very resurrection, shall be hurt of the second death. They shall arise in death and shall be under it, under the gnawings and terrors of it, all the time of their arraignment. As it were a living death shall feed upon them, they shall never be spiritually alive, nor yet absolutely dead; but much after that manner that natural death and hell, by reason of guilt, doth feed on him, that is going before the judge to receive his condemnation to the gallows. You know, though a felon go forth of the goal, when he is going to the bar for his arraignment, yet he is not out of prison, or out of his irons for that; his fetters are still making a noise on his heels, and the thoughts of what he is to hear by and by from the judge, is still frightening and afflicting his heart; death, like some evil spirit or ghost, doth continually haunt him, and playeth the butcher continually in his soul and conscience, with frights and fears about the thoughts of the sudden and unsupportable after-clap by and by he is to meet withal.

Thus I say will the wicked come out of their graves, having yet the chains of eternal death hanging on them, and the talons of that dreadful ghost fastened in their souls; so that life will be far from them, even as far as heaven is from hell. This morning to them, is even as the shadow of death. They will then be in the very terrors of the shadow of death: As Christ saith, "Their worm never dies, and their fire is never quenched." From death to eternity it never shall be quenched; their bed is now among the flames, and when they rise, they will rise in flames; while they stand before the judge, it will be in flames, even in the flames of a guilty conscience: They will in their coming before the judge, be within the very jaws of death and destruction. Thus I say, the ungodly shall be far off from rising as the saints; for they will be even in the region and shadow of death. The first moment of their rising, death will be ever over them, ever feeding on their souls, and ever presenting to their hearts the heights and depths of the misery that now must seize them, and, like a bottomless gulf, must swallow them up: "They shall come out of their holes like worms of the earth, and be afraid of the Lord our God."

2. As the resurrection of the godly shall be a resurrection in glory; so the resurrection of the wicked, it will be a resurrection in dishonour. Yea, as the glory of saints at the day of their rising will be glory unspeakable; so the dishonour of the ungodly at that day, it will be dishonour beyond expression. As Daniel saith, "The good shall rise to everlasting life, but the wicked to shame and everlasting contempt." And again, "When thou, O God, awakest," that is, to judge them, "thou shalt despise their image." Never was toad or serpent more loathsome to any, than these will in the eyes of God, in their rising forth of their graves: "When they go to their graves (saith Job) their bones are full of the sin of their youth, which lieth down in the dust with them." And arise they shall in the same noisome and stinking condition; for as death leaves, so judgement finds them. At the resurrection then of these ungodly, they will be in a very loathsome condition.

The ungodly at their death are like the thistle-feed; but at their rising, they will be like the thistle grown; more noisome, offensive, and provoking, to rejection abundance. Then such dishonour, shame, and contempt, will appear in them, that neither God nor Christ, saints nor angels, will so much as once regard them, or vouchsafe once to come near them: "He beholdeth the wicked afar off; because in the day of grace they would not come to hand, and be saved, therefore now they shall all, as thorns be thrust away, as with fences of iron. Their rising is called the resurrection of the unjust, and so they at that day will appear, and will more stink in the nostrils of God, and all the heavenly hosts, than if they had the most irksome plague-sores in the world running on them. If a man at his birth be counted as one cast forth to the loathing of his person; how loathsome and irksome, dishonourable and contemptible, will those be that shall arise godless, christless, spiritless, and graceless, when

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the trumpet sounds to their judgement, they coming out of their graves far more loathsome and filthy, than if they should ascend out of the most filthy hole on earth?

3. As the just shall rise in power, so the wicked and unjust in weakness and astonishment. Sin and guilt bringeth weakness and faintness in this life; how much more, when both, with all their power and force, like a giant, fasten on them, as God saith, "Can thy hands be strong, and can thy heart endure in the day that I shall deal with thee?" Now will the ghastly jaws of despair gape upon thee, and now will condemnings of conscience, like thunder-claps, continually batter against thy weary spirits. It is the godly that have boldness in the day of judgement; but the wicked will be like the chaff which the wind driveth away. O the fear, and the heart-aking that will seize them in their rising! the frightful thoughts that then will fill their throbbing hearts! Now must that soul that hath been in hell-fire among the devils possess the body again. Possess it, I say, with the hot scalding stink of hell upon it. They shall not be able to lift up the head for ever; pangs shall take hold on them, all their hands shall faint, and every man's heart shall melt: They shall be amazed one at another; their faces shall be as flames: Every thing they see, hear, or think of, shall tend to their discomfort. They must needs be weak whom God hath left, whom guilt hath seized, and whom death is swallowing up for ever.

4. As the just shall arise spiritual bodies, so the unjust shall arise only as mere and naked lumps of sinful nature; not having the least help from God to bear them up under this condition. Wherefore, so soon as ever they are risen out of their graves, they will feel a continual sinking under every remembrance of every sin, and thoughts of judgement; in their rising they fall, fall I say, from thenceforth, and for ever. And for this reason the dungeon into which they fall, is called bottomless; because as there will be no end of their misery, so there will be no stay or prop to bear them up in it. Only as I said before, they shall not now, as afore, be separate body from soul, but both together be bound in the cords of sin and iniquity, in which they shall now tremble as thieves and murderers, &c. as they go before the judge, to hear what he will say unto them.

Now when the wicked are thus raised out of their graves, they shall together with all the angels of darkness, their fellow prisoners, be brought up, being shackled in their sins, to the place of judgement; where there shall sit upon them Jesus Christ, the King of kings, and Lord of lords, the Lord Chief Judge of things in heaven and earth, and things under the earth. On whose right hand and left, shall sit all the princes and heavenly nobles, the saints and prophets, the apostles and witnesses of Jesus; every one in his kingly attire upon the throne of his glory: Then shall be fulfilled that which is written, "As for these my enemies, that would not that I should reign over them, bring them before me to slay them."

When every one is thus set in his proper place, the judge on his throne, with his attendants, and the prisoners coming up to judgement, "forthwith there shall issue forth a mighty fire and tempest from before the throne, which shall compass it round about." Which fire shall be as bars and bounds to the wicked, to keep them at a certain distance from the heavenly Majesty; as David saith, "Our God will come, and not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him." And again, "His throne was like the fiery flame, and his wheels like burning fire. A fiery stream issued, and came forth from before him," &c.

This preparation being made, to wit, the judge with his attendance on the throne, the bar for the prisoners, and the rebels all standing with ghastly jaws, to look for what comes after: presently the books are brought forth, to wit; the books both of death and life; and every one of them opened before the sinners, now to be judged and condemned: for after that he had said before, "A fiery stream issued, and came forth from before him;" he adds, "Thousands, thousands ministered to him, and ten thousand times ten thousand stood before him: The judgement was set, and the book was opened. And again, I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away, and there was found no more place for them; and I saw the dead, small and great, stand before God, and the books

were opened: and another book was opened, which is the book of life. And the dead were judged out of the things that were written in the books, according to their works."

He doth not say, the book was opened, as of one, but the books, as of many. And indeed, they are more than one, two, or three, out of which the dead shall in the judgement be proceeded against.

First, then, there is the book of the creatures to be open. 2. The book of God's remembrance. 3. The book of the law. And, 4. The book of life. For by every one of these, that is, out of what is written in them, shall the world of the ungodly be judged.

And the books were opened:

1. The book of the creatures shall be opened; and that, first, as it concerns man's nature; and, next, as it relates to all other creatures.

First, He will shew in what the principles of nature were, as they were God's creation; and how contrary to these principles the world have walked, acted and done. The principles of nature are concluded under these three general heads.

1st, That man, by his own natural reason and judgement, may gather, that there is a God, a deity, a chief, or first, or principal being, who is over all, and supreme above all. This instinct, I say, man, merely as he is a rational creature, findeth in himself; and hence it is, that all heathens that mind their own natural reason, do conclude, that we are his offspring; that is, his creation and workmanship; that he made heaven and earth, and hath made of one blood all nations of men; that "in him we live, and move, and have our being." &c.

It appears further, that man, by his own nature, doth know that there is such a God,

(1) By his being able to judge by nature, that there is such a thing as sin; as Christ saith, "Why do ye not even of yourselves judge that which is right?" As if he had said, You are degenerated even from the principles of nature and right reason: As Paul saith in another place, "Doth not even nature itself teach you?" Now, he that can judge, that there is such a thing as sin, it must of necessity be, that he understandeth that there is a God, to whom sin is opposite: for if there be God, there is no sin against him; and he that knows not the one, knows not the other.

(2) It is evident further, that man by nature knows that there is a God, by those fits of fear and dread that is often begotten in themselves, even in every man that breatheth in this world: for they are by their own consciences and thoughts convicted and reproved, judged and condemned, though they know neither Moses nor Christ. For the Gentiles, "which have not the law, these are a law to themselves, and shew the works of the law written in their hearts;" that is, by this very thing, they hold forth to all men, that God created them in that state and quality, that they might, in and by their own nature, judge and know, that there is a God. And it further sheweth itself, saith he, by those workings of heart, convictions of conscience and accusations, that every thought maketh within them, together with the fear that is begotten in them, when they transgress, or do those things that are irrational, or contrary to what they see they shall do. I might add further, that the natural proneness that is in all men to devotion and religion, that is, of one kind or another, doth clearly tell us, that they, by the book of nature, which book is themselves, doth read, that there is one great and eternal God.

2dly, The second principle of nature is, That this God should by man be sought after, that they might enjoy communion with him for ever. As I said before, the light of nature sheweth man, that there is a great God, even God that made the world; and the end of its shewing him this is, that they might seek the Lord, if happily they may feel after him, and find him, though he be not far from every one of them, &c.

3dly, This light of nature teacheth, that men, between themselves, should do that which is just and equal: As Moses said, and that long before the law was given, "Sirs, ye are brethren, why do ye wrong one another?" As who should say, You are equal creation, you are the same flesh; you both judge, that it is equally done of any to do you wrong; and therefore ought to judge by the same reason, that ye ought not to wrong one another.

Now,

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Now, against every one of these three principles hath every man in the whole world transgressed: As Paul saith, "For both Jews and Gentiles are all under sin."

For, as touching the first, who is he that hath honoured, revered, worshipped, and adored the living God, to the height both of what they saw in him, and also according to the goodness and mercy they have as men, received from him? All have served and worshipped the creature more than the Creator, who is blessed for ever, and so have walked contrary to, and have sinned against this bond of nature, in this first principle of it.

2dly, Men, instead of minding their own future happiness, as nature teacheth, they have, through their giving way to sin and Satan, minded nothing less: for though reason teacheth all men to love that which is good and profitable, yet they, contrary to this, have loved that which is hurtful and destructive. Yea, though sense teacheth to avoid the danger that is manifest; yet man, contrary to reason and sense both, even all men have, both against light and feeling, rejected their own happiness: As Paul saith, "Though they know the judgement of God, that they which do such things are worthy of death, not only do the same, but take pleasure in them that do them."

3dly, Man, instead of doing equity, and as he would be done by, which nature itself teacheth, he hath given up himself to vile affections, being filled, by refusing the dictates of nature, with all unrighteousness, fornication, wickedness, covetousness, maliciousness, envy, murder, debate, deceit, malignity, whispering, backbiting; to hate God, to be spiteful, proud boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affections, implacable, unmerciful."

And observe it, he doth not say, that all these things are by every man put into practice, but every man hath all these in his heart, which there defile the soul, and make it abominable in the sight of God. "They are filled with all unrighteousness;" which also appears, as occasion serveth, sometimes one of them, sometimes more. Now, man having sinned against that natural light, judgement, reason, and conscience, that God hath given him: therefore, though, as I said before, he neither knew Moses nor Christ, yet he shall perish: "As many (saith Paul) as have sinned without law, they shall perish without law."

Yea, here will man be found, not only a sinner against God, but an opposer of himself, a contradictor of his own nature, and one that will not do that which he judgeth even of himself to be right. Their sin is written upon the tables of their own hearts, and their own wickedness and backsliding shall both correct and reprove them.

It is marvellous (if we consider) how curious a creature man was made of God; to behold how much below, besides, and against, that state and place man acts and does in this state of sin and degeneracy. Man, in his creation, was made in the image of God; but man, by reason of his yielding to the tempter, hath made himself the very figure and image of the devil. Man, by creation, was made upright, and sinless; but man, by sin, hath made himself crooked and sinful. Man, by creation, had all the faculties of his soul at liberty, to study God his Creator, and his glorious attributes and being; but man, by sin, hath so bound up his own senses and reason, and hath given way for blindness and ignorance of God, so to reign in his soul, that now he is captivated, and held bound in alienation and estrangedness, both from God, and all things truly spiritually good: "Because (saith he) that when they knew God, they glorified him not as God, but became vain in their imaginations, and their foolish hearts were darkened." And again, "Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, through the blindness of their hearts."

Now for this abuse of the workmanship of God, shall man be brought forth to the judgement; shall be convicted, cast, and condemned as a rebel, against both God and his own soul; as Paul affirmeth, and that when he reasoned but as a man.

When this part of the book touching man's nature is opened, and man convicted and cast by it, by reason of his sinning against the three general principles thereof, then forthwith is the second part of the book opened, which is the mystery of the creatures;

creatures; for the whole creation that is before thee are not only made to shew the power of God in themselves, but also to teach thee, and to preach unto thee, both much of God and thyself, as also the righteousness and justice of God against sin: "For the wrath of God is revealed from heaven, against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness, because that which may be known of God is manifest in them; for God hath shewed it unto them; for the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead: so that they are left without excuse."

The creation then of the world, namely, of the heavens, earth, sun, moon, stars, with all other the creatures of God, they preach aloud to all men, the eternal power and Godhead of their creator. In wisdom he hath made them all, to be teachable, and carrying instruction in them: "and he that is wise and will understand these things, even he shall understand the loving kindness of the Lord; for the works of the Lord are great, and sought out of all them that have pleasure therein."

2dly, As the creation in general preacheth to every man something of God; so they do hold forth how man should behave himself both to God, and one to another; and will assuredly come in, in the judgement, against all those that shall be found crossers and thwarters of what God, by the creatures, doth hold forth to us.

As, (1) The obedience of the creatures both to God and thee: 1. To God, they are all in subjection, (set devils and men aside), even the very "dragons, and all deeps, fire, hail, snow, and vapours, fulfilling his word." Yea, the winds and seas obey him. Thus, I say, by their obedience to God, they teach thee obedience, and by their obedience, shall thy disobedience be condemned in the judgement. 2. Their obedience to thee also, teacheth thee obedience to all superiors; for every kind of beasts, and of birds, and serpents, and things in the sea, is tamed, and hath been tamed, and brought into obedience by mankind. Man only remains untamed, and unruly, and therefore by these are condemned.

(2) The fruitfulness of all the creatures in their kind, doth teach and admonish thee to a fruitful life to Godward, and in the things of his holy word. God did but say in the beginning, "Let the earth bring forth fruit, grass, trees, herbs, beasts, creeping things, and cattle after their kind; and it was so." But to man he hath sent his prophets, rising early, and sending them, saying, "O do not this abominable thing that I hate; but they will not obey." For if the Gentiles which have not the law, do, by some acts of obedience, condemn the wickedness of those, who do by the letter and circumcision break the law, how much more shall the fruitfulness of all the creatures come in, in the judgement against the whole world! As Job saith, "By the obedience and fruitfulness of the creatures he judgeth (and so will he judge) the people."

(3) The knowledge and wisdom of the creatures, do, with a check, command thee to be wise, and do teach thee wisdom. 1. The stork in the heaven, the swallow and the crane, by observing the time and season of their coming, do admonish thee to learn the time of grace, and of the mercy of God. 2. The ox and the ass, by the knowledge they have of their master's crib, do admonish thee to know the bread and table of God; and both do, and shall condemn thy ignorance of the food of heaven.

(4) The labour and toil of the creatures, doth convict thee of sloth and idleness. "Go to the ant, thou sluggard, consider her ways, and be wise: for the provideth her food in the summer, and layeth up against the day of trial." But thou spendest the whole summer of thy life, in wasting both time and soul. "All things are full of labour, (saith Solomon), only man spendeth all the day idle, and his years like a tale that is told. The coney is but a feeble folk, yet laboureth for a house in the rock, to be safe from the rage of the hunter. The spider also taketh hold with her hands, and is in king's palaces." It is man only that turneth himself upon the bed of sloth, as the door doth itself upon the hinges; It is man, I say, that will neither lay hold on the rock Christ, as the coney doth teach, nor lay hold on the kingdom of heaven, as the spider doth bid him.

(5) The

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(5) The fear that is in all creatures, when they perceive that danger is near, it teacheth men to fly from the wrath to come: "In vain is the snare laid in the sight of any bird; but man, man only is the fool hardy creature, that layeth wait for his own blood, and that lurketh privily for his own life." How, I say, will every creature fly, run, strive, and struggle, to escape the danger it is sensible of? It is man only that delighteth to dance about the mouth of hell, and to be knowingly smitten with Satan's snare.

(6) The dependance that all the creatures have upon God; they teach thee to depend on him that made thee; yea, and will in the judgement condemn thee, for thy unlawful practices and dealings for thy preservation. The young ravens seek their food from God, and will condemn thy lying, cheating, over-reaching, defrauding, and the like; they provide neither storehouse nor barn; but thou art so greedy of these things, that thou for them shuttest thyself out of the kingdom of heaven.

(7) The love and pity that is in their hearts to their young, and one another, will judge and condemn the hard-heartedness that is in thee to thy own soul. What shall I say? "The heavens shall reveal thy iniquity, and the earth shall rise up against thee;" that is, all the creatures of God, they will by their fruitfulness and subjection to the will of their creator, judge and condemn thee for thy disobedience, and rebellion against him.

Now as these creatures do every day call upon thee, and lay before thee these things; so he hath for thy awakening, in case thou be asleep, and senseless, creatures of another nature; as,

(1) Thy bed when thou liest down in it, preacheth to thee thy grave; thy sleep thy death; and thy rising in the morning thy resurrection to judgement. (2) The goal that thou seest with thine eyes, and the felons that look out at the grate, they put thee in mind of the prison of hell, and of the dreadful state of those that are there. (3) The fire that burns in thy chimney, it holds forth the fire of hell unto thee. (4) The ugly smell, stench, and steam of the burning brimstone, it shews thee the loathsome, odious, and dreadful torments of hell. (5) The darkness of the night in solitary places, and the fears that do commonly haunt those that walk therein, it preacheth to thee the fears and frights, the scares and amazements, that will for ever attend all damned souls. (6) By thy delighting when thou art cold, to lay sticks on the fire to warm thyself, not caring how fiercely they flame therein, so thou canst be warm, and be refreshed thereby; by this, I say, God preacheth to thee, with what delight he will burn sinners in the flames of hell, for the easing of his mind, and the satisfaction of his justice. "Ah, (saith he) I will ease me of my adversaries, and avenge me of mine enemies." (7) Yea, by thy blowing the fire, that it may fasten upon the wood the better; thou preachest to thyself, how God will blow the fire of hell by the rigour of his law, to the end, it may by its flames, to purpose, kindle upon damned sinners.

All these things, as inconsiderable and unlikely as they may appear to you now, yet in the judgement, will be found the items and warning-words of God to your souls. And know, that he who could overthrow the land of Egypt with frogs, lice, flies, locusts, &c. will overthrow the world at the last day, by the book of the creatures; and that by the least and most inconsiderable of them, as well as by the rest. This book of the creatures, it is so excellent and so full, so easy, and so suiting the capacity of all, that there is not one man in the world, but is caught, convicted, and cast by it. This is the book, that he who knows no letters may read in: yea, and that he who neither saw New Testament nor Old, may know both much of God and himself by. It is this book, out of which generally both Job and his friends did so profoundly discourse of the judgments of God, and that out of which God himself did so convincingly answer Job. Job was as perfect in this book, as we are, many of us, in the scriptures; yea, and could see further by it, than many now-a-days do see by the New Testament and Old. This is the book, out of which both Christ, the prophets, and apostles, do so frequently discourse by their similitudes, proverbs, and parables: as being the most easy way to convince the world, though, by reason of
their

their ignorance, nothing will work with them, but what is set on their heart by the Holy Ghost.

One word further, and I have done with this; and that is, God hath sealed the judgment of the world by the book of the creatures, even by man's own carriage unto such of them, which, through any impediment, have disappointed his expectations. As thus, if thou hast but a tree in thy orchard, that neither beareth fruit, nor ought else that is good: why, thou art far hewing it down, and for appointing it as fuel for the fire: Now, thou little thinkest, that by thy thus judging, thou shouldst pass sentence upon thy own fruitless soul; but it is so: "For now is that axe laid to the roots of the trees; and every tree that bringeth not forth good fruit, is hewn down, and cast into the fire." For as truly as thou sayest of thy fruitless tree, Cut it down, why doth it cumber the ground?" So truly doth thy voice cause heaven to echo again upon thy head: Cut him down, why doth he cumber the ground?

Further, the inclination of thy heart towards fruitless and unprofitable creatures, doth fore-prepare thee the inclination of the heart of God towards thee in the judgement: If thou hast either cow, or any other beast, that is now unprofitable to thee, though thou mayst suffer them for some time to be with thee, as God suffereth sinners in the world; yet all this while thy heart is not with them; but thou wilt take thy time to clear thy hands of them. Why, just so shall thy judgement be, as God saith "Though Moses and Samuel stood before me, (that is, to pray me to spare this people), yet my heart could not be towards them, therefore cast them out of my sight, and let them go forth."

Thus, I say, will God judge the world at the last day; he will open before them, how they have degenerated and gone back from the principles of nature, in which he created them. Also, how they have slighted all the instructions that he hath given them, even by the obedience, fruitfulness, wisdom, labour, fear, and love of the creatures; and he will tell them, that as to their judgement they themselves have decided it, both by their cutting down that which was fruitless, and by the withdrawing of their hearts from those things, which to them were unprofitable: "As therefore the tares are gathered and burned in the fire, so shall it be in the end of the world." As men deal with weeds, and rotten wood, so will God deal with sinners in the day of final judgement: And will bring in, I say, all the the counsels and warnings he hath given men by these things, both to clear up, and to aggravate their judgement to them.

2. The second book that will be opened at this day, it will be the book of God's remembrance; for as God hath in his remembrance, recorded all and every particular good thing that his own people have done to and for his name, while they were in this world; so he hath in his remembrance recorded all the evil and sin of his adversaries, even every thing. Now God's remembrance is so perfect every way, that it is impossible that any thing should be lost that is committed to it to be kept, and brought forth to the judgement at the time appointed; for as a thousand years are but as yesterday with his eternity; so the sins that have been committed a thousand of years since, they are all so firmly fixed in the remembrance of the eternal God, that they are always as fresh and clear in his sight, as if they were but just now in committing: He calleth again the things that are past, and hath set our most securest things in the light of his countenance. As he also saith in another place, "Hell itself is naked before him, and destruction hath no covering; that is, the most secret, cunning, and hidden contrivances of the most subtle of the infernal spirits, which yet are far more slethy than men, to hide their wickedness; yet, I say, all their ways, hearts, and most secret doings, are clear, to the very bottom of them, in the eyes of the great God: "All things are open and bare before the eyes of him with whom we have to do; who will bring to light the hidden things of darkness, and will make manifest the counsels of the heart."

Ye that say, "The Lord shall not see, neither shall the God of Jacob regard it. Understand, O ye brutish among the people: and ye fools, when will ye be wise?"

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He that planted the ear, shall he not hear? He that formed the eye, shall not he see? He that chasteneth the Heathen, shall not he correct? He that teacheth man knowledge, shall not he know? Can any hide himself in secret places, that I should not see him? (that is, when he is committing wickedness,) saith the Lord. Do not I fill heaven and earth, saith the Lord?"

Now to know and see things, it is the cause among men of their remembrance. Wherefore, God to shew us that he will remember all our sins, if we die out of Christ, he tells us that he knoweth and seeth them all, and therefore must needs remember them; for as is his sight and knowledge, so is his remembrance of all things.

When this book of his remembrance therefore is opened, as it shall be in the judgement; then shall be brought forth of their hidden holes, all things whatsoever hath been done since the world began, whether by kingdoms in general, or persons in particular. Now also shall be brought forth to open view, all the transactions of God and his Son, among the sons of men, and every thing shall be applied to every particular person, in equity and justice, to whom they belong; The sins that thou hast committed shall be thy own, and thou thyself shalt bear them. "The Lord is a God of knowledge, and by him actions are weighed."

It will be marvellous to behold how, by thousands, and ten thousands, God will call from their secret places those sins that one would have thought had been dead and buried, and forgotten; yea, how he will shew before the sun, such things, so base and so horrid, that one would think it was not in the hearts of any to commit; for all is recorded in the book of God's remembrance. While men are here, they have a thousand tricks to present themselves one to another, far more fair and honest than they are, or ever were. As Christ said to the Pharisees, "Ye are they who justify yourselves before men, but God knoweth your hearts," Ay, God knoweth indeed, what a nest, what a heap, what swarms, yea, what legions of hellish wickednesses, there is with power lurking, like cockatrices, in those men, that one would swear a thousand times, are good and honest men. The way of men in their sins, "it is like an eagle in the air, a serpent upon a rock, a ship in the midst of the sea, and of a young man with a maid," saith Solomon; that is hiddenly, closely, covertly, burying all under fair pretences, wiping their mouths in the close of their evils, saying, I have done no wickedness.

But this though it may serve for the time present, and no longer, God will not be deluded, nor blinded, nor mocked, nor put off: "They consider not that I remember all their wickedness, (saith he), but I will reprove thee, and will set them in order before thine eyes." Here will be laid open the very heart of Cain the murderer, of Judas the traitor, of Saul the adversary of David, and of those that under pretences of holiness have persecuted Christ, his word, and people. Now shall every drunkard, whoremaster, thief, and other wicked person, be turned their inside outward; their hearts right open, and every sin, with every circumstance of place, time, person with whom, with the causes also that drew them to the commission of every evil, be discovered to all. Here will be no hiding yourselves behind curtains, nor no covering yourselves with the black and dark night: "If I say, surely the darkness shall cover me, even the night shall be light about me; yea, (O God) darkness hideth not from thee, but the night shineth as the day, the darkness and light are both alike unto thee."

The piercing eye of God beholds all places, persons, and things; the holy hand of his justice writeth them down in the book of his remembrance; and by his power and wisdom, will he open and read to all men exactly, distinctly, and convincingly, whatever hath passed from them, or been done by them, in their whole life: For, "for all these things God will bring thee into judgement." Again, as God will bring out of the book of his remembrance, whatever hath passed from thee against him; so also will he then bring forth, by the same book, all things and carnages of his towards thee.

Here will he bring to thy mind every sermon thou hast heard, every chapter thou hast read, every conviction thou hast had on thy conscience, and every admonition

monition that hath been given thee in all thy life, when thou wast in the land of the living.

Now will God lay open before thee, what patience he extended to thee, how he let thee live one year, two years, ten, yea, twenty and twenty years, and all to try thee. Yea, now also will he bring to thy view, how many times he warned, rebuked, threatened, and chastised thee for thy wickedness; how many awakening providences and judgements he continually laid before thy face; yea, how many a time thou didst, like Balaam, run upon the point of the sword of justice, and how he gave back, as being loath to kill thee.

Now also again shall be brought before thee, and all men, how many strugglings God had with thy heart, on the sick-bed, to do thee good; yea, and at such times, how many vows, promises, engagements, and resolutions thou madest before God, to turn, if he would release thee from thy affliction, and take off his rod from thy back: And yet how thou didst, like the man possessed, break and snap in twain all these chains of iron with which thou hadst bound thy soul; and that for a very lust and sin. Here also will be opened before thee, how often thou hast sinned against thy light and knowledge; how often thou hast laid violent hands on thy own conscience; how often thou hast laboured to put out that light that hath stood in thy way to hinder thee from sinning against thy soul. Ah, Lord! what a condition will the Christless soul be in at this day? how will every one of these things afflict the damned soul? they will pierce like arrows, and bite like serpents, and sting like an adder. With what shame will that man stand before the judgement-seat of Christ, who must have all things he hath done against God, to provoke the eyes of his glory to jealousy, laid open before the whole host of the heavenly train! It would make a man blush to have his pockets searched for things that are stolen, in the midst of a market, especially if he stand upon his reputation and honour. But thou must have thy heart searched, the bottom of thy heart searched; and that, I say, before thy neighbour, whom thou hast wronged, and before the devils, whom thou hast served, yea, before God, whom thou hast despised, and before the angels, those holy and delicate creatures, whose holy and chaste faces will scarce forbear blushing, while God is making thee vomit up all thou has swallowed; for God shall bring it out of thy belly.

For, as for God to forget iniquity, is one of the chief heads of the covenant of grace, and as an argument of the highest nature, to beget, and to continue consolation in the godly; so the remembrance of iniquity, by the Lord, it is one of the heaviest loads and judgements that can befall any poor creature. "Lord, (saith the prophet,) remember not against us former iniquities." And again, "If thou, Lord, shouldst mark iniquity, O Lord, who shall stand?" And the reason is, because that which the Lord forgetteth, is forgiven for ever; but that which he remembereth, it is charged for ever, and nothing can take it away: "Though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God."

3. The third book that will at this day be opened, and out of which God will judge the world; it is the book of the law, or ten words given forth on the Mount Sinai. But this book will more specially concern these that have received it, or that have had knowledge thereof. Every one shall not be judged by this book, as there delivered, though they shall be judged by the works of it, which are written in their hearts: "As many as have sinned without law, shall perish without law, and they that have sinned in the law shall be judged by the law." That is, the Heathens that never knew the law, as delivered on Sinai, they shall be judged by the law, as it was written in man's heart in his creation, (which is comprised within the book of the creatures); but those that have knowledge of the law as delivered on Sinai, they shall be judged by the law as there given.

Now then this book, when it is opened at the day of judgement, it will to those to whom it especially relates, be a most terrible law, far surpassing the two aforementioned. This law, as I may so say, it is the chief and most pure resemblance of the justice and holiness of the heavenly Majesty, and doth hold forth

forth to all men the sharpness and keenness of his wrath above the other two that I have before mentioned. I say, both because it hath been delivered more plain and open, both as to the duty enjoined, and the sin prohibited, and therefore must of necessity fall with the more violence upon the head of all that shall be found within the compass of it.

This law, it hath in it to be opened at this day these two general heads: 1. A discovery of the evil of sin, that is so against plain light and truth. And, 2. A discovery of the vanity of all things that will at this day be brought by sinners, for their help and plea at the judgment. Alas, who can but imagine, that the poor world, at the day of their arraignment, should muster up all that ever they can think of, as arguments to shelter them from the execution of that fierce wrath, that then with sinking souls they will see prepared for them?

(1) As to the first of these, the apostle tells us, that the law was added, that the offence might abound, or be discovered what it is. As he saith again, "I had not known sin but by the law." Thus it is in this life, and thus it will be in the day of judgement; that is, those that see sin, and that in its abounding nature, and in its exceeding sinfulness, they must see it by the law; for that is indeed the glass by which God discovereth sin, and the filthy spots of leprosy that are in the soul. Now those that have not the happiness to see their sin by the law in this life, while there is a fountain of grace to wash in and be clean; they must have the misery to see it at the judgement, when nothing is left but misery and pain, as the punishment for the same. At which day those little tittles of this holy law, that now men so easily look over, and sin against with ease, they will every one of them appear with such dread and with such flaming justice against every offence committed; that if heaven and earth itself should step in to shelter the sinner from the justice and wrath due to sin, it would turn them up by the roots: "It is easier for heaven and earth to pass away, than for one tittle of the law to fail." If there appeared such flames, such thunderings and tempests, as there were at the giving of the law; what flames and blackness will there appear at the execution thereof? And if at the giving of the law there appeared so much holiness and justice, that it made all Israel fly, yea holy Moses exceedingly fear and quake; what will become of these that God shall judge by the rigour of this law in the day of judgement!

O what thunderings and lightnings! what earthquakes and tempests will there be in every damned soul at the opening of this book! "Then indeed will God visit them with thunder and earthquake, and great noise; with storm and tempest, and the flame of a devouring fire. For behold (saith the prophet) the Lord will come with fire, and with his chariots, like a whirlwind, to render his anger with fury, and his rebukes with flames of fire."

"The Lord will come with fire," that is, in the flaming heat of his justice and holiness against sin and sinners, to execute the rigour of his threatenings upon their perishing souls.

(2) The second general head that is contained in this law, to be opened at this day, is its exactness and purity, and strictness as to all acts of good that any poor creature hath done in this life, whereby he in the judgement will think to shelter, or secure himself from the wrath of God. This is the rule, and line, and plummet, whereby every act of every man, shall be measured; and he whose righteousness is not found every way answerable to this law, which all will fall short of, but they that have the righteousness of God by faith in Jesus Christ: He must perish, as he saith, "Judgment also will I lay to the line, and righteousness will I lay to the plummet, and the hail shall sweep away the refuge of lies, and the water shall overflow the hiding-places." That is, though men may now shelter themselves under legal repentance, cold profession, good meaning, thinkings, and doings; yet all these things must be measured, and weighed in the balance of God's most righteous law: And as I said, whatever in that day is not found the righteousness of God, it will be found a refuge of lies, and will be drowned by the overflowing of the wrath of God, as the waters of Noah overflowed the world.

And hence it is that all the ungodly will at this day be found as stubble, and the law as fire. As it saith, "From his right hand went a fiery law." And again, "His lips are full of indignation, and his tongue as a devouring fire." For as fire, where it seizeth, doth burn, eat, destroy, devour, and consume; so will the law, all those that at this day, shall be found under the transgression of the least tittle of it. It will be with these souls at the day of judgement, as it is with those countries that are over-run with most merciless conquerors, who leave not any thing behind them, but swallow up all with fire and sword: "For by fire, and by his sword, will the Lord plead with all flesh, and the slain of the Lord shall be many." There are two things at the day of judgment, will meet in their height and utmost strength, and they are sin and the law; for the judgement will not be, till the iniquity of the world be full ripe.

Now, then, when sin is come to its full, having played all its pranks, and done all the mischief it can against the Lord of glory, then God brings forth the law, his holy and righteous law, one of which will now reign for ever, that is, either the law or sin: Wherefore sin and sinners, they must tremble with all that help, and hold them up; "for God will magnify the law, and make it honourable;" that is, will give it the victory over the world for ever; for that is holy, just, and good." They are unholy, unjust, and bad; therefore by this law will the Lord rain "snares, fire, and brimstone, and a horrible tempest, this shall be the portion of their cup." Let no man say, then, that because God is so famous in his mercy and patience, in this day of his grace, that therefore he will not be fierce and dreadful in his justice, in the day of judgement; for judgement and justice is the last thing that God intends to bring upon the stage, which will then be to the full as terrible, as now his goodness, and patience, and long-sufference, is admirable: "Lord, who knoweth the power of thine anger? even according to thy fear, so is thy wrath."

You may see, if you will, a few of the sparks of the justice of God against sin and sinners, by his casting off angels for sin, from heaven to hell, by his drowning the old world, by his burning of Sodom and Gomorrah to ashes, condemning them with an overthrow, making them an example to those that after should live ungodly.

For whatsoever the law saith, it saith to them that are under the law, "That every mouth may be stopped, and all the world become guilty before God."

Moses seems to wonder, that the children of Israel could continue to live, when they did but hear the law delivered on the mountain: "Did ever people (saith he) hear the Lord speak out of the midst of the fire, as thou hast done, and live?" O that ye did but know the law, and the wondrous things that are written therein, before the Lord cause that fearful voice to be heard, "Cursed is every one that continueth not in every thing that is written in the book of the law to do them." Which curse must fall on all that walk not in all the commandments of God, without iniquity; which none do, I say, but they that walk in Christ, who hath alone fulfilled them all.

The law is that which standeth at the entrance of the paradise of God, as a flaming sword, turning every way to keep out those that are not righteous with the righteousness of God, that have not skill to "come to the throne of grace by that new and living way which he hath consecrated for us through the veil;" that is to say, his flesh. For though this law, I say, be taken away by Christ Jesus, for all that truly and savingly believe; yet it remains in full force and power, in every tittle of it, against every soul of man that shall now be found in his tabernacle; that is, in himself, and out of the Lord Jesus: It lieth, I say, like a lion rampant, at the gates of heaven, and will roar upon every unconverted soul, fiercely accusing every one that now would gladly enter in through the gates into this city. So then, he that can answer all its most perfect and legal commands, and that can live in the midst of devouring fire, and there enjoy God, and solace himself; he shall dwell on high, and shall not be hurt by this law: "His place of defence shall be the munition of rocks; bread shall be given him, and his water shall

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shall be sure; thine eyes shall behold the king in his beauty; they shall see the land that is very far off." Blessed, then, is he whose righteousness doth answer every point of the law of God, according to 1 Cor. i. 30. He shall be able to escape all those things that shall come to pass, and to stand before the Son of man: for in himself our God is a consuming fire; and man, out of Christ, is but as stubble, chaff, thorns, briars, and fuel, for the wrath of this holy and sinner-consuming God to seize upon for ever: "Who can stand before his indignation? who can abide the fierceness of his anger? His fury is poured out like fire, and the rocks are thrown down by him."

Now, when these three books are thus opened, there will, without doubt, be sad throbbing and pricking in every heart that now stands for his life, before the judgement seat of Christ the righteous judge; and without all question, they will be studying a thousand ways to evade and shift the stroke, that by the sin that these three books do charge them with, will immediately fall upon them.

But now, to cut off all these at a blow, forthwith appear the witnesses, who are ready to evince, and make full and soul-killing proof of every particular charged against them.

1. And the first is, God himself: "I (saith he) will be a swift witness against the forcerers, and against the adulterers, and against false swearers, and against those that oppressed the hireling of his wages, the widow and the fatherless, and that turn aside the stranger from his right, and that feareth not me, saith the Lord."

This must needs be of great sway with every soul, that God should now come in: "I will witness (saith God) that these things of which ye are accused before the judge are true." I have seen all, know all, and write down all. There hath not been a thought in your heart, nor a word in your tongue, but I have known it altogether. All things have always been open and naked to mine eye; yea, my eye-lids try the children of men; I have known your down-sitting, and your up-rising, and have understood your thoughts afar off; I have compassed your path, and am well acquainted with all your ways.

(1) You have not continued in that state of nature in which I did at first create you: You have not liked to retain that knowledge and understanding of God that you had, and might have had, by the very book of the creatures. You gave way to the suggestions of fallen angels; and so your foolish hearts were darkened, and alienated, and estranged from God.

(2) All the creatures that were in the world have even condemned you: they have been fruitful, but you fruitless; they have been fearful of danger, but you fool-hardy; they have taken the fittest opportunity for their own preservation, but thou hast both blindly and confidently gone on to thy punishment.

(3) Touching the book of my remembrance, who can contradict it? "Do not I fill heaven and earth, saith the Lord?" Was I not in all places to behold, to see, and to observe thee in all thy ways? My eye saw the thief and the adulterer; and I heard every lye and oath of the wicked; I saw the hypocrisy of the dissembler: they have committed villany in Israel, and have committed adultery with their neighbours wives, and have spoken lying words in my name, which I have not commanded them, even I know and am a witness, saith the Lord."

(4) God will also come in against them for their transgressing his law, even the law which he delivered on Mount Sinai; he will, I say, open every title thereof in such order and truth, and apply the breach of each particular person with such convincing arguments, that they will fall down silenced for ever: Every mouth shall be stopped, and all the world shall become guilty before God."

2. There is yet another witness, for the condemning the transgressors of these laws, and that is Conscience: "their consciences also bearing witness," saith the apostle. Conscience is a thousand witnesses. Conscience, it will cry Amen to every word that the great God doth speak against thee. Conscience is a terrible accuser; it will hold pace with the witness of God, as to the truth of evidence to a hair's breadth. The witness of conscience, it is of great authority, it commands guilt,

guilt, and fasteneth it on every soul which it accuseth. And hence it is said, "If our hearts or conscience accuse us." Conscience will thunder and lighten at this day; even the consciences of the most Pagan sinners in the world will have sufficiently wherewith to accuse, to condemn, and to make paleness appear in their faces, and breaking in their loins, by reason of the force of its conviction. O the mire and dirt that a guilty conscience, when it is forced to speak, will cast up and throw out before the judgement-seat: It must out; none can speak peace, nor health to that man, upon whom God hath let loose his own conscience. Cain will now cry, "My punishment is greater than I can bear;" Judas will hang himself; and both Belshazzar and Felix will feel the joints of their loins to be loosened, and their knees to smite one against another, when conscience stirreth. When conscience is once thoroughly awakened, as it shall be before the judgement-seat; God need say no more to the sinner, than Solomon said to filthy Shimei, "Thou knowest all the wickedness that thy heart is privy to." As who should say, thy conscience knoweth, and can well inform thee of all the evil and sin that thou art guilty of. To all which it answereth even as face answereth a face in a glass; or as an echo answereth the man that speaketh; as fast, I say, as God chargeth, conscience will cry out, Guilty, guilty, Lord; guilty of all, of every whit; I remember clearly all the crimes thou layest before me. Thus, I say, will conscience be a witness against the soul in the day of God.

3. As God and conscience will at this day be most dreadful witnesses against the sinful man; so also will those several thoughts that have passed through man's heart be a witness also against him. As he said before, "Their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another, in the day when God shall judge the secrets of men by Jesus Christ, according to the gospel."

The thoughts come in as a witness for God against the sinner, upon the account of that unsteadiness and variety that was in them, both touching God and their own selves.

1st, Sometimes the man thinks there is no God, but that every thing hath its rise of itself, or by chance or fortune: "The fool hath said in his heart, there is no God."

Sometimes again, they think there is a God; but yet they think and imagine of him falsely: "Thou thoughtest that I was altogether such a one as thyself, (saith God), but I will reprove thee."

Men think, that because they can sin with delight, that therefore God can let them escape without punishment. Nay, oftentimes they think, that God doth either quite forget their wickedness, or else that he will be pleased with such satisfaction as they are pleased to give him, even a few howling prayers, feigned and hypocritical tears and weepings, which pass from them, more for fear of the punishment of hell-fire, than because they have offended so holy, so just, and so glorious a God, and so loving and so condescending a Jesus.

Sometimes again they have had right thoughts of something of God, but not of him together: either thinking so of his justice, as to drive them from him, and also cause them to put him out of their mind; or else so thinking of his mercy, as that they quite forget his holiness and justice. Now both these are but base thoughts of God, and so erroneous and sinful thoughts.

Sometimes also they have pretty right thoughts of God, both as to justice and mercy, but then through the wretchedness of their unsatisfied nature, they, against this light and knowledge, do, with shut eyes, and hardened hearts, rush fiercely, knowingly, and willingly, again into their sins and wickedness.

2dly, As men have these various thoughts of God, so also their thoughts are not steady about themselves.

(1) Sometimes they think they are sinners, and therefore they have need of mercy.

(2) Sometimes again they think they are righteous, and so have not so much need; mark, and yet both alike rotten and base; because, as the last is altogether senseless, so the first is not at all savingly sensible.

(3) Sometimes

(3) Sometimes again they think they are gods, that they shall never die, or that if they do die, yet they shall never rise again; or if they do rise again, yet they shall be saved, though they have lived vilely, and in their sins, all the days of their life. Now, I say, every one of these thoughts, with ten thousand more of the like nature, will God bring in against the rebels in the judgement-day. Which thoughts shall every one of them be brought forth in their distinct order. "He sheweth to man what is his thought." And again, "I know that thou canst do every thing, and that no thought can be hid from thee." We read, that when the strangers at Jerusalem did but hear the apostles speak to every one of them in their own language, how it amazed and confounded them. But I say, how will they look and be amazed, when God shall evidently, clearly, and fully, speak out all their hearts, and every thought they have had before them?

Now the reason and strength of this witness will lie here, that God will, by the variety and crossness that their thoughts had one to another, and by the contradiction that was in them, prove them sinners and ungodly: because that, I say, sometimes they thought there was a God, sometimes again they thought there was none. Sometimes they thought that he was such a God, and sometimes again they thought of him quite contrary: Sometimes they thought he was worth regarding, and sometimes they thought he was not: As also, sometimes they thought he would be faithful, both to mercy, and justice, and sinners; and sometimes again they thought he would not.

What greater argument now can there be, to prove men vanity, froth, a lye, sinners, deluded by the devil, and such as had false apprehensions of God, his ways, his word, his justice, his holiness, of themselves, their sins, and every action?

Now they will indeed appear a very lump of confusion, a mass of sin, a bundle of ignorance, of atheism, of unbelief, and of all things that should lay them obnoxious to the judgements of God. This will God, I say, by mustering up the thoughts of man, and by shewing of them, "that every imagination and thought of their heart was only evil, and that continually, (by shewing of them what staggering, drunken, wild, and uncomely thoughts they have had, both of him and of themselves), convince them, cast them, and condemn them for sinners and transgressors against the book of creatures, the book of his remembrance, and the book of the law." By the variety of their thoughts, they shall be proved unstable, ignorant, wandering stars, clouds carried with a tempest, without order or guidance, and taken captive of the devil at his will.

Now, while the wicked are thus standing upon their trial and lives before the judgement-seat, and that in the view of heaven and hell; they, I say, hearing and seeing such dreadful things, both written and witnessed against every one of them; and that by such books and such witnesses as do not only talk, but testify, and that with the whole strength of truth against them; they will then begin, though poorly, and without any advantage, to plead for themselves, which plea will be to this effect:

Lord, we did find in the scriptures, that thou didst send a Saviour into the world, to deliver us from these sins and miseries. We heard this Saviour also published, and openly proffered to such poor sinners as we are. Lord, Lord, we also made profession of this Saviour, and were many of us frequenters of his holy ordinances: "We have eat and drank in thy presence, and thou hast taught in our streets. Lord, we have also, some of us, been preachers ourselves, we have prophesied in thy name, and in thy name have we cast out devils, and done many wondrous works. Nay, Lord, we did herd among thy people; we forsook the profane and wicked world; and carried our shining lamps before us in the face of all men. Lord, Lord, open to us."

All the while they are thus pleading and speaking for themselves, behold how earnestly they groan, how ghastly they look, and how now the brinish tears flow down like rivers from their eyes, ever redoubling their petition, Lord, Lord, Lord, Lord: First thinking of this thing, and then of that, ever contending, seeking

seeking, and striving "to enter in at the strait gate." As Christ saith, "When once the master of the house is risen up, that is, when Christ hath laid aside his mediation for sinners, and hath taken upon him only to judge and condemn; then will the wicked begin to stand without, and to knock and contend for a portion among them that are the blessed. Ah, how will their hearts twitter, while they look upon the kingdom of glory! And how will they ake and throb at every view of hell, their proper place! Still crying, O that we might inherit life, and O that we might escape eternal death.

But now, to take away all cavils and objections that of this nature will arise in the hearts of these men; forthwith the book of life is brought out for a conclusion, and a final end of eternal judgement. As John saith, "The books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things that were written in the books, according to their works."

But this book of life, it is not at this time opened, because there are not any godly to be tried; for, as I have shewed before, their judgement is past and over, before the wicked rise. The book of life then, it is now opened for further conviction of damned reprobates, that their mouths may be stopped for ever, as touching all their cavils, contendings, and arguments against God's proceeding in judgement with them. For, believe it, while God is judging them, they will fall to judging him again; but he will be justified in his sayings, and will overcome when he is judged at this day. Yet not by a hasty and angry casting them away, but by a legal and convincing proceeding against them, and overthrowing all their cavils by his manifest and invincible truth. Wherefore, to cut off all that they can say, he will now open the book of life before them, and will shew them what is written therein, both as to election, conversion, and a truly gospel conversation; and will convince them, that they neither are of the number of his elect, neither were they ever regenerate, neither had they ever a truly gospel conversation in the world.

By these three things then, out of this book, thou, who art not saved, must at last be judged, and overcome.

1. Here will be tried, whether thou art within that part of this book, wherein all the elect are recorded: for all the elect are written here, as Christ saith, "Rejoice that your names are written in heaven." And again, "in thy book (saith he to his Father) are all my members written."

Now then, if thy name be not found either among the prophets, apostles, or the rest of saints, thou must be put by, as one that is cast away, as one polluted, and as an abominable branch. Thy name is wanting in the genealogies and rolls of heaven; thou art not pricked for everlasting life; therefore thou must not be delivered from that foul amazing misery; for there are no souls can, though they would give a thousand worlds, be delivered at the day of God, but such that are found written in this book. Every one of those that are written, though never a one of those that are not written shall in that day be delivered from the wrath to come.

But, O! methinks, with what careful hearts will the damned now begin to look for their names in this book. Those that, when once the long-suffering of God waited on them, made light of all admonition, and slighted the counsel of making their calling and election sure, would now give thousands of treasures, that they could but spy their names, though last and least among the sons of God: But, I say, how will they fail; how will they faint; how will they die and languish in their souls, when they shall, still as they look, see their names wanting. What a pinch will it be to Cain, to see his brother there recorded, and he himself left out! Absalom will now swoon, and be as one that giveth up the ghost, when he shall see David his father, and Solomon his brother, written here, while he withal is written in the earth, among the damned. Thus, I say, will sadness be added to sadness, in the soul of the perishing world, when they fail of finding their names in this part of the book of the life of the Lamb, slain from the foundation of the world.

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2. The second part of this book, is that in which is recorded the nature of conversion, of faith, love, &c. And those that have not had the effectual word of God upon them, and the true and saving operation of grace in their hearts, which is indeed the true life which is begun in every Christian, they will be found still not written in this book; for the living, the holy living souls, are they only that are written therein: As the prophet saith, "And he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem." Eternal life is already in this life begun in every soul that shall be saved; as Christ saith, "He that believeth in me, hath everlasting life." And again, "Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day." And hence they are called the living, that are written in this book. Here then the Lord will open before thee what conversion is, in the true and simple nature of it, which, when thou beholdest, thou wilt then be convinced, that this thou hast mist of; for it must needs be, that when thou beholdest, by the records of heaven, what a change, what a turn, what an alteration the work of regeneration maketh on every soul, and in every heart, where the effectual call, or the call according to his purpose, is, that thou who hast lived a stranger to this or that, hast contented thyself with the notion only, or a formal and feigned profession thereof: I say, it cannot be, but that thou must forthwith fall down, and with grief conclude, that thou hast no share in this part of the book of life neither: the living only are written herein. There is not one dead, carnal, wicked man, recorded here. No, but when the Lord shall at this day make mention of Rahab, of Babylon, of Philistia, and Ethiopia; that is, of all the cursed rabble and crew of the damned; then he will say, that this man was born there, that is amongst them, so hath his name where they have theirs; namely, under the black rod, in the king's black book, where he hath recorded all his enemies and traitors. It shall be said of this man, of this ungodly man, that he was born there: that he lived and died in the state of nature, and so under the curse of God, even as others; for as he said of wicked Coniah; "Write this man childless:" so he saith of every ungodly man, that so departed out of this world, "Write this man graceless."

Wherefore, I say, among the Babylonians and Philistines, among the unbelieving Moors and Pagans, his name will be found in the day when it will be inquired where every man was born; for God at this day will divide the whole world into these two ranks, the children of the world, and the children of Zion. Wherefore, here is the honour, the privilege, and advantage, that the godly above the wicked will have at the day of their counting, "When the Lord maketh mention of Zion, it shall be then acknowledged, that this and that (good) man was born in her; the Lord shall count (saith the prophet) when he writeth up the people, that this man was born there."

This man had the work of conversion, of faith, and grace, in his soul. This man is a child of Zion, of the heavenly Jerusalem, which is also written in heaven. Blessed is the people that are in such a case.

But, poor souls, counters will not go for gold now; for though so long as thou didst judge thyself, by the crooked rule of thy own reason, and fancy, and affection, thou wast pure in thine own eyes, yet now thou must be judged alone, by the words and rule of the Lord Jesus. Which words shall not now, as in times past, be wrested and wrung, both this way and that, to smoothe thee up in thy hypocrites hope, and carnal confidence; but be thou king, or Kefer, be thou who thou wilt, the word of Christ, and that with this interpretation only, "it shall judge thee in the last day."

Now will sinners begin to cry with loud and bitter cries, Oh, ten thousand worlds for a saving work of grace. Crowns and kingdoms for the least measure of saving faith, and for the love that Christ will say is the love of his own Spirit.

Now they will begin also to see the work of a broken and a contrite spirit, and of walking with God, as living stones in this world. But, alas! these things ap-

pear in their hearts, to the damned, too late; as also do all things else. This will be but like the repentance of the thief, about whose neck is the halter, and he turning off the ladder; for the unfortunate hap of the damned will be, that the glory of heavenly things will not appear to them, till out of season. Christ must now indeed be shewed to them, as also the true nature of faith, and all grace; but it will be, when the door is shut, and mercy gone: they will pray, and repent most earnestly; but it will be in the time of great waters of the floods of eternal wrath, when they cannot come nigh him.

Well then, tell me sinner, if Christ should now come to judge the world, canst thou abide the trial of the book of life; art thou confident that thy profession, that thy conversion, thy faith, and all other graces thou thinkest thou hast, will prove gold, silver, and precious stones, in this day? Behold, he comes as a refiner's fire, and as fuller's soap: Shalt thou indeed abide the melting and washing of this day? Examine, I say, beforehand, and try thyself unfeignedly; "for every one that doth truth, cometh to the light, that their deeds may be made manifest, that they are wrought in God."

Thou sayest thou art a Christian, that also thou hast repented, dost believe, and love the Lord Jesus; but the question is, whether these things will be found of equal length, height, and breadth, with the book of life? or whether, when thou art weighed in the balance, thou wilt yet be found wanting? How if, when thou comest to speak for thyself before God, thou shouldst say Siboleth, instead of Shibolet? that is, though almost, yet not rightly and naturally the language of the Christians.

If thou misst but one letter in thy evidence, thou art gone; for though thou mayest deceive thy own heart with brass instead of gold, and with tin instead of silver; yet God will not be so put off. You know how confident the foolish virgins were, and yet how they were deceived. They herded with the saints, they went forth from the gross pollutions of the world, they every one had shining lamps, and all went forth to meet the bridegroom, and yet they missed the kingdom. They were not written among the living in Jerusalem; they had not the true, powerful, saving work of conversion, of faith, and grace in their souls; they that are foolish, take their lamps, but take no oil, no saving grace with them. Thus you see how sinners will be put to it before the judgement-seat from these two parts of this book of life. But,

3. There is yet another part of this book to be opened, and that is, that part of it in which is recorded those noble and Christian acts, that they have done since the time of their conversion and turning to Christ. Here I say, is recorded the testimony of the saints against sin and Antichrist: their suffering for the sake of God, their love to the members of Christ, their patience under the crosses, and their faithful frequenting the assemblies of the saints, and their encouraging one another to bear up in his ways in the worst of times; even when the proud was called happy, and when they that wrought wickedness, were even set up. As he there saith, "Then they that feared the Lord, spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name."

For indeed, as truly as any person hath his name found in the first part of this book of life, and his conversion in the second: So there is a third part, in which there is his noble, spiritual, and holy actions recorded, and set down. As it is said by the Spirit, to John, concerning those that suffered martyrdom for the truth of Jesus, "Write, blessed are the dead that die in the Lord; yea, saith the Spirit, that they may rest from their labours, and their works follow them."

And hence it is, that the labours of the saints, and the book of life, are mentioned together, signifying that the travels and labours, and acts of the godly, are recorded therein.

And hence it is again, that the Lord doth tell Sardis, that those among them that stood it out to the last gasp, in the faith and love of the gospel, should not be blotted out of the book of life; but they, with the work of God on their soul,

and

and their labour for God in this world, should be confessed before his Father, and before his angels.

This part of this book, is in another place called, "The book of the word of the Lord," because in it, I say, is recorded these famous acts of the saints, against the world, flesh, and the devil.

You find also, how exact the Holy Ghost is, in recording the travels, pains, labour, and goodness of any of the children of Israel, in their journey from Egypt to Canaan, which was a representation of the travels of the saints, from nature to grace, and from grace to glory. King Ahasuerus kept in his library, a book of records, wherein was writ the good service that his subjects did for him at any time, which was a type also of the manner and order of heaven. And as sure as ever Mordecai, when search was made in the rolls, was found there to have done such and such service for the king and his kingdom, so surely will it be found what every saint hath done for God at the day of inquiry. You find in the Old Testament also, still as any of the kings of Judah died, there was surely a record in the book of Chronicles, of their memorable acts and doings for their God, the church, and the commonwealth of Israel, which still doth further hold forth unto the children of men, this very thing, that all the kings of the New Testament, which are the saints of God, have all their acts, and what they have done for their God, &c. recorded in the book of Chronicles, in the heavenly Jerusalem.

Now I say, when this part of the book of life shall be opened, what can be found in it, of the good deeds, and heaven-born actions of wicked men? Just nothing; for as it is not to be expected that thorns should bring forth grapes, or that thistles should bear figs; so it cannot be imagined, that ungodly men should have any thing to their commendation recorded in this part of the book of life. What hast thou done, man, for God in this world?

Art thou one of them that hast set thyself against those strong strugglings of pride, lust, covetousness, and secret wickedness, that remain in thy heart, like Job and Paul?

2. And do these strugglings against these things, arise from pure love to the Lord Jesus, or from some legal terrors and conviction for sin?

3. Dost thou, I say, struggle against thy lusts, because thou dost in truth love the sweet, holy, and blessed leadings of the Spirit of the Lord Jesus; its leadings of thee, I say, into his blood and death, for thy justification, and deliverance from wrath to come?

4. What acts of self-denial hast thou done for the name of the Lord Jesus, among the sons of men? I say, what house, what friend, what wife, what children, and the like, hast thou lost or left, for the word of God, and the testimony of his truth in the world?

5. Wast thou one of them that did sigh and afflict thyself for the abominations of the times, and that Christ hath marked, and recorded for such a one?

6. In a word, Art thou one of them that wouldst not be won, neither by fear, frowns, nor flatteries, to forsake the ways of God, or wrong thy conscience? or art thou one of those that slightest those opportunities, that Satan and this world did often give thee to return to sin in secret. These be the men whose praise is in the gospel; and whose commendable and worthy acts are recorded before the judge of all the world. Alas, alas! these things are strange things to a carnal and wicked man. Nothing of this hath been done by him in this life; and therefore how can any such be recorded for him in the book of life: wherefore he must needs be shut out of this part also; as David saith, "Let them be blotted out of the book of the living, and not be written with the righteous."

Thus, I say, the wicked will find nothing for their comfort, either in the first part of this book, where all the names of the elect are, neither will they find any thing in the second part thereof, where is recorded the true nature and operation of effectual conversion of faith or love, or the like; and, I say, neither can any thing be found in this third part, wherein is recorded the worthy acts and memorable deeds of the saints of the Lord Jesus. Thus, when Christ therefore hath

opened before them this book of life, and convinced the ungodly at this day out of it, he will then shut it up again, saying, I find nothing herein that will do you good; you are none of my elect; you are the sons of perdition: for as these things will be found clear and full in the book of life, so they will be found effectually wrought in the hearts of the elect; all whose conversion and perseverance shall now be opened before thy eyes, as a witness, I say, of the truth of what thou here seest opened before thee, and also of thy unregenerate estate. Now, thou wilt see what a turn, what a change, and what a clinging to God, to Christ, and his word and ways, there was found in the souls of the saved ones. Here shall be seen also how resolutely, unfeignedly, and heartily, the true child of God did oppose, resist, and war against his most dearest and darling lusts and corruptions. Now, the saints are hidden ones; but then they shall be manifest: this is the marrow in which the Lord will shew who are his, and who they are that fear the Lord, and who that fear him not. Now you shall see how Abraham left his country; how close good Lot did stick to God in profane and wicked Sodom; how the apostles left all to follow Jesus Christ, and how patiently they took all crosses, afflictions, persecutions, and necessities, for the kingdom of heaven's sake; how they endured burning, starving, stoning, hanging, and a thousand calamities; how they manifested their love to their Lord, his cause and people, in the worst of times, and in the days when they were most rejected, slighted, abused, and abused: "Then shall the King say to them on his right-hand, (and that when all the devils and damned finners stand by), Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, (you are indeed the truly converted souls, as appears by the grace that was in your hearts); For I was an hungred, and you gave me meat; I was thirsty, and you gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and you visited me; and in prison, and you came unto me." You owned me, stood by me, and denied yourselves, to nourish me, and my poor members, in our low, and weak, and most despised condition. This, I say, the world shall see, hear, and be witnesses of, against themselves and their souls for ever: for how can it be but these poor damned finners should be forced to confess, that they were both Christless and graceless, when they shall find, both in the book of life, and in the hearts of the holy and beloved souls, that which themselves are quite barren of, and greatest strangers to. The saints, by the fruits of regeneration, even in this world, do testify to the world, not only the truth of conversion in themselves, but also that they are yet Christless, and so heavenless, and salvationless, that are not converted. But, alas! while we are here, they will evade this testimony, both of our happiness, by calling our faith phantasy, our communion with God delusion, and the sincere profession of his word before the world hypocrisy, pride, and arrogancy: Yet, I say, when they see us on the right-hand of Christ, commingled among the angels of light, and themselves on his left-hand, and commingled with the angels of darkness; and, I say, when they shall see our hearts and ways opened before their eyes, and owned by the judge for honest hearts and good ways, and yet the same ways that they hated, slighted, disowned, and contemned; what will they, or what can they say, but thus, We fools, counted their lives madness, and their end to be without honour; but how are they numbered with the saints, and owned by God and Christ?

And truly, was it not that the world might, by seeing the turn that is wrought on the godly at their conversion, be convinced of the evil of their ways, or be left without excuse the more in the day of God, (with some other reasons), they should not, I am persuaded, stay so long from heaven as they do, nor undergo so much abuse and hardship as frequently befalls them. God, by the lengthning out the life of his people that are scattered here and there among men in this world, is making work for the day of judgement, and the overthrow of the implacable, for ever and ever, and, as I have said, will by the conversion, life, patience, self-denial, and heavenly-mindedness of his dear children, give them a heavy and most dreadful blow. Now when God hath thus laid open the work of grace, both

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by the book of life, and the Christian's heart; then, of itself, will fall to the ground their pleading what gifts and abilities they had in this world, they will now see that gifts and grace, are two things; and also, that whosoever is graceless, let their gifts be never so excellent, they must perish and be lost for ever: wherefore for all their gifts, they shall be found the workers of iniquity, and shall be so judged and condemned. That is a notable place in the prophecy of Ezekiel, "Thus saith the Lord, (saith he), If the prince (the prince of life) give a gift to any of his sons, that is, to any that are truly gracious, the inheritance, or the profit that he gets thereby, shall be his sons; that is, for the exercise of his gift, he shall receive a reward; but if he give a gift of his inheritance to one of his servants, (this is not a son), then it shall be his (but) to the year of liberty, after it shall return to the prince," &c. This day of liberty it is now when the judge is set upon the thorne to judgement, even the glorious liberty of the children of God; wherefore then will Christ say to them that stand by, "Take from him the pound, and give it to him that hath ten pounds, this servant must not abide in the house for ever, though with the Son it shall be so." A man may be used as a servant in the church of God, and may receive many gifts, and much knowledge of the things of heaven, and yet at last himself be no more than a very bubble and nothing.

But now, I say, at this day they shall clearly see the difference between gifts and grace, even as clearly as now they that have eyes can see the difference between gifts and ignorance, and very foolishness. This our day doth indeed abound with gifts; many sparkling wits are seen in every corner; men have the word and truths of Christ at their fingers ends; but alas, with many, yea, a great many, there is nought but wits and gifts, they are but words, all their religion lieth in their tongues and heads; the power of what they say, and know it is seen in others, not in themselves. These are like the lord on whom the king of Israel leaned; they shall see the plenty, the blessed plenty that God doth provide, and will bestow upon his church, but they shall not taste thereof.

Before I conclude this matter, observe, that among all the objections and cavils that are made, and will be made, by the ungodly, in the day of the Lord Jesus, they have not one hump about election and reprobation: they murmur not at all that they were not predestinated to eternal life; and the reason is, because then they shall see, though now they are blind, that God could in his prerogative royal, without prejudice to them that are damned, chuse and refuse at pleasure; and besides, they at that day shall be convinced, that there was so much reality, and downright willingness in God, in every tender of grace and mercy to the worst of men; and also so much goodness, justness, and reasonableness, in every command of the gospel of grace, which they were so often intreated and beseeched to embrace, that they will be drowned in the conviction of this, that they did refuse love, grace, reason, &c. Love, I say, for hatred, grace for sin, and things reasonable, for things unreasonable and vain. Now they shall see they left glory for shame, God for the devil, heaven for hell, light for darkness. Now they shall see, that though they made themselves beasts, yet God made them reasonable creatures, and that he did with reason expect that they should have adhered to, and have delighted in, things that are good, and according to God: yea, now they shall see, that though God did not determine to bring them to heaven against their hearts and wills, and the love that they had to their sins; yet then they shall be convinced that God was far from infusing any thing into their souls, that should in the least hinder, weaken, obstruct, or let them in seeking the welfare of their souls. Now men will tattle and prattle at a mad rate, about election and reprobation, and conclude, that because all are not elected, therefore God is to blame that any are damned: but then they will see, that they are not damned because they were not elected, but because they sinned; and also that they sinned, not because God put any weakness into their souls, but because they gave way, and that wilfully, knowingly, and desperately, to Satan and his suggestion; and so turned away from the holy commandment delivered unto them: yea, then they will

will see, that though God at sometimes did fasten his cords about your heads, and heels, and hands, both by godly education, and smarting convictions; yet you rushed away with violence from all, saying, "Let us break these bonds asunder, and cast their cords from us. God will be justified in his sayings, and clear when he judgeth;" though thy proud ignorance thinks to have, and to multiply cavils against him.

But, secondly, as the whole body of the elect, by the nature of conversion in their hearts, shall witness a non-conversion in the hearts of the wicked; and as the ungodly shall fall under the conviction of this cloud of witnesses; so to increase their conviction, there will also be opened before them all the labours of the godly, both ministers and others, and the pains that they have taken, to save, if it had been possible, these damned wretches: and now will it come burning hot upon their souls, how often they were forewarned of this day; now they shall see, that there was never any quarter-sessions, nor general gaol-delivery, more publicly foretold of, than this day. You know that the judges, before they begin their assizes, do give to the country in charge, that they take heed to the laws and statutes of the king: Why, rebel, thou shalt be at this day convicted, that every sermon thou hast heard, and that every serious debate thou hast been at about the things of God, and laws of eternity, they were to thee as the judges charge before the assizes and judgement began. Every exhortation of every minister of God, it is as that which Paul gave to Timothy, and commanded him to give in charge to others: "I charge thee before God, and the Lord Jesus Christ, and the elect angels, (saith he), that thou observe these things." And again, "I give thee charge in the sight of God, who quickeneth all things, and before Jesus Christ, who before Pontius Pilate witnessed a good confession, that thou keep this commandment without spot, unrebukable until the appearing of Jesus Christ; these things give in charge, (saith he), that they may be blameless. This, I say, hast thou heard and seen, and yet thou hast not held fast, but hast cast away the things that thou hast heard, and hast been warned of, alas, God will multiply his witnesses against thee."

1. Thy own vows and promises shall be a witness against thee, that thou hast, contrary to thy light and knowledge, destroyed thy soul, as Joshua said to the children of Israel, when they said the Lord should be their God: "Well, (saith he), Ye are witnesses against yourselves, that ye have chosen the Lord to serve him," that is, if now you turn back again, even this covenant and resolution of yours will in the great day be a witness against you; and they said, "We are witnesses."

2. Every time you have with your mouth said well of godliness, and yet gone on in wickedness; or every time you have condemned sin in others, and yet have not refrained it yourselves; I say, every such word and conclusion that hath passed out of thy mouth, sinner, it shall be as a witness against thee in the day of God, and the Lord Jesus Christ: As Christ saith, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." I observe, that talk with who you will, they will, with their mouth, say, Serving of God, and loving of Christ, and walking in ways of holiness, is best, and best will come of it. I observe again, that men that are grossly wicked themselves, will yet, with heavy censures and judgements, condemn drunkenness, lying, covetousness, pride, and whoring, with all manner of abominations, in others; and yet, in the mean time, continue to be neglecters of God, and embracers of sin, and the allurements of the flesh themselves. Why, such souls, every time they speak well of godliness, and continue in their sins, they do pass judgement upon themselves, and provide a witness, even their own mouth, against their own soul, at the judgement-seat: "Out of thy own mouth (saith Christ) will I judge thee, thou wicked servant:" Thou knewest what I was, and that I loved to see all my servants zealous and active for me, that at my coming I might have received again what I gave thee, with increase: thou oughtest therefore to have been busying thyself in my work, for my glory and thy own good; but seeing thou hast, against thy own light and
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mouth, gone contrary, angels, take this "unprofitable servant, and cast ye him into utter darkness: there shall be weeping and gnashing of teeth." He sinned against his light, he shall go to hell against his will.

The very same, I say, will befall all those that have used their mouth to condemn the sins of others, while they themselves live in their sins. Saith God, O thou wicked wretch, thou didst know that sin was bad, thou didst condemn it in others, thou didst also condemn and pass judgement upon them for their sin; thou art therefore inexcusable, O man, whosoever thou art, that has thus judged; for thou that judgest dost the same thing: Wherefore, wherein thou hast judged another thou hast condemned thyself. I must therefore, saith Christ, look upon thee to be no other but a sinner against thy own mouth, and cannot but judge thee as a despiser of my goodness, and the riches of my forbearance; by which means thou hast "treasured up wrath against this day of wrath, and revelation of the righteous judgement of God." He that knoweth to do good, and doth it not, to him it is sin. Thus will God, I say, judge and condemn poor sinners, even from and by themselves, to the fire, that lake of brimstone and fire.

Thirdly, God hath said in his word, That, rather than there shall want witnesses at the day of judgement against the workers of iniquity, the very dust of their city, that shall cleave to his messengers that publish the gospel, shall itself be a witness against them. And so Christ bid his servants say, "Into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth to us, we do wipe off against you," &c. "But I say unto you, (saith he to his ministers,) it shall be more tolerable for Sodom at the judgement than for that city."

It may be, that when thou hearest that the dust of the street (that cleaveth to a minister of the gospel, while thou rejectest his word of salvation) shall be a witness against thee at the day of judgement, thou wilt be apt to laugh, and say, The dust a witness! witnesses will be scarce, where dust is forced to come in to plead against a man. Well, sinner, mock not; God doth use to confound the great and mighty, by things that are not, and that are despised. And how sayst thou? If God had said by a prophet to Pharaoh, but two years before the plague, that he would shortly come against him, with one army of lice, a second army of frogs, and with a third army of locusts, &c. and would destroy his land, dost thou thou think it had been wisdom in Pharaoh now to have laughed such tidings to scorn? "Is any thing too hard for the Lord? Hath he said it, and shall he not bring it to pass?" You shall see, in the day of judgement, of what force all these things will be as witnesses against the ungodly.

Many more witnesses might I here reckon up; but these at this time shall suffice to be nominated: "for out of the mouth of two or three witnesses every word shall be established; and at the mouth of two or three witnesses shall he that is worthy of death be put to death."

Thus, then, the books being opened, the laws read, the witnesses heard, and the ungodly convicted, forthwith the Lord and judge proceeds to execution; and to that end doth pass the sentence of eternal death upon them, saying, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." You are now, by the book of the creatures, by the book of God's remembrance, by the book of the law, and by the book of life, adjudged guilty of high-treason against God, and me, and as murderers of your own souls; as these faithful and true witnesses here have testified, every one of them appearing in their most upright testimony against you. Also you never had a saving work of conversion and faith passed upon you; you died in your sins: neither can I find any thing in the last part of this book that will serve your turn; no worthy act is here recorded of you: "When I was an hungered, you gave me no meat; when I was a thirsty, you gave me no drink; when I was a stranger, you took me not in; I was naked, but ye clothed me not; I was sick, and in prison, but ye visited me not."

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I have made a thorough search among the records of the living, and find nothing of you, or of your deeds therein: "Depart from me, ye cursed," &c.

Thus will these poor ungodly creatures be stripped of all hope and comfort, and therefore must need fall into great sadness and wailing before the judge; yea, crying out, as being loth to let go all for lost: and even as the man that is fallen into the river will catch hold of any thing, when he is struggling for life, though it tend to hold him faster under the water, to drown him; so I say, while these poor creatures, as they lie struggling and twining under the ireful countenance of the judge, they will bring out yet one more faint and weak groan, and there goes life and all; Their last sigh is this, "Lord, when saw we thee an hungred, and gave thee no meat? or when saw we thee thirsty, and gave thee no drink? When saw we thee a stranger, and took thee not in? or naked, and clothed thee not? or when wast thou sick, or in prison, and we did not minister unto thee?"

Thus you see how loth the sinner is now to take a nay of life everlasting. He that once would not be persuaded to close with the Lord Jesus, though one should have persuaded him with tears of blood, behold how fast he now hangs about the Lord! what arguments he frames, with mournful groans! how, with shifts and words, he seeks to gain the time, and to defer the execution! "Lord, open unto us! Lord, Lord, open unto us! Lord, thou hast taught in our streets, and we have both taught in thy name, and in thy name have we cast out devils. We have eat and drank in thy presence. And when did we see thee an hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee?" O poor hearts, how loth, how unwillingly, do they turn away from Christ? how loth are they to partake of the fruit of their ungodly doings? Christ must say, Depart once, and depart twice, before they will depart. When he hath shut the door upon them, yet they knock, and cry, "Lord open unto us:" When he hath given them their answer, that he knows them not, yet they plead and mourn: Wherefore he is fain to answer again, I tell you, I know you not whence you are, depart.

Depart.] O this word depart! How dreadful is it! with what weight will it fall on the head of every condemned sinner? For you must note, that while the ungodly stand thus before the judge, they cannot chuse but have a most famous view, both of the kingdom of heaven, and of the damned wights in hell. Now they see the God of glory, the King of glory, the saints of glory, and the angels of glory, and the kingdom in which they have their eternal abode. Now they also begin to see the worth of Christ, and what it is to be smiled upon by him; from all which they must depart: and, as I say, they shall have the view of this, so they will most famously behold the pit, the bottomless pit, the fire, the brimstone, and the flaming beds, that justice hath prepared for them of old. Their associates also will be very conspicuous and clear before their watry eyes. They will see now, what and which are devils, and who are damned souls. Now their great-grandfather Cain, and all his brood, with Judas and his companions, must be their fellow-sighers in the flames and pangs for ever. O heavy-day! O heavy word!

This word depart, therefore, it looketh two ways, and commands the damned to do so too: Depart from heaven, depart to hell; depart from life, depart to death: "Depart from me." Now the ladder doth turn from under them indeed. The Saviour turns them off, the Saviour throws them down. He hath given him authority to execute judgement also, because he is the Son of man: "Depart from me." I would come to have done you good; but then you would not: now then, though you would have it never so willingly, yet you shall not.

"Depart from me, ye cursed." You lie open to the stroke of justice for your sins, ye forsaken and left of God, ye vessels of wrath, ye dispensers of God and goodness. You must now have vengeance feed on you; for you did, when you were in the world, feed on sin, and "treasure up wrath against this day of wrath, and revelation of the righteous judgement of God."

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“Depart ye cursed into everlasting fire.” Fire is that which of all things is the most insufferable and insupportable. Wherefore by fire is shewed the grievous state of the ungodly, after judgement. Who can eat fire, drink fire, and lie down in the midst of flames of fire? Yet this must the wicked do. Again, not only fire, but everlasting fire. Behold how great a fire a little matter kindleth. A little sin, a little pleasure, a little unjust dealing and doing; what preparation is made for the punishment thereof? And hence it is, that the fire into which the damned fall, is called the lake or sea of fire: “And whosoever, (saith John) was not found written in the book of life, was cast into the lake of fire and brimstone. Little did the sinner seriously think, that when he was sinning against God, he was making such provision for his poor soul; but now it is too late to repent, his worm must never die, and his fire shall never be quenched. Though the time in which men commit sin is short, yet the time of God’s punishing of them for their sin is long.

“Depart from me ye cursed into everlasting fire, prepared for the devil and his angels.” In that he saith, “prepared for the devil and his angels,” he insinuates a further conviction upon the consciences of the damned. As if he had said, as for this fire and lake that you must go to, though you thought but little of it, because you was careless, yet I did by times put you in mind of what would be the fruits of sin, even by preparing of this judgement for the devil and his angels. The devil in his creation is far more noble than you; yet when he sinned I spared him not. He sinned also before man, and I, upon his sinning, did cast him down from heaven to hell, and did hang the chains of everlasting darkness upon him, which might, yea ought to have been a fair item to you to take heed, but you would not. Wherefore, seeing you have sinned as he hath done, and that too after he had both sinned, and was bound over to eternal punishment, the same justice that layeth hold on these more noble creatures must surely seize on you. The world should be convinced of judgement then, because the prince of the world is judged. And that before they come to this condition of hearing the eternal sentence rattle in their ears; but seeing they did not regard it then. they must and shall feel the smart of it now: “Depart from me ye cursed into everlasting fire, prepared for the devil and his angels.”

God would have men learn both what mercy and justice is to them, by his shewing it to others; but if they be sottish and careless in the day of forbearance, they must learn by smarting in the day of rebukes and vengeance. Thus it was with the old world. God gave them one hundred and twenty years warning, by the preparation of Noah, for the flood that should come; but for as much as they then were careless, and would not consider the works of the Lord, nor his threatening them by this preparation, therefore he brought in the flood upon the world of the ungodly, as he doth here the last judgement upon the workers of iniquity, and sweep them all away in their wilful ignorance.

Wherefore I say, the Lord Chief Judge, by these words [prepared for the devil and his angels] doth as good as say, this fire into which I now send you, it did of itself, even in the preparation of it (had you considered it) forewarn you of this that now is come upon you. Hell-fire is no new or unheard of thing; you cannot now plead, that you heard not of it in the world, neither could you with any reason judge, that seeing I prepared it for angels, for noble, powerful, and mighty angels, that you poor dust and ashes should escape the vengeance.

“Depart from me ye cursed into everlasting fire, prepared for the devil and his angels.” The sentence being thus passed, it remains now, the work being done, that every one goeth to his eternal station. Wherefore, forthwith this mighty company do now, with heavy heart, return again from before the judgement-seat: And that full hastily. God knoweth, for their proper center is the hell of hell; into which they descend like a stone into a well, or like Pharoah into the bottom of the Red-sea. For all hope being now taken from them, they must needs fall with violence into the jaws of eternal desperation, which will deal far worse with the souls of men, and make a greater slaughter in their tortured consciences, than the

lions in the den with Daniel could possibly do with the men that were cast in among them.

This is that which Paul calleth eternal judgement, because it is that which is last and final. Many are the judgements that God doth execute among the sons of men, some after this manner, and some after that, divers of which continue but for a while, and none of them are eternal: no, the very devils and damned spirits in hell, though theirs is the longest and most terrible of all the judgements of God yet on foot, yet I say, they must pass under another judgement, even this last great and final judgement. "The angels that kept not their first state, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgement of the great day." And so also it is with damned souls; for both Sodom and Gomorrah, with all other, though already in hell in their souls; yet they must (as I have before shewed) all arise to this judgement, which will be their final judgement. Other of the judgements of God, as they have an end, so the end of many of them prove the profit of those on whom they are inflicted, being, I say, God's instruments of conversion to sinners; and so may fitly be compared to those petty judgements among men, as putting in the stocks, whipping, or burning in the hand: Which punishments and judgements, do often prove profitable to those that are punished with them; but eternal judgement it is like those more severe judgements among men, as beheading, shooting to death, hanging, drawing and quartering, which scoop all, even health, time, and the like, and cut off all opportunity of good, leaving no place for mercy or amendment: "These shall go away into everlasting punishment," &c. This word, "depart," &c. is the last word the damned for ever are like to hear. I say, it is the last voice, and therefore will stick longest, and with most power on their slaughtered souls: There is no calling of it back again; it is the very wind-up of eternal judgement.

Thus then the judgement being over, the kingdom ceaseth to be any longer in the hand of the man Christ Jesus: For as the judges here among men, when they have gone their circuit, do deliver up their commission to the king; so Christ the Judge doth now deliver up his kingdom to his Father. And now all is swallowed up of eternity. The damned are swallowed up of eternal justice and wrath; the saved, of eternal life and felicity; and the Son also delivereth up, I say, the kingdom to the Father, and subjects himself under him, that did put all things under him, that God may be all in all.

For now is the end come, and not before, even the end of the reign of death itself; for death, and hell, and sinners, and devils, must now together into the lake that burns with fire and brimstone. And now is the end of Christ's reign, as the Son of Man, and the end of the reign of the saints with him in this his kingdom, which he hath received of his Father, for his work sake, which he did for him, and for his elect: "Then cometh the end," (saith Paul,) when he shall have delivered up the kingdom to God the Father:" But when shall that be? why, he answers saying, "When he shall have put down all rule, and all authority and power; for he must reign (saith he) until he hath put all his enemies under his feet, (which will not be until the final sentence and judgement be over;) for the last enemy that shall be destroyed, is death: For God hath put all things under his feet." But when he saith all things are put under him; it is manifested, he is excepted, that did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject to him, that did put all things under him, that God may be all in all."

All things being now at this pass, to wit, every one being in its proper place, God in his, Christ in his, the saint in his, and the sinner in his; I shall conclude with this brief touch upon both the state of the good and bad after this eternal judgement.

1. The righteous now shall never fear death, the devil, and hell more: And the wicked shall never hope of life. 2. The just shall ever have the victory over these things: But the wicked shall everlastingly be swallowed up of them. 3. The

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holy shall be in everlasting light, but the sinner in everlasting darkness. Without light, I say, yet in fire ever burning, yet not consumed; always afraid of death and hell, vehemently desiring to be annihilated to nothing. Continually fearing to stay long in hell, and yet certainly sure they shall never come out of it. Ever desiring the saints happiness, and yet always envying their felicity. They would have it, because it is easy and comfortable; yet cannot abide to think of it, because they have lost it for ever. Ever loaded with the delight of sin; and yet that is the greatest torture, always desiring to put it out of their mind; and yet assuredly know, they must for ever abide the guilt and torment thereof. 4. The saints are always inflamed with the consideration of the grace that once they embraced; but the wicked most flamingly tormented with the thoughts of rejecting and refusing it. 5. The just, when they think of their sins, they are comforted with the thoughts of their being delivered from them; but the ungodly, when they think of their righteousness, will gnaw themselves, to think that this would not deliver them from hell. 6. When the godly think of hell, it will increase their comfort; but when the wicked think of heaven, it will twinge them like a serpent. Oh, this eternal judgement! what would a damned soul give, that there might be, though after thousands and hundreds of thousands of millions of years, an end put to this eternal judgement. But their misery is, they have sinned against a God that is eternal; they have offended that justice that will never be satisfied; and therefore they must abide the fire that never shall be quenched. Here is judgement, just and sad.

Again, As it will be thus with good and bad in general; so again more particularly, when the wicked are thus adjudged and condemned, and also received of the fiery gulph, when they shall find, that as he that busieth himself to do good, shall have more glory than others; so they that have been more busy and active in sin than others, they shall have more wrath and torment than others. For as doing good abundantly, doth enlarge the heart to receive and hold more glory; so doing evil abundantly, doth enlarge the heart and soul to receive punishment so much the more. And hence it is, that you have such sayings as these, "It shall be more tolerable in the judgement for Sodom, than for others;" that is, than for those that had sinned against much greater light and mercy: "for these (as he saith in another place) shall receive greater damnation;" yea, it standeth to reason, that he who had most light, most conviction, most means of conversion, and that was highest towards heaven, he must needs have the greatest fall, and so sink deepest into the jaws of eternal misery. As one star, that is, as one saint, differeth from another in heaven, so one damned soul shall differ from another in hell. It is so among the devils themselves; they are some worse than others: Beelzebub is the prince, or the chief of the devils; that is, one that was most glorious in heaven, chief among the reprobate angels before his fall, and therefore sinned against the greater light, mercy and goodness; and so became the chief for wickedness, and will also have, as the wages thereof, the chief of torments. For that will be true of the damned in hell, which is prayed for against Babylon: "How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her." Can it be imagined, that Judas should have no more torment, who betrayed the Prince of life, and Saviour of the world, than others who never came near his wickedness by ten thousand degrees? "He that knows his master's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." With many more stripes than others, that through ignorance did commit sin worthy of many stripes. But what should I thus discourse of the degrees of the torments of the damned souls in hell? For he that suffers least, will the waters of a full cup be wrung out to him. The least measure of wrath, it will be the wrath of God, eternal and fiery wrath, insupportable wrath, it will lay the soul in the gulph of that second death, which will for ever have the mastery over the poor damned perishing sinner. "And death and hell were cast into the lake of fire; which is the second death. And whosoever was not found in the book of life, was cast into the lake of fire."

AN EXPOSITION ON THE TEN FIRST CHAPTERS OF GENESIS, and part of the eleventh.

C H A P. I.

Of G O D.

GOD is a Spirit, eternal, infinite, incomprehensible, perfect, and unspeakably glorious, in his being, attributes, and works; the eternal God. "Do not I fill heaven and earth, saith the Lord? Neither is there any creature that is not manifest in his sight," Jer. xxiii. 24.

2. In his attributes of wisdom, power, justice, holiness, mercy, &c. he is also inconceivably perfect and infinite, not to be comprehended by things in earth, or things in heaven; known in the perfection of his being only to himself. The seraphims cannot behold him but through a veil; no man can see him in his perfection and live.

3. His attributes, though apart laid down in the word of God, that we, being weak, might the better conceive of his eternal power and godhead; yet in him they are without division; one glorious and eternal being. Again, though sometimes this, as of wisdom, or that, as of justice and mercy, is most manifest in his works and wonders before men; yet every such work is begun and completed by the joint concurrence of all his attributes. No act of justice is without his will, power, and wisdom; no act of mercy is against his justice, holiness, and purity.

4. Besides, no man must conceive of God, as if he consisted of these attributes, as our body doth of its members, one standing here, another there, for the completing personal subsistence: for though by the word we may distinguish, yet may we not divide them, or presume to appoint them their places in the godhead: wisdom is in his justice, holiness is in his power, justice is in his mercy, holiness is in his love, power is in his goodness.

5. Wherefore, he is in all his attributes almighty, all-wise, holy, and powerful. Glory is in his wisdom, glory is in his holiness, glory is in his mercy, justice, and strength; and God is love.

Of the Persons, or Subsistences, in the Godhead.

The Godhead is but one, yet in the Godhead there are three: "There are Three that can bear record in heaven." These three are called the Father, the Son, the Holy Spirit; each of which is really, naturally, and eternally God; yet there is but one God. But again, because the Father is of himself, the Son by the Father, and the Spirit from them both, therefore, to each, the scripture not only applieth, and that truly, the whole nature of the Deity, but again distinguisheth the Father from the Son, and the Spirit from them both; calling the Father he, by himself; the Son he, by himself; the Spirit he, by himself. Yea, the three of themselves, in their manifesting to the church what she should believe concerning this matter, hath thus expressed the thing: "Let us make man in our image, after our likeness." Again, "The man is become like one of us." Again, "Let us go down, and there confound their language." And again, "Whom shall I send, and who will go for us?" To these general expressions might be added, "That Adam heard the voice of the Lord God walking in the midst of the garden:" which voice John will have to be one of the Three, calling that which Moses here saith is the voice, the word of God. "In the beginning (saith he) was the word;" the voice which Adam heard walking in the midst of the garden. This word (saith John) was with God, this word was God; the same was in the beginning with God." Marvellous language! once asserting the unity of essence, but twice insinuating a distinction of substances therein. "The word was with God, the word was God, the same was in the beginning with God." Then follows, "All things were made by him, the word, the second of the three."

Now the godly, in former ages, have called these three thus in the Godhead, persons or subsistences; the which, though I condemn not, yet chuse rather to abide by scripture-phrases, knowing, though the other may be good and sound, yet the adversary



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fary must needs more shamelessly spurn and reject, when he doth it against the evident text.

To proceed then: 1. There are Three. 2. These Three are distinct.

1. By this word Three, is intimated the Father, the Word, and the Holy Ghost. And they are said to be three, (1) Because those appellations that are given them in scripture, demonstrate them so to be, to wit, Father, Son, and Holy Ghost. (2) Because their acts one towards another discover them so to be.

2. These three are distinct. (1) So distinct as to be more than one only. There are three. 2 So distinct as to subsist without depending. The Father is true God, the Son is true God, the Spirit is true God. Yet the Father is one, the Son is one, the Spirit is one. The Father is one of himself, the Son is one by the Father, the Spirit is one from them both. Yet the Father is not above the Son, nor the Spirit inferior to either. The Father is God, the Son is God, the Spirit is God.

Among the three then there is not superiority.

1. Not as to time: The Father is from everlasting, so is the Son, so is the Spirit. 2. Not as to nature: The Son being of the substance of the Father, and the Spirit of the substance of them both. 3. The fulness of the Godhead is in the Father, is in the Son, and is in the Holy Ghost.

The Godhead then, though it can admit of a Trinity, yet it admitteth not of inferiority in that Trinity. If otherwise, then less or more must be there, and so either plurality of gods, or something that is not God: so then, Father, Son, and Spirit are in the Godhead, yet but one God; each of these is God over all, yet no Trinity of Gods, but one God in the Trinity.

The Godhead then is common to the three, but the three themselves abide distinct in that Godhead: distinct, I say, as Father, and Son, and Holy Spirit.

This is manifest further by these several positions:

1. Father and Son are relatives, and must needs therefore have their relation as such: A father begetteth, a son is begotten.

Proof. "Who hath ascended up into heaven, or descended? who hath gathered the wind in his fist? who hath bound the waters in a garment? What is his name, and what is his Son's name if thou canst tell?"

"God so loved the world, that he gave his only begotten Son," &c.

"The Father sent the Son to be the Saviour of the world."

2. The Father then cannot be that Son he begat, nor the Son that Father that begat him, but must be distinct as such.

Proof. "I am one that beareth witness of myself, and the Father that sent me beareth witness of me."

"I came forth from the Father, and am come into the world," Again, "I leave the world, and go to the Father."

"The Father judgeth no man, but hath committed all judgement unto the Son, that all men should honour the Son, even as they honour the Father."

3. The Father must have worship as a father, and the Son as a son.

Proof. "They that worship the Father must worship him in spirit and in truth; for the Father seeketh such to worship him."

And of the Son he saith, "And when he bringeth his first begotten into the world, he saith, And let all the angels of God worship him."

4. The Father and Son have really those distinct, but heavenly, relative properties, that discover them, as such, to be two as well as one.

Proof. "The Father loveth the Son, and sheweth him all things."

"Therefore doth my Father love me, because I lay down my life, that I may take it again."

The Father sent the Son; the Father commanded the Son; the Son prayed to the Father, and did always the things that pleased him.

The absurdities that flow from the denial of this are divers; some of which hereunder follow.

1. It maketh void all those scriptures that do affirm the doctrine; some of which you have before.

2. If in the Godhead there be but one, not three, then the Father; Son, or the Spirit must needs be that one, if any one only: so then the other two are nothing. Again, if the reality of a being be neither in the Father; Son, nor Spirit, as such, but in the eternal Deity, without consideration of Father, Son, and Spirit, as three; then neither of the three are any thing but notions in us, or manifestations of the Godhead, or nominal distinctions, so related by the word: but if so, then when the Father sent the Son, and the Father and Son the Spirit, one notion sent another, one manifestation sent another. This being granted, this unavoidably follows, there was no Father to beget a Son, no son to be sent to save us, no Holy Ghost to be sent to comfort us, and to guide us into all the truth of the Father and Son, &c. The most amounts but to this, a notion sent a notion, a distinction sent a distinction, or one manifestation sent another. Of this error these are the consequences; we are only to believe in notions and distinctions, when we believe in the Father and the Son; and so shall have no other heaven and glory than notions and nominal distinctions can furnish us withal.

3. If Father and Son, &c. be no otherwise three than as notions; names; or nominal distinctions; then to worship these distinctly, or together, as such, is to commit most gross and horrible idolatry: for albeit we are commanded to fear that great and dreadful name, "The Lord our God;" yet to worship a Father; a Son; and Holy Spirit, in the Godhead, as three, as really three as one, is by this doctrine to imagine falsely of God, and so to break the second commandment: but to worship God under the consideration of Father, and Son, and Holy Ghost, and to believe them as really three as one when I worship, being the sum and substance of the doctrine of the scriptures of God, there is really substantially three in the eternal Godhead.

But to help thee a little in thy study on this deep,

1. Thou must take heed when thou readest, there is in the Godhead, Father and Son, &c. that thou do not imagine about them according to thine own carnal and foolish fancy; for no man can apprehend this doctrine but in the light of the word and Spirit of God: "No man knoweth the Son but the Father; neither knoweth any man the Father save the Son; and he to whom the Son will reveal him." If, therefore, thou be destitute of the Spirit of God, thou canst not apprehend the truth of this mystery as it is in itself, but will either by thy darkness be driven to a denial thereof; or if thou own it, thou wilt (that thy acknowledgement notwithstanding) falsely imagine about it.

2. If thou feel thy thoughts begin to wrestle about this truth, and to struggle concerning this, one against another, take heed of admitting of such a question, *How can this thing be?* for here is no room for reason to make it out; here is only room to believe it is a truth. You find not one of the prophets propounding an argument to prove it, but asserting it; they let it lie, for faith to take it up, and embrace it.

"The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

Of the Creation of the World.

The apostle saith, "That to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." God that made the world: "All things were made by him; and without him was not any thing made that was made." This world, therefore, had a beginning, and was created by the God of heaven: Which work, because it is wonderful, and discovereth much of the greatness, of the wisdom, and power, of the eternal Godhead, it becometh such poor mortals as we to behold these works of the mighty God, that thereby we may see how great he is, and be made to cry out, "What is man!"

Now, in the creation of the world we may consider several things; as, What was the order of God in this work? and, Whether there was a secret or mystery in this work, containing the truth of some higher thing?

For the first of these, of the order of God in making the world, although God be indeed omnipotent, and not only can, but doth do whatsoever he will; and though to do his works he needeth not length of time; yet it pleased him best, in the creation of the world, (though he could, had it pleased him, have done all by one only word), to proceed by degrees from one thing to another, to the completing of six days work in the making thereof.

And forasmuch as this work went on by degrees, now this thing, and then another, it may not be amiss, if, in our discourse on this wonderful work, we begin where God began; and, if we can, go wondering after him who hath thus wrought.

1. The first thing that God made was time; I say, it was time; all the plain in which we would build this beautiful world; he made nothing before, but in the beginning: "In the beginning God created the heaven and the earth;" in the beginning of time: "For in six days the Lord made heaven and earth, the sea, and all that in them is." Therefore the first day must first have a beginning to be. Whatsoever was before time was eternal; but nothing but God himself is eternal; therefore no creature was before time. Time, therefore, which was indeed the beginning, was the first of the creatures of God.

2. I think the second of creatures that the Lord created were the holy angels of God, they being called "the morning-stars," as created and shining in the morning of the world; and therefore they are said to be by, when the corner-stone of the universe was laid; that is, when he laid the foundation of the world: "Then the morning stars sang together, and all the sons of God shouted for joy."

3. I think the third thing that the Lord created, was these large and copious heavens; for they are mentioned with respect to their being before the earth, or any visible creature: "In the beginning God created the heavens," &c. Neither do I think that the heavens were made of that confused chaos that afterwards we read of: It is said, "He stretched out the heaven as a curtain, and with his hand he hath spanned the heavens;" intimating, that they were not taken out of that formless heap, but were immediately formed by his power. Besides, the Holy Ghost, treating of the creating of heaven and earth, he only saith, "The earth was void and without form;" but no such thing of the heavens.

4. The fourth thing that God created, it was (in mine opinion) that chaos, or first matter, with which he, in the six days, framed this earth, with its appurtenances; for the visible things that are here below, seem to me to be otherwise put into being and order, than time, the angels, and the heavens, they being created in their own simple essence by themselves: But the things that are visibly here below, whatever their essence and nature be, they were formed of that first deformed chaos. "In the beginning God created the heavens and the earth, and the earth was without form and void." He saith not so of the heavens; they, as I said, were at first stretched forth as a curtain; indeed they were afterwards garnished with the beauty which we now behold; but otherwise they had, at their first instant of being, that form which now they have. This seems clear by the antithesis which the Holy Ghost put between them, "God created the heavens and the earth, but the earth was without form and void." The earth was without form, &c. without order; things were together in a confused heap; the waters were not divided from the earth, neither did those things appear which are now upon the face of the earth, as man, and beast, fish, fowls, trees, and herbs; all these did afterwards shew themselves, as the word of God gave them being, by commanding their appearance, in what form, order, place, and time, he in himself had before determined; but all, I say, took their matter and substance of that first chaos, which he, in the first day of the world had commanded to appear, and had given being to: And therefore it is said, "God said, Let the earth bring forth grass, herbs, trees, &c. and that the waters brought forth the fish and fowl, yea, even to the mighty whales: Also, the earth brought forth cattle, and creeping things; and that God made man of the dust of the ground." All these things therefore were made of, or caused by his word distinctly to appear, and be after its kind, of that first matter which he had before created by his word. Observe therefore, that the matter of all earthly things was made at the same instant, but their forming, &c. was according to the day in which

which God gave them their being, in their own order and kind. And hence it is said, that after that first matter was created, and found without form and void, "That the Spirit of God moved upon the face of the waters;" that is, to work, and cause those things to appear in their own essence and form, which, as to matter and substance, was before created: Wherefore it follows, "And God said, let there be light; and God divided the light from the darkness," &c. Now he set to putting in frame that which before lay in disorder and confusion: And this was a great part of the six days work; I say, a great part, but not all; for (as I said) before that time, the angels, and the heavens were made; yea, after the beginning of the morning of the first day. I am of the belief, that other things also, that were formed after, were not made of that first chaos, as the sun, the moon, the stars, the light, the souls of men, and possibly the air, &c. The sun, and moon, and stars are said to be made the fourth day, yet not of the body of heaven itself, much less, in my opinion, of any earthly matter: God made them, and set them in the firmament of heaven: So the light that was made before, it seems to be a thing created after the heavens and the earth were created: created, I say, as a thing that wanted a being before, any otherwise than in the decree of God: "And God said, Let there be light; let it have a being: And so, though the body of man was made of the substance of the earth, yet as to his soul, it is said, "God breathed into his nostrils the breath of life, and man became a living soul."

II. Whether there was a secret or mystery in this work, containing the truth of some higher thing.

¶ Though God in very deed, by his eternal power, created heaven and earth of things that do not appear, we that are Christians believe: yet in this his wonderful work, neither his will or understanding did here terminate, or make a stop; but being infinite in wisdom, he made them, that, both as to matter and manner, they might present unto us, as in a mystery, some higher and more excellent thing; in this wisdom he made them all. And hence it is that other things are also called a creation. As, 1. The essential conversion of a sinner, 2 Cor. ix. 7. 2. The recovery of the church from a degenerate state, Rev. xxi. 5.

And therefore, as Moses begins with the creation of the world, so John begins with the gospel of salvation, Gen. i. 1. John i. 1.

There is also besides, many excellent things in the manner and order of the creation of the world, held forth to those that have understanding; some of which I may touch upon by way of observation. But to begin with the first.

The first appearance of this earthly part of the world, is recorded to be but a formless and void heap or chaos; and such is man before a new creation: formless, I mean, as to the order of the testament of Christ, and void of the holy order thereof: And hence Jeremiah, when he would set forth the condition of a wicked people, he doth it under this metaphor: "I beheld (saith he) the earth, and it was without form, and void." Indeed, the world would make this a type of Christ; to wit, a man of no form or comeliness. But it is only true of themselves; they are without a New-Testament impression upon them; they are void of the sovereign grace of God. So then the power of God gave the world a being, but by his word he set it in form and beauty; even as by his power he gives a being to man, but by his word he giveth him New-Testament framing and glory. This is still followed by that which follows.

"And darkness was upon the face of the deep," ver. 2.

The deep here, might be a type of the heart of man before conversion; and so Solomon seems to intimate. Now as the darkness of this world did cover the face of this first chaos, so spiritual darkness the heart of the sons of men: And hence they are said to be darkened, to be in darkness, yea, to be very darkness itself.

"And the Spirit of God moved upon the face of the waters."

A blessed emblem of the word of God in the matter of regeneration; for as the first chaos remained without form, and void, until the Spirit of God moved to work upon it, and by working, to put this world into frame and order; so man, as he comes into the world, abides a confused lump, an unclean thing; a creature without New-Testament order, until by the Spirit of the Lord he is transformed into the image of Jesus Christ.

“ And the Spirit of God moved upon the face.”

Solomon compares the heart to a man's face; because, as in the face may be discerned whether there is anger or otherwise, so by the inclinations of the heart is discovered the truth of the condition of the man, as to his state; either for heaven or hell. And besides, as “ the Spirit of God moved upon the face of the waters;” so in the work of our conversion, the Spirit of God beginneth with the heart of the sons of men; because the heart is the main fort. Now, if the main fort be not taken, the adversary is still capable of making continual resistance: Therefore God first conquers the heart; therefore the Spirit of God moveth upon the face of our heart, when he cometh to convert us from Satan to God.

“ And God said, Let there be light.”

This is the first thing with which God began the order of the creation, to wit, light: “ Let there be light.” From which many profitable notes may be gathered, as to the order of God in the salvation of the soul. As,

1. When the Holy Ghost worketh upon us, and in us, in order to a new creation, he first toucheth our understanding, that great piece of the heart, with his spiritual illumination. His first word, in order to our conversion, is, “ Let there be light;” light to see their state by nature; light to see the fruits and effects of sin; light to see the truth and worth of the merits of Jesus Christ; light to see the truth and faithfulness of God, in keeping promise, and covenant with them that embrace salvation upon the blessed terms of the gospel of peace. Now, that this word, “ Let there be light,” was a semblance of the first work of the Holy Ghost upon the heart, compare it with that of Paul to the Corinthians: “ For God, who commanded the light to shine out of darkness, (that is, at the beginning of the world), hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.”

2. “ And God said, Let there be light.” As here the light of this world, so in conversion, the light of the New Testament of Christ it comes by the word of God. No word, no light; therefore the apostle saith, “ He hath brought life and immortality to light through the gospel.” And therefore Paul saith again, “ That salvation is manifest through preaching,” through the expounding or opening of the word of faith.

3. “ And God said, Let there be light, and there was light;” He spake the word, and it was done; all that darkness that before did cover the face of the deep, could not now hinder the being of light. So neither can all the blindness and ignorance that is in the heart of man, hinder the light of the knowledge of the glory of God in the face of Jesus Christ. When it pleased God to reveal, it is revealed; when he openeth, none can shut: “ He said, Let there be light, and there was light.”

“ And God saw that the light was good.” “ Truly the light is good, (saith Solomon), and a pleasant thing it is for the eye to behold the sun.” It was good, because it was God's creature; and so in the work of grace that is wrought in our hearts, that light of the new covenant, it is good, because it is God's work, the work of his good pleasure, that good work which he hath not only begun, but promised to fulfil until the day of Jesus Christ.

“ God saw that the light was good;” The darkness that before did cover the face of the waters, was not a creature of God, but a privation, or that which was caused by reason that light was not as yet in the world: so sin, that darkness that might be felt, is not the workmanship of God in the soul, but that which is the work of the devil; and that taketh occasion to be, by reason that the true light as yet doth not shine in the soul.

“ And God divided the light from the darkness.” As Paul saith, “ What communion hath light with darkness?” they cannot agree to dwell together. We see the night still flies before the day, and dareth not come upon us again, but as the light diminisheth and conveyeth itself away. So it is in the new creation; before the light of the glorious gospel of Christ appears, there is night, all night in the soul: but when that indeed doth shine in the soul, then for night there is day in the soul: “ Ye were darkness (saith Paul) but now ye are light in the Lord: And the darkness is past (saith John), and the true light now shineth.”

"And God divided the light from the darkness."

God took part with the light, and preserved it from the darkness. By these words, it seems that darkness and light began the quarrel, before that bloody bout of Cain and Abel. The light and darkness struggled together, and nothing could divide or part them but God. Darkness is at implacable enmity with light in the creation of the world; and so it is in that rare work of regeneration; the flesh lusteth against the spirit, and the spirit against the flesh; as Peter saith, "Fleshly lusts, they war against the soul." This every Christian feels, and also that which I mentioned before, namely, that before he be capable of opposing Antichrist, with Abel, in the world, he findeth a struggling in his own soul between the light and the darkness that is there.

"And God called the light day, and the darkness he called night."

God doth not only distinguish by separating, but also by certain characters, that things which are distinguished and separate may to us be the better known; he did so here in the work of creating the world, and doth so also in the great concern of man's eternal happiness. The place of felicity is called heaven: The place of torment is called hell: that which leads to hell is called sin, transgression, iniquity, and wickedness; that which leads to heaven, righteousness, holiness, goodness, and uprightness; even as in these types God called the light day, of which the godly are the children; but the darkness he called night, of which all ungodly men are the inhabitants and children also. Thus after the Spirit of God had moved upon the face of the waters: after God had commanded the light to shine, and had divided between the light and the darkness, and had characterised them by their proper names, he concludes the first day's work, "And the evening and the morning were the first day." In which conclusion there is wrapped up a blessed gospel mystery; for God, by concluding the first day here, doth shew us how we ought to determine that one is made indeed a Christian: Even then when the Spirit of God hath moved upon the face of the heart, when he hath commanded that light should be there, when he divideth between, or setteth the light at variance with the darkness; and when the soul doth receive the characters of both, to observe them, and carry it to each according to the mouth of God.

"I And God said, Let there be a firmament."

This firmament he calleth heaven, ver. 8. Now this firmament, or heaven, was to make separation, or to divide between the waters and the waters; to separate, I say, the waters from the waters; the waters which were under the firmament, from the waters which were above the firmament. Now by waters is signified in the scriptures many things, as afflictions, worldly people, and particularly the saints; but in this place is figured forth all the people in the world, but so as consisting of two parts, the children of God, and the children of the wicked one. They under the heaven, figure out the world, or ungodly: they above the firmament, the elect and chosen of God. And hence in scripture the one is called heaven, and the other is called earth, to signify the separation and difference that there is between the one and the other.

"And God made the firmament and divided the waters from the waters."

Indeed the world think, that this separation comes, or is made, through the captiousness of the preacher; but in truth it is the handy-work of God; "And God made the firmament, and God divided," &c. "I (saith he) will put enmity between thee and the woman, between thy seed and her seed: The good seed are the children of the kingdom of God, but the bad are the children of the wicked one."

"And God made the firmament, and divided the waters that were under the firmament, from the waters that were above the firmament: and it was so."

"Whatsoever the Lord doth, it abideth for ever." And again, "What he hath made crooked, who can make strait?" He said it in the beginning, and behold how it hath continued! yea, though there hath been endeavours on Satan's part, to mingle his children with the seed of men; yet it hath not been possible they should ever cleave one to another, even as iron is not mixed with clay. Yea, let me add further, What laws hath been made, what blood hath been shed, what cruelty hath been used, and what flatteries and lyes invented, and all to make these two waters and people

one!

one? and yet all hath failed, and fallen short of producing the desired effect; for the Lord hath made a firmament, even heaven itself hath divided between them.

"And God called the firmament heaven; and the evening and the morning were the second day."

After the waters were divided from the waters, God called the cause of dividing, heaven; and so concluded the second day's work. And indeed it was a very great work, as in the antitype we feel to this very day. Dividing work is difficult work, and he that can, according to God, completely end and finish it, he need do no more that day of his life.

"¶ And God said, Let the waters under the heaven be gathered together into one place, and let the dry land appear: and it was so."

Although in the second day's work, the waters above the firmament, and those that be under, are the two peoples, or great families of the world; yet because God would shew us, by things on earth, the flourishing state of those that are his, therefore he here doth express his mind by another kind of representation of things: "And God said, Let the waters under the firmament be gathered together into one place; and let the dry land appear." The waters here signifying the world; but the fruitful earth the thrifty church of God. That the fruitful earth is a figure of the thriving church of God in this world, is evident from many scriptures, (and there was nothing but thriftiness till the curse came.) And hence it is said of the church, that she should break the clods of the ground; that she should sow righteousness, and reap it; that she should not sow among thorns; that if this be done, the heart is circumcised, and spiritual fruit shall flow forth, and grow abundantly. And hence again it is, that the officers and eminent ones in the church, are called vines, trees, and other fruitful plants. And hence it is said again, "When the Lord reigneth, let the earth (that is, the church) rejoice." That earth which bringeth forth fruit meet for him by whom it is dressed, receiveth blessing from God. In all which places, and many more that might be named, the earth is made a figure of the church of God; and so I count it here in this place.

"And God said, Let the waters under the heaven be gathered into one place."

Let them be together: It is not thus of all waters, but of the sea, which is still here a type of the world. Let them be so together that the earth may appear; that the church may be rid of their rage and tumult, and then she will be fruitful, as it follows in this first book of Genesis. The church is then in a flourishing state, when the world is farthest off from her, and when the roaring of their waves are far away. Now therefore let all the wicked men be far from thence: The Lord gather these waters, which in another place are called the doleful creatures, and birds of prey; let these, O Lord, be gathered together to their own places, and be settled in the land of Shinar upon their own base: "Then the wilderness and the solitary places shall be glad for them;" that is, for that they are departed thence, "the desert shall rejoice and blossom as a rose."

"And God called the dry land earth; and the gathering together of the waters he called seas; and God saw that it was good."

God saw, that to separate the waters from the earth was good: And so it is, for then have the churches rest; then doth the earth bring forth her fruit, as in the 11th and 12th verses may here be seen.

"¶ And God said, Let there be lights in the firmament of heaven."

The wisdom of God, is there to make use of figures and shadows, even where most fit things, the things under consideration, may be most fitly demonstrated. The dividing the waters from the waters, most fitly doth shew the work of God in chusing and refusing; by dividing the waters from the earth, doth shew how fruitful God's earth, the church, is, when persecutors are made to be far from thence.

Wherefore he speaketh not of garnishing of his church until he comes to this fourth day's work. By his Spirit he hath garnished the heavens, that most fitly shewing the glory of the church.

"Let there be lights," to wit, the sun, the moon, and the stars.

The sun is in this place a type of Christ, the sun of righteousness. The moon is a type of the church, in her uncertain condition in this world. The stars are types of the several saints and officers in this church. And hence it is, that the sun is said, not only to rule, but it, with the moon and stars, to be set for signs, and for seasons, and for days, and for years, &c. But if we take the heaven for the church, then how is she beautified, when the Son of God is placed in the midst of her! and how plainly is her condition made out, even by the changing, increasing, and diminishing of the moon! and how excellent is that congregation of men, that for light and glory are figured by the stars!

From this day's work much might be observed.

1. That forasmuch as the sun was not made before the fourth day, it is evident there was light in the world before the sun was created; for in the first day God said, "Let there be light, and there was light." This may also teach us thus much, that before Christ came in person there was spiritual light in the saints of God. And again, that as the sun was not made before the fourth day of the creation, so Christ should not be born before the fourth mystical day of the world: for it is evident, that Christ, the true light of the world, was not born till about four thousand years after the world was made.

2. As to the moon, there are four things attending her, which fitly may hold forth the state of the church. 1. In that she changeth from an old to a new, we may conceive, that God, by making her so, did it to shew he would one day make a change of his church, from a Jewish to a Gentile congregation. 2. In that she increaseth, she sheweth the flourishing state of the church. 3. In her diminishing, the diminishing state of the church. 4. The moon is also sometimes made to look as red as blood, to shew how dreadful and bloody the suffering of the church is at some certain times.

3. By the stars we understand two things: 1. How innumerable the saints, these spiritual stars, shall be. 2. How they shall differ each from other in glory.

"And God said, Let there be lights in the firmament of heaven, to divide the day from the night."

For though before the light was divided from the darkness, yet the day and night was not so kept within their bounds, as now by these lights they were; probably signifying, that nothing should be so clearly distinguished, and made appear, as by the sun-light of the gospel of Christ: for by that it is that the shadows flee away. The light of the sun gathers the day to its hours, both longer and shorter, and forceth also the night to keep within his bounds.

"And God made two great lights; the greater light to rule the day, and the lesser light to rule the night:"

Signifying, that Christ should be the light and governor of his church, which are the children of the day; but the church, a light to the children of the night, that by them they might learn the mysteries of the kingdom. Saith Christ to his own, "Ye are the light of the world." And again, "Let your light so shine, that men may see," &c. For though they that only walk in the night cannot see to walk by the sun, yet by the moon they may. Thus the heaven is a type of the church; the moon a type of her uncertain state in this world; the stars are types of her immoveable converts; and their glory, of the differing degrees of theirs, both here and in the other world. Much more might be said; but I pass this.

"And God said, Let the waters bring forth abundantly the moving creature that hath life."

The sea, as I said, is a figure of the world; wherefore the creatures that are in it, of the men of the world. This sea bringeth forth small and great beasts, even as the world doth yield both small and great persecutors, who, like the fishes of prey, eat up and devour what they can of those fish that are of another condition. Now also out of the world, that mystical sea, as fishers do out of the natural, both Christ and his servants catch mystical fish, even fish as of the great sea.

In the sea God created great whales; he made them to play therein.

Which whales in the sea are types of the devils in the world: therefore as the devil is called, "The prince of this world;" so the whale is called, "King over all the children of pride."

"And God said, Let the earth bring forth the living creature after his kind."

Of the beginning of this sixth day's work, that may be said which is said of the fishes, and the rest of the sea: for as there is variety of fish in the one, so of beasts and cattle in the other, who also make a prey of their fellows, as the fishes do: a most apt representation of the nature and actions of bloody and deceitful men. Hence persecutors are called bulls, bears, lions, wolves, tigers, dragons, dogs, foxes, leopards, and the like.

"And God said, Let us make man."

I observe, that in the creation of the world, God goeth gradually on, from things less to things more abundantly glorious; I mean, as to the creation of this earth, and the things that thereto appertain: First he bringeth forth a confused chaos; then he commands matter to appear distinct; then the earth bringeth forth trees, and herbs, and grass, after that beasts; and the sea, fowls; and last of all, "Let us make man." Now, passing by the doctrine of the Trinity, because spoken to before, I come to make some observation upon this wonderful piece of the workmanship of God.

"Let us make man;" man, in whom is also included the woman, who was made the last of the creatures. From whence we may gather,

First, God's respect to this excellent creature, in that he first provideth for him, before he giveth him his being: he bringeth him not to an empty house, but to one well furnished with all kind of necessaries, having beautified the heaven and the earth with glory, and all sorts of nourishment, for his pleasure and sustenance.

"Let us make man in our image, after our likeness."

An image, or the likeness of any thing, is not the thing of which it is a figure; so here, Adam is an image, or made in the likeness of God. Now as Adam is the image of God, it must either respect him as he consisteth of the soul as a part, or as he consists of a body and soul together: If, as he is made a reasonable soul, then he is an excellent image of the eternal Godhead, the attributes of the one being shadowed out by the qualities and passions of the other: for as there is in the Godhead, power, knowledge, love, and righteousness; so a likeness of these is in the soul of man, especially of man before he had sinned: and as there are passions of pity, compassion, affections, and bowels in man; so there are these in a far more infinite way in God.

Again, If this image respect the whole man, then Adam was a figure of God, as incarnate; or of God, as he was to be made afterwards man. And hence it is, that as Adam is called the image of God, so also is Christ himself called and reckoned as the answering antitype of such an image.

But again, Though Adam be here called the image or similitude of God; yet but so as that he was the shadow of a more excellent image. Adam was a type of Christ, who only is the express image of his Father's person, and the likeness of his excellent glory; for those things that were in Adam, were but of an human, but of a created substance; but those that were in Christ, of the same divine and eternal excellency with the Father.

Is Christ then the image of the Father, simply, as considered of the same divine and eternal excellency with him? Certainly no: for an image is doubtless inferior to that of which it is a figure. Understand then, that Christ is the image of the Father's glory, as born of the Virgin Mary, yet so, as being very God also: not that his Godhead in itself was a shadow or image; but by the acts and doing of that man, every act being infinitely perfect by virtue of his Godhead, the Father's perfections were made manifest to flesh. An image is to be looked upon, and by being looked upon, another thing is seen; so by the person and doings of the Lord Jesus, they that

that indeed could see him as he was, discovered the perfection and glory of the Father.—“Philip, He that hath seen me, hath seen the Father, and how sayest thou then, Shew us the Father?” Neither the Father nor the Son can by us at all be seen, as they are simply and entirely in their own essence. Therefore the person of the Father must be seen by us, through the Son, as consisting of God and man: the Godhead, by working effectually in the manhood, shewing clearly there through the infinite perfection and glory of the Father: “The word was made flesh, and (then) we beheld his glory, the glory of the only begotten of his Father, (he being in his personal excellencies, infinitely and perfectly, what is recorded of his Father), full of grace and truth.” So again, “He is the image of the invisible God.” The Godhead is indeed invisible; how then is Christ the image of it? Not by being invisible also, for so is he as much hid as the Father; but being clothed with flesh, that the works of the Son might by us be seen, he thereby presenteth to us, as in a figure, the eternal excellency of the Father. And hence, as he is called an image, he is also called the first-born of every creature: his being a creature, respecting his manhood; and his birth, his rising again from the dead. Therefore a little after, he is called the first-born from the dead: And in another place, the first begotten of the dead; and the first fruits of them that sleep. So then, though Adam was the image of God, yet God’s image but as a mere creature: but Christ, though a creature as touching his manhood, yet being also God, as the Father, he shewed forth expressly, in capital characters, by all his works and doings in the world, the beauty and glory of the Father: “The light of the knowledge of the glory of God, is given in the face of Jesus Christ.” Where by face, we must understand that which is visible, that being open when all else is covered, and that by which most principally we are discovered to others, and known. Now as to the case in hand, this face must signify to us the personal virtues and doings of Christ, by which the glory of the Father is exposed; the glory of his justice by Christ’s exactness of life; the glory of his love, by Christ’s compassion to sinners, &c.

“And God said, let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and every creeping thing that creepeth upon the earth.”

As Adam was a type of Christ, as the image and glory of God; so by these words he further sheweth, that he was a type of his sovereign power, for to him be dominion and power everlasting, to whom be praise and dominion for ever. Now by the fish of the sea, the beast of the earth, the fowls of the air, and every creeping thing, we may understand, all creatures visible and invisible, whether they be men, angels, or devils, in heaven, earth, or under the earth: also all thrones, authorities, and powers, whether in heaven, in earth, or hell: Christ is made head over all; he hath also a name above every name, not only in this world, but in that which is to come.

“And God blessed them; and God said unto them, (that is, to the man and his wife), Be fruitful, and multiply, and replenish the earth, and subdue it,” &c.

This, in the type, doth shew in the antitype, how fruitful Christ and his church shall be; and how he at last shall, all over the earth, have a seed to replenish and subdue it by the power of the immortal seed of the word of God; how his name shall be revered from one end of the earth to the other: how the kingdoms of the earth shall all at last become the kingdoms of our Lord, and of his Christ.

“And subdue it.” God did put that majesty and dread upon Adam, at his creation, that all the beasts of the field submitted themselves unto him. As God also said to Noah, “The fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air; upon all that moveth upon the earth, and upon all the fishes in the sea; into your hands are they delivered.”

“And God said, Behold I have given you every herb bearing seed, which is upon

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upon the face of all the earth; and every tree, in which is the fruit of a tree yielding seed, to you it shall be for meat."

These herbs and trees are types of the wholesome word of the gospel; on which both Christ, his church, and unconverted sinners, ought to feed and be refreshed; and without which there is no subsisting, either of one or the other. "He causeth the grass to grow for the cattle, and herb for the service of man, that he may bring forth food upon the earth; and wine, that maketh glad the heart of man; and oil, to make his face to shine; and bread, which strengtheneth man's heart."

"And God saw every thing that he had made, and behold it was very good."

All things have their natural goodness by creation. Things are not good, because they have a being only, but because God gave them such a being; neither did God make them, because he saw they would attract a goodness to themselves; but he made them in such kind, as to bring forth that goodness he before determined they should. "And the evening and the morning were the sixth day."

C A A P. II.

"AND God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made."

The seventh day did signify two things:

1. Christ Jesus, who is as well the rest of the justice of God, as a rest for sinful man.

2. It was also a type of that glorious rest, that saints shall have when the six days of this world are fully ended.

For the first, the apostle makes the Sabbath a shadow of Jesus Christ, a shadow of things to come, but the body or substance is Christ: And hence it is, that he is so often said to be a rest to the Gentiles, a glorious rest, and that he promiseth rest to such as cast their burthen upon him.

The second also the apostle asserteth in that fourth chapter to the Hebrews; "There remaineth therefore a rest, or the keeping of a Sabbath, to the people of God;" Which Sabbath, as I conceive, will be the seventh thousand of years, which are to follow immediately after the world hath stood six thousand first: for as God was six days in the works of creation, and rested the seventh; so in six thousand years he will perfect his works and providences that concern this world: As also he will finish the toil and travel of his saints, with the burthen of the beasts, and the curse of the ground; and bring all into rest for a thousand years. A day with the Lord, is as a thousand years: wherefore this blessed and desirable time is also called a day, a great day, that great and notable day of the Lord, which shall end in the eternal judgement of the world. God hath held forth this by several other shadows, as the Sabbath of weeks, the Sabbath of years, and the great jubilee, which is to be the year after forty-nine years are expired. Of all which, more in their place, if God permit.

"These are the generations of the heavens, and of the earth, when they were created; in the day that the Lord God created the earth and the heavens."

Moses seems by these words, "In the day," to insist principally upon them, in their first and primitive state, before there was sin or curse in the world; for in the day that they were created, there was a far more glorious lustre and beauty than now can be seen: the heaven, for sin, is, as it were, turned into brass, and the rain into powder and dust, in comparison of what it was as it came from the fingers of God. The earth hath also from that time a curse upon it; yea, the whole creation, by sin, is even made subject to vanity, is in travail, and groans under the burden that sin hath brought upon it.

"And every plant of the field before it was in the earth, and every herb of the field before it grew."

Thus it was in the first creation; they therefore became neither herbs nor trees by the course of nature, but by the creation of God. And even so it is in the new creation;

creation : men spring not up by nature to be saints ; no, not in the church of God ; but first they are created in Christ Jesus, and made meet to be made partakers of the benefit, and then planted in the church of God ; planted, I say, as plants before prepared. Indeed hypocrites and formal professors may spring up in the church, by virtue of her forms and outward services, as thorns and thistles spring up in the earth by virtue of her moisture and heartiness ; but these are but the fruits of the curse, and are determined to be burned at last in the fire : “ Every plant (saith Christ) which my heavenly Father hath not planted, shall be rooted up.”

“ For the Lord God had not caused it to rain upon the earth.” This is the reason that they came not up by nature first, but were first created, then planted, then made to grow. So the reason why men by nature grow not in the church, is because the Lord doth not cause it to rain upon them, they still abiding and doing according to the course of this world ; but he plants them in his house, by the mighty power of his word and Spirit, by which they are created saints, and then they afterwards “ grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.”

“ And there was not a man to till the ground.” It seems by this there was a kind of necessity why God should make man, yea, a multitude of men ; for otherwise he had made what before he made in vain : that is, his end in making so glorious a creature as this world, which was to shew forth his glory by, had been void and without effect : for although it was glorious, as it came out of the hand of God ; yet it was not of power so to preserve itself, but would, without men to look after and dress it, be turned into a wilderness.

Thus it is with the world of men ; if there was not the second Adam to plough them and sow them, they could none of them become saints ; no, not the elect themselves ; because the means are determined as well as the end.

By this we may likewise see, what a woful condition that people is in, that have no ministers of the word of the gospel : “ My people perish for lack of knowledge ; And again, “ Where there is no vision, the people perish. Pray therefore to the Lord of the harvest, that he would send out his ploughers to plough, and his labourers into his harvest.”

“ ¶ But there went up a mist from the earth, and watered the whole face of the ground.”

Although as yet there was no ploughman nor rain, yet a mist arose from the earth ; so where there is not the word of the gospel, there is yet sufficiency of light to teach men how to govern themselves in civil and natural society. But this is only a mist, men cannot gospelly grow by this ; therefore, as in the next verse, of necessity man must be formed.

But again, I have sometimes thought by this mist, might be held forth that nourishment men had by the doctrine of faith, before the gospel was divulged by Moses, the prophets, or Christ, &c. for before these, that nourishment the church received, was but slender and short, even as short as the nourishing of the mist is to sober and moderate showers of rain ; to which both the law and the gospel is compared.

Again, I have also sometimes thought, that by this mist might be typified those excellent proverbs and holy sayings of the men of old before there was a written word ; for it cannot be but the godly did contain in proverbs, and certain sayings, the doctrine of salvation hereafter, and of good living here ; of which we have a touch in Genesis, but more at large by that blessed book of Job ; which book, in my opinion, is a holy collection of those proverbs and sayings of the ancients, occasioned by the temptation of that good man. But whatever this mist did signify, (in other mens judgement), certain it is, it was for present necessity, till a man should be made to till the ground, and the fruits thereof watered with the bottles of heaven ; which, so far as I see yet, most aptly presents us with some of all these.

¶ “ And the Lord God formed man of the dust of the ground,” &c.

In the creation of man, God began with his outside; but in the work of regeneration, he first begins within, at the heart. He made him, that is, his body, of the dust of the ground; but he abides a lifeless lump till the Lord puts forth a second act: "And he breathed into his nostrils the breath of life, and man became a living soul." Now he lives, now he acts; so it is in the kingdom of Christ; no man can be a living soul in that kingdom by his first creation; he must have life breathed into him, life and spirit from Jesus Christ.

Now therefore is Adam a type, yet but an earthly one of things more high and heavenly; "and as we have born the image of the earthly, we shall also bear the image of the heavenly."

"¶ And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed."

"And the Lord God planted a garden." Thus the Holy Ghost speaks clearer and clearer; for now he presents the church to us under the similitude of a garden, which is taken out of the wide and open field, and inclosed: "A garden inclosed is my sister, my spouse; a garden inclosed, a spring shut up, a fountain sealed;" and there he put the man whom he had formed. An excellent type of the presence of Christ with his church.

¶ "And out of the ground made the Lord God to grow every tree that is pleasant to the sight," &c.

These trees, and their pleasureableness, do shew us the beauty of the truly godly, whom the Lord hath beautified with salvation. And hence it is said, the glory of Lebanon, of Sharon, and of Carmel, is given to the church; that is, she is more beautified with gifts and graces that can by types and shadows be expressed: "The tree of life also in the midst of the garden, and the tree of knowledge of good and evil."

This tree of life was another type of Christ, as the bread and healing medicine of the church, that stands in the midst of the paradise of God.

The tree of the knowledge of good and evil, was a type of the law, or covenant of works, as the sequel of the story clearly manifesteth; for had not Adam eaten thereof, he had enjoyed for ever his first blessedness. As Moses saith, "It shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." But both Adam and we have touched, that is, broken the boughs and fruit of this tree, and therefore now for ever, by the law, no man can stand just before God.

¶ "And a river went out of Eden, to water the garden; and from thence it was parted, and became into four heads."

This river while it abided in Eden, in the garden, it was the river of God, that is, serviceable to the trees and fruit of the garden, and was herein a type of those watering-ministers that water the plants of the Lord. But observe, when it had passed the garden, had gotten without the bound of the garden, from thence it was parted, and became into four heads; from thence it was transformed, or turned into another manner of thing: it now became into four heads; a type of the four great monarchs of the world, of which Babylon, though the first in order of being, yet the last in a gospel or mysterious sense. The fourth is the river Euphrates, that which was the face of the kingdom of Babel of old. Hence note, that how eminent and serviceable soever men are while they abide in the garden of Eden, the church; yet when they come out from thence, they evilly seek the great things of the world: one is for compassing the whole land of Havilah, where is gold; another is for compassing this, a third that, and a fourth another thing, according as you see these four heads did. Observe again, that while men abide in the church of God, there is not by them a seeking after the monarchies of this world; but when they depart from thence, then they seek and strive to be heads; as that cursed monster the Pope, forsaking the garden of God, became in a manner the prince of all the earth: Of whom Tyrus, mentioned by Ezekiel, was a very lively type, "Thou hast been in Eden, the garden of God; every precious stone, that is, doctrine, was thy covering; as the sardus, topaz, diamond, &c.

till iniquity was found in thee ; till thou leste thy station and place appointed of God, and then thou wast cast as profane out of the mountain of God, yea, though a covering cherub." See it again in Cain, who while he continued in the church, he was a busy sacrificer, as busy as Abel his brother ; but when he left off to fear the Lord, and had bloodily butchered his holy brother, then he seeks to be a head, or monarch ; then he goeth and buildeth a city to preserve his name and posterity for ever.

" And the Lord God took the man, and put him into the garden of Eden, to dress it, and to keep it."

In this also Adam was a figure of our Lord Jesus Christ, as pastor and chief bishop of his church : " I the Lord (saith Christ) do keep it ; I will water it night and day."

" And the Lord God took the man." No man taketh this honour upon him, but he that is called of God, as was Aaron. Blessed is he also that can say as the Prophet Amos : " And the Lord took me (saith he) as I followed the flock ; and the Lord said unto me, Go prophesy unto my people Israel."

" To dress it and to keep it." He that is not dressed, is not kept : That is a sad judgement : " That which dieth, let it die ; that which is diseased, let it not be dressed, let it die of that disease." By dressing, therefore, I understand pruning, manuring, and the like, which the dresser of the vineyard was commanded to do, without which all is over-run with briars and nettles, and is fit for nothing but cursing, and to be burned.

" And the Lord God commanded the man, saying, Of every tree of the garden thou mayst freely eat."

It is God's word that giveth us power to eat, to drink, and do other our works, and without the word we may do nothing. The command gave Adam leave : " Every creature of God is good and nothing to be refused, if it be received with thanksgiving ; for it is sanctified by the word of God, (by the command of the word, and by receiving of it according to the limits thereof), and prayer."

" But of the tree of the knowledge of good and evil, thou shalt not eat of it." I said before, what God's word prohibits, we must take care to shun.

This tree of knowledge, as I said before, was a type of the covenant of works, the which had not Adam touched, (for by touching it he broke that covenant), he then had lived ever, but touching it he dies.

Adam going into the garden under these conditions and penalties, was therein a type of the humiliation of Christ ; who at his coming into the world, was made under the law, under its command and penalty, even as other men, but without sin.

" For in the day thou eatest thereof thou shalt surely die."

" For in the day." Adam lived to God no longer than while he kept himself from eating forbidden fruit ; in that very day he died ; first a spiritual death in his soul ; his body also was then made capable of mortality, and all diseases, which two great impediments in time brought him down to dust again.

" And the Lord God said, it is not good that man should be alone : I will make an help meet for him."

By these words, Adam's state, even in innocency, seems to crave for help : wherefore it is manifest that state is short of that we attain by the resurrection from the dead ; yea, soasmuch as his need required earthly help, it is apparent his condition was not heavenly : " The first man is of the earth earthy ; the second man is the Lord from heaven." Adam in his first estate was not spiritual : That was not first which is spiritual, but which was natural, and afterwards that which is spiritual. Wherefore those that think it enough to attain to the state of Adam in innocency, think it sufficient to be mere naturalists ; think themselves well, without being made spiritual ; yea, let me add, they think it safe standing by a covenant of works ; they think themselves happy though not concerned in a covenant of grace ; they think they know enough, though ignorant of a mediator, and count they have no need of the intercession of Christ.

Adam

Adam stood by a covenant of works: Adam's kingdom was an earthly paradise; Adam's excellency was, that he had no need of a Saviour; and Adams knowledge was ignorant of Jesus Christ: Adam in his greatest glory, wanted earthly comforts; Adam in his innocency, was a mere natural man.

“ ¶ And out of the ground the Lord God formed every beast of the field, and every fowl of the air.”

This proveth further what I said at first, that in the first chaos was contained all that was made upon the earth.

“ And brought them to Adam, to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof.”

In this Adam was a lively type of the Lord Christ's sovereign and glorious power over all flesh: “ Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.”

“ And he brought them to Adam, to see what he would call them.”

So Christ nameth the world; who he will he calleth saints; and who he will he calleth the world, ungodly, serpents, vipers, and the like. “ I pray for them, I pray not for the world.”

“ And whatsoever Adam called every living creature, that was the name thereof.” Even as Christ passes sentence, so shall their judgement be.

“ ¶ And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field.” So Christ judgeth of angels, devils, and men.

“ But for Adam there was not found an help meet for him.” All the glory of this world, had not Adam had a wife, could not have completed this man's blessedness: he would yet have been wanting: So all the glory of heaven, consider Christ as mediator, could not, without his church, have made him up complete. The church, I say, which is his body, the fulness of him that fills all in all.

“ ¶ And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof. And the rib which the Lord God had taken from man made he a woman, and brought her unto the man.”

In these words we find an help provided for Adam; also, whence it came. The help was a wife: she came out of his side; she was taken thence while Adam slept. A blessed figure of a further mystery. Adam's wife was a type of the church of Christ; for that she was taken out of his side, it signifies, we are flesh of Christ's flesh, and bone of Christ's bone. And in that she was taken thence while Adam slept, it signifies, the church is Christ's, by virtue of his death and blood: “ Feed the church of God, which he purchased with his own blood.”

“ And he brought her to the man;” that is, and God brought her to the man. By which he clearly intimates, That as the church is the workmanship of God, and the purchase of the blood of Christ; so yet she cannot come to Christ, unless brought to him of God: “ No man can come to me, (saith Christ,) except the Father which hath sent me, draw him.”

“ ¶ And Adam said, This is bone of my bone, and flesh of my flesh; she shall be called woman because she was taken out of man.”

In that Adam doth thus acknowledge his wife to be bone, and flesh of his substance, it shews us, that Christ will acknowledge those that are his; “ He is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of church will I sing praise unto thee.”

And observe it, “ He (said she) is bone of my bone,” &c. before that God that brought her to him; intimating, that Christ both owns us now at his Father's right hand, and will not be ashamed of us even in the day of judgement.

“ ¶ Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.”

This ought to be truly performed in our married estate in this world. But here endeth not the mystery.

“ Therefore shall a man leave his father.” Thus did Christ when he came into the

the world to save sinners. He came forth from the Father: "I came forth from the Father, and am come into the world."

"Therefore shall a man leave his father and his mother." The Jewish church may, in a myltical sense, be called the mother of Christ; for she was indeed God's wife, and of her came his Son Jesus Christ: yet his mother he left and forsook, to be joined to his Gentile spouse, which is now his only wife.

"¶ And they were both naked, the man and his wife, and were not ashamed."

No sin, no shame: Let men stand where God hath set them, and there is no cause of shame, though they be exposed in outward appearance to never so much contempt.

"And they were both naked." Apparel is the fruits of sin; wherefore let such as pride themselves therein remember, that they cover one shame with another. But let them that are truly godly have their apparel modest and sober, and with shamefacedness put them on, remembering always the first cause of our covering our nakedness was the sin and shame of our first parents.

C H A P. III.

"**N**OW, the serpent was more subtil than any beast of the field which the Lord God had made: and he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?"

In these words we have an entrance of the first great spiritual conflict that was fought between the devil and flesh; and it is worth the observing, how the enemy attempted, engaged, and overcame the world.

1. He tempts by means; he appeareth not in his own shape and hue, but assumeth the body of one of the creatures, the body of the serpent; and so begins the combat. And from hence it is, that in after ages he is spoken of under the name of that creature, the dragon, that old serpent called the devil, and Satan; because, as the Holy Ghost would have us beware of the devil, so of the means and engines which he useth; for where one is overcome by his own fearful appearance, ten thousand are overcome by the means and engines that he useth.

2. "The serpent was more subtil." The devil, in his attempts after our destruction, maketh use of the most suitable means. The serpent was more subtle; therefore the cunning of the devil was least of all discerned. Had he made use of some of the most foolish of the creatures; Adam had luckily started back; for he knew the nature of all the creatures, and gave them names accordingly: wherefore the serpent, Adam knew, was subtle, therefore Satan useth him, thereby to catch this goodly creature. Hereby the devil least appeared; and least appearing, the temptation soonest took the tinder.

Now, "the serpent was more subtil." "More subtil." Hence the devil is called the serpent with heads, [with great cunning;] the crooked serpent, [with knotty objections;] the piercing serpent, [for he often wounds;] and his ways are called devices, temptations, delusions, wiles, power, and the gates of hell, because of their mighty prevalency. This is he that undertook our first parents.

But how did he undertake them?

He labours to make them question the simplicity of the word of God, bearing Adam's wife in hand, that there must needs be some meaning that palliates the text, "Hath God said, Ye shall not eat of the tree?" Which interrogatory suggested them with a strong doubt, that this word would not appear a truth, if you compare it with the 4th verse.

Hence learn, that so long as we retain the simplicity of the word, we have Satan at the end of the staff; for unless we give way to a doubt about that, about the truth and simplicity of it, he gets no ground upon us. And hence the apostle says, "He feared lest by some means, as the serpent beguiled Eve through his subtilty, so our minds should be corrupted from the simplicity that is in Christ;" that is, lest our minds should be drawn off from the simplicity of the word of the gospel by some devilish and delusive arguments. For mark, Satan doth not first of all

deny, but makes a doubt upon the word, whether it is to be taken in this or another sense; and so first corrupting the mind with a doubt about the simplicity of the true sense, he after brings them to a denial thereof, "Hath God said, Ye shall not eat of every tree that is in the garden?"

"And the woman said unto the serpent, We may eat of the fruit of the trees of the garden."

"And the woman said." Indeed the question was put to her; but the command was not so immediately delivered to her: "The Lord commanded the man." This therefore I reckon a great fault in the woman, an usurpation, to undertake so mighty an adversary, when she was not the principal that was concerned therein; nay, when her husband, who was more able than she, was at hand, to whom also the law was given as chief. But for this act, I think it is, that they are now commanded silence, and also commanded to learn of their husbands: a command that is necessary enough for that simple and weak sex. Though they see it was by them that sin came into the world; yet how hardly are some of them, to this day, dissuaded from attempting, unwarrantably, to meddle with potent enemies about the great and weighty matters that concern eternity!

Hence note, That often they who are least able, will first adventure to put in their head to defend that from whence they return with shame.

"And the woman said unto the serpent, We may eat of the fruit of the trees of the garden."

This was her prologue to her defence; but that also for which she had no warrant. In time of temptation, it is our wisdom and duty to keep close to the word that prohibits and forbids the sin; and not to reason with Satan, of how far our outward and worldly privileges go, especially of those privileges that border upon the temptation, as she here did: "We may eat of all but one." By this she goeth to the outside of her liberty, and sets herself upon the brink of the danger. Christ might have told the tempter, when he assailed him, That he could have made stones bread, and that he could have descended from the pinnacle of the temple afterwards he did. But that would have admitted of other questions: wherefore he chuseth to lay aside such needless and unwarrantable reasonings, and resisteth him with a direct word of God, most pertinent to quash the tempter, and also to preserve himself in the way. To go to the outside of privileges, especially when tempted of the devil, is often, if not always, very dangerous and hazardous.

By these words, therefore, in mine opinion, she spoke at this time too much in favour of the flesh, and made way for what after came upon her: "We may eat of all but one."

"But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die."

Now, too late, she urgeth that which should have been her only stay and weapon, to wit, the express word of God; that she should, if she would have disputed with the tempter, having urged at the first that only, and have thought of nothing else. Thus did the Lord himself. But she looking first into those worthy privileges which God had given her, and dilating delightfully of them before the devil, she lost the dread of the command from off her heart, and retained now but the notion of it; which Satan perceiving, and taking heart therefrom to make his best advantage, he now adds to his former forged doubt, a plain and flat denial, "Ye shall not surely die."

"And the serpent said unto the woman, Ye shall not surely die."

When people dally with the devil, and sit too near their outward advantage, when they are tempted to break the command of God, it is usual for them, even by setting their hearts upon things that in themselves are honest and lawful, to fall into temptation. To see a piece of ground, to prove a yoke of oxen, to marry a wife, are doubtless lawful things; but upon the borders of these privileges lay the temptation of the devil; therefore by the love of these, which yet were lawful in themselves, the devil hardened the heart, and so at last made way for,

and

and perfectly produced in them, flatly to deny (as then) to embrace the words of God's salvation. The like befel our first mother: wherefore, though at last she freely objected the word; yet because before she had so much reasoned to the pleasing of the flesh, she lost the dread and savour of the command; and, having nought but notion left, she found not wherewith to rebuke so plain a lye of the devil, but hearkened to his further reasoning.

"Ye shall not surely die." "Not surely;" in the word there is some slight meaning, of which you need not be so afraid. And besides,

"God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

In these works two privileges are asserted: one, That their eyes shall be opened; the other, That they should "be as gods, knowing good and evil." The first is very desirable, and was not at all abridged by them; the second, as to their knowing good and evil, was absolutely forbidden, because they could not attain to the knowledge of that which was evil, but by transgressing, or by eating of that forbidden tree.

Hence observe, that it is usual with the devil, in his tempting of poor creatures, to put a good and bad together, that by shew of the good, the tempted might be drawn to do that which in truth is evil. Thus he served Saul: he spared the best of the herd and flock, under pretence of sacrificing to God, and so transgressed the plain command. But this the apostle saw was dangerous, and therefore canureth such as in a state of condemnation. Thus he served Adam: he put the desireableness of sight, and a plain transgression of God's law, together, that by the loveliness of the one they might the easier be brought to do the other. O poor Eve! do we wonder at thy folly? Doubtless we had done as bad with half the argument of thy temptation.

"Ye shall be as gods." In these words he attempts to beget in them a desire to be greater than God had made them: He knew this was a likely way; for by this means he fell himself. For being puffed up with pride, they left their own estate, or habitation, and so became devils, and were tumbled down ^{ea} into hell, where they "are reserved in chains, under darkness, unto the judgement of the great day."

"Ye shall be as gods." When souls have begun to hearken to the tempter, that hearkening hath made way for, and given way to, so much darkness of mind, and hardness of heart, that now they can listen to any thing: as to hear God charged with folly, ye shall not surely die; as to hear him made the author of ignorance, and that he delights to have it so, by seeking by a command to prohibit them from knowing what they could; for God doth know, that in the day ye eat thereof, then your eyes shall be opened; and therefore he forbids to touch it.

"Ye shall be as gods." Here is also a pretence of holiness, which he knew they were prone unto: "Ye shall be as gods," as knowing and perfect as God. Oh! thousands are, even to this day, by such temptations overcome! Thus he wraps his temptations up in such kind of words and suggestions, as will carry it either way. But mark his holiness, or the way that he prescribes for holiness; it is, if not point blank against, yet without and besides the word; not by doing what God commands, and abhorring what he forbids, but by following the delusion of the devil, and their own roving fancies: as Eve here does.

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof," &c.

This verse presents us with the use that Eve made of the reasonings of the serpent; and that was, to take them into consideration; not by the word of God, but as her flesh and blood did sense them: A way very dangerous and devouring to the soul, from which Paul fled, as from the devil himself: [Immediately I conferred not with flesh and blood.] Wherefore, pausing upon them, they intangled her as with a threefold cord. "1. The lust of the flesh; she saw it was good for food

food. 2. The lust of the eye; she saw it was pleasant to the eye. 3. The pride of life; a tree to be desired, to make one wise." Being taken, I say, with these three snarers of the adversary, which are not of the Father, but of the world, and the devil the prince thereof, forthwith she falls before him: "And when the woman saw this, she took of the fruit thereof, and did eat."

"And when the woman saw." This seeing, as I said, is to be understood of her considering what Satan presented to her, and of her sensing or tasting of his doctrine; not by the word, which ought to be the touchstone of all, but by and according to her own natural reason without it. Now this makes her forget that very command that but now she had urged against the tempter: This makes her also to consent to that very reason, as an inducement to transgress; which, because it was the nature of the tree, was by God suggested as a reason why they should forbear; it was the tree of the knowledge of good and evil, therefore they should not touch it; it was the tree that would, by touching it, make them know good and evil; therefore she toucheth, and also eateth thereof. See therefore, what specious pretences the devil, and those that are under the power of temptation, will have to transgress the command of God. That which God makes a reason of the prohibition, even that the devil will make a reason of their transgression.

God commands to self-denial, but the world makes that a reason of their standing off from the very grace of God in the gospel. God also commands, that we be sober, chaste, humble, just, and the like; but the devil, and carnal hearts, make these very things the argument, that keep sinners from the word of salvation. Or rather take it thus: God forbids wickedness, because it is delightful to the flesh, and draws the heart from God; but therefore carnal men love wickedness and sin: Therefore they go on in sin, and therefore they say unto God, "Depart from us, for we desire not the knowledge of thy ways."

"She did eat, and gave also unto her husband with her, and he did eat."

The great design of the devil, as he supposed, was now accomplished; for he had both in the snare, both the man and his wife, and in them, the whole world that should be after. And indeed, the chief design of Satan was at the head at first, only he made the weakest the conveyance for his mischief. Hence note again, That Satan by tempting one, may chiefly intend the destruction of another. By tempting the wife, he may aim at the destruction of the husband; by tempting the father, he may design the destruction of the children; and by tempting the king, he may design the ruin of the subjects. Even as in the case of David: "Satan stood up against Israel, and provoked David to number the people." He had a mind to destroy seventy thousand, therefore he tempted David to sin.

"She gave also to her husband, and he did eat." Sin seldom or never terminates in one person; but the pernicious example of one doth animate and embolden another; or thus, the beholding of evil in another, doth often allure a stander-by. Adam was the looker-on, he was not in the action as from the serpent; Adam was not deceived, that is, by having to do with the devil, but the woman, "the woman being deceived, was in the transgression." This should exhort all men, that they take heed of so much as beholding evil done by others, lest also they should be allured. When Israel went into Canaan, God did command them not so much as to ask, How those nations served their gods? lest, by so doing, Satan should get an advantage of their minds, to incline them to do the like: Evil acts, as well as evil words, will eat as doth a canker. This then is the reason of that evil favouredness that you see attending some mens lives and professions; they have been corrupted, as Adam was, either by evil words or bad examples, even till the very face of their lives and professions are disfigured, as with the pox or canker.

Thus have we led you through that woeful tragedy that was acted between the woman and the serpent; and have also shewed how it happened that the serpent went away as victor.

1. The woman admitted of a doubt about the truth of the word that forbade her to eat; for unbelief was the first sin that entered the world.

2. She

2. She preferred the privileges of the flesh, before the argument to self-denial; by which means her heart became hardened, and grew senseless of the dread and terror of the words of God.

3. She took Satan's arguments into consideration, and sensed, or tasted them, not by the word of God, but her own natural, or rather foredeluded fancy.

4. She had a mind to gratify the lusts of the flesh, the lusts of the eyes, and the pride of life.

Now to speak of the evil consequences that followed this sinful act, that is not in the wisdom of mortal man to do; partly because we know but in part even the evil and destructive nature of sin; and partly, because much of the evil that will follow this action, is yet to be committed by persons unborn. Yet enough might be said to astonish the heavens, and to make them horribly afraid.

1. By this act of these two, the whole world became guilty of condemnation and eternal judgement.

2. By this came all the blindness, atheism, ignorance of God, enmity and malice against him, pride, covetousness, adultery, idolatry, and implacableness, &c. that is found in all the world: By this, I say, came all the wars, blood, treachery, tyranny, persecution, with all manner of rapine and outrage that is found among the sons of men.

3. Besides, all the plagues, judgements, and evils that befall us in this world, with those everlasting burnings that will swallow up millions for ever and ever; all and every whit of these came into the world as the portion of mankind, for that first transgression of our first parents.

"And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons."

That their eyes might be opened, was one branch of the temptation, and one of the reasons that prevailed with the woman to forsake the word of God. But she little thought of seeing after this manner, or such things as now she was made to behold. She expected some sweet and pleasant sight that might tickle and delight her deluded fancy; but behold, sin and the wrath of God appears, to the shaking of their hearts! And thus, even to this very day, doth the devil delude the world: His temptations are gilded with some sweet and fine pretences; either they shall be wiser, richer, more in favour, live merrier, fare better, or something; and that they shall see it, if they will but obey the devil: which the fools easily are, by these and such like things, allured to do. But behold, when their eyes are opened, instead of seeing what the devil falsely told them, they see themselves involved in sin, made guilty of the breach of God's command, and subject to the wrath of God.

"And they knew that they were naked." Not only naked of outward clothing, but even destitute of righteousness; they had lost their innocence, their uprightness, and sinless vail, and had made themselves polluted creatures, both in their hearts, and in their flesh; this is nakedness indeed: such a kind of nakedness as Aaron made Israel naked with, when he set up his idol calf for them to worship: For Aaron had made them naked unto their shame; naked before the justice of the law.

"And they knew that they were naked." And they knew it: Why, did they not know it before? the text says, "They were naked and were not ashamed." O! they stood not naked before God! they stood not without righteousness or uprightness before him, and therefore was not ashamed; but now they knew they were naked as to that.

"And they sewed fig-leaves together, and made themselves aprons." A fit resemblance of what is the inclination of awakened men, who are yet but natural: they neither think of Christ, or of the mercy of God in him for pardon; but presently they betake themselves to their own fig-leaves, to their own inventions, or to the righteousness of the law, and look for healing from means which God did never provide for cure. When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, not to God, and sent to king

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Jareb, not to Christ; yet could they not heal him, nor cure him of his wound.

“And made themselves aprons.” Not coats, as God did afterwards. A carnal man thinks himself sufficiently clothed with righteousness, if the nakedness which he sees, can be but covered from his own sight: As if God also did see that, and only that, which they have a sight of by the light of nature; and as if because fig-leaves would hide their nakedness from their sight, that therefore they would hide it from the sight of God. But alas! no man, without the help of another, can bring all his nakedness to the sight of his own eye; much is undiscovered to him, that may yet lie open and bare to a stander-by: So it is with the men that stand without Christ before God; at best they see but some of their nakedness, to wit, their most gross and worse faults; and therefore they seek to cover them; which when they have hid from their own sight, they think them hid also from the sight of God. Thus did Adam; he saw his own most shameful parts, and therefore them he covered: They made themselves aprons, or things to gird about them, not to cover them all over withal. No man by all his own doings, can hide all his own nakedness from the sight of the justice of God, and yet, but in vain, as busy as Adam to do it.

“And they sewed fig-leaves together, and made themselves aprons.” Fig-leaves! a poor apron, but it was the best they could get. But was that a sufficient shelter against either thorn or thistle? Or was it possible but that after a while these fig-leaves should have become rotten, and turned to dung? So it will be with all man’s own righteousness which is of the law. Paul saw it so; and therefore “counted is but loss and dung, that he might win Christ, and be found in him.”

“And they heard the voice of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God, among the trees of the garden.”

“And they heard the voice of the Lord God.” This voice was not to be understood according as if it was the effect of a word; as when we speak, the sound remains with a noise for some time after; but by voice here we are to understand the Lord Christ himself: wherefore this voice is said to walk, not to sound only: “They heard the voice of the Lord God walking.” This voice John calls the Word, the Word that was with the Father before he made the world, and that at this very time was heard to walk in the garden of Eden: Therefore John also saith, “this voice was in the beginning;” that is, in the garden with Adam, at the beginning of this conversion, as well as at the beginning of the world.

“And they heard the voice of the Lord God walking in the garden in the cool of the day.” The gospel of it is, in the season of grace; for by the cool of the day, he here means, in the patience, gentleness, goodness, and mercy of the gospel; and it is opposed to the heat, fire, and severity of the law.

“And Adam and his wife hid themselves.” Hence observe, that a man’s own righteousness will not fortify his conscience from fear and terror, when God begins to come near to him to judgement. Why did Adam hide himself, but because, as he said, he was naked? But how could he be naked, when before he had made himself an apron? O! the approach of God consumed and burnt off his apron! Though his apron would keep him from the sight of a bird, yet it would not from the eye of the incorruptible God.

Let therefore all self-righteous men beware; for however they at present please themselves with the worthiness of their glorious fig-leaves, yet when God shall come to deal with them for sin, assuredly they will find themselves naked.

“And they hid themselves.” A man, in a natural state, cannot abide the presence of God; yea, though a righteous man. Adam, though adorned with his fig-leaves, flies.

Observe again, that a self-righteous man, a man of the law, takes grace and mercy for his greatest enemy. This is apparent from the carriage of the Pharisees to Jesus Christ, who because they were wedded to the works of their own righteousness,

ouine's, therefore they hated, persecuted, condemned, and crucified the Saviour of the world. As here in the text, though "the voice of the Lord God walked in the garden in the cool of the day," in the time of grace and love, yet how Adam with his fig-leaves flies before him.

"And Adam and his wife hid themselves from the presence of the Lord God." These latter words are spoken, not to persuade us that men can hide themselves from God, but that Adam, and those that are his by nature, will seek to do it, because they do not know him aright. These words therefore further shew us what a bitter thing sin is to the soul; it is only for hiding work, sometimes under its fig-leaves, sometimes among the trees of the garden. O what a shaking, starting, timorous evil conscience is a sinful and guilty conscience! especially when it is but a little awakened, it could run its head into every hole, first by one fancy, then by another; for the power and goodness of a man's own righteousness cannot withstand or answer the demands of the justice of God, and his holy law.

"And Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden." If you take the trees in a mystical sense, as sometimes they may be taken; then take them here to signify, or to be a type of the saints of God, and then the gospel of it is, That carnal men, when they are indeed awakened, and roused out of their foolish fig-leave righteousness; then they would be glad of some shelter with them that are saved and justified freely by grace, as they in the gospel of Matthew: "Give us of your oil, for our lamps are gone out." And again, The man without the wedding-garment had crowded himself among the wedding-guests: Had hid themselves among the trees of the garden.

"And the Lord God called unto Adam, saying unto him, Where art thou?"

Adam having eaten of the forbidden tree, doth now fleet his station, is gone to another than where God left him; wherefore, if God will find Adam, he must now look him where he had hid himself. And indeed so he does with Adam, "Where art thou?"

"And the Lord God called," &c. Here begins the conversion of Adam, from his sinful state, to God again. But mark, it begins not at Adam's calling upon God, but at God calling upon him: "And the Lord God called unto Adam." Wherefore, by these words, we are to understand the beginning of Adam's conversion. And indeed, grace hath gone the same way with the elect, from that time to this day. Thus he dealt with Abraham, Isaac, and Jacob; he called them from their native country, the country of their kindred. And hence it is that, especially in the New Testament, the saints are said to be called; called of God, and called of Jesus Christ. And hence again it is, that calling is by Paul made the first demonstration of election, and that saints are admonished to prove their election by their calling; for as Adam was in a lost, miserable, and perishing condition, until God called him out of those holes into which sin had driven him; so we do lie where sin and the devil hath laid us, until by the word of God we are called to the fellowship of his Son Jesus Christ.

By these words, therefore, we have the beginning of the discovery of effectual calling or conversion: "And the Lord God called." In which call observe three things.

1. God called so that Adam heard him: And so it is in the conversion of the New-Testament saints; as Paul says, "If ye have heard him, and have been taught by him, as the truth is in Jesus." That therefore is one discovery of effectual calling, the sinner is made to hear him, even to hear him distinctly, singling out the very person, calling, "Adam, Where art thou? Saul, Saul, Why persecutest thou me? I have called thee by thy name, thou art mine." As he also said to Moses, "I know thee by name, and thou hast also found grace in my sight."

2. God called so, as to fasten sin upon his conscience, and as to force a confession from him of his naked and shameful state.

3. God

3. God called so, as to make him tremble under, and be afraid of the judgement of God.

“And the Lord God called unto Adam, and said unto him, Where art thou?” Indeed, Where art thou? must of necessity be forcibly urged to every man on whose soul God doth work effectual conversion; for, until the person is awakened, as to the state and condition he is in, he will not desire, nay, will not endure to be turned to God; but when, in truth, they are made to see what condition sin hath brought them to, namely, that it hath laid them under the power of sin, the tyranny of the devil, the strength of death, and the curse of God by his holy law; then is mercy sweet.

“Where art thou?” God knew where he was; but foolish Adam thought otherwise: he thought to hide himself from the presence of the Lord, but the Lord found him out. Indeed, deluded sinners think that they can hide themselves and sins from God: “How doth God know, say they, Can he see through the thick cloud?” But such shall know he sees them; they shall know it, either to their correction, or to their condemnation. “Though they dig into hell, (said God), thence shall mine hand take them: though they climb up to heaven, thence will I bring them down; and though they hide themselves in the top of Carmel, I will search and take them out thence, &c. Can any hide themselves in secret places that I should not see them, saith the Lord? Do not I fill heaven and earth, saith the Lord?”

And he saith, “I heard thy voice in the garden, and I was afraid, because I was naked, and I hid myself.”

This then was the cause of his flying, he heard the voice of God. A wicked and evil conscience saith, every thing is to it as the messenger of death and destruction; for, as was said before, the voice of the Lord walked in the garden in the cool of the day, in the time of grace and mercy; But it mattereth not whether he came with grace or vengeance; guilt was in Adam’s heart, therefore he could not endure the presence of God: “He that doth evil, hateth the light.” And again, “The wicked flieth when no man pursueth.” Cain thought all that met him would seek his blood and life.

“I heard thy voice.” Something by the word of God was spoken, that shook the heart of this poor creature; something of justice and holiness, even before they fell into this communication: For observe it, Adam went forthwith from the tree of knowledge of good and evil a convinced man, first to his fig-leaves, but they would not do; therefore he seeks to be hid among the trees. And observe again, that the insufficiency of fig-leaves were discovered by this voice of the Lord God, that at this time walked in the garden: “I heard thy voice in the garden, and I was afraid, because I was naked, and I hid myself.” So then, there was a first and second voice which Adam heard; the first he ran away from; “I heard thy voice, and hid myself.” The second was this, wherein they commune each with other. The first therefore was the word of justice, severity, and of the vengeance of God; like that in the 19th of Exodus, from the pronouncing of which, a trembling, and almost death, did seize six hundred thousand persons.

“I heard thy voice in the garden.” It is a word from without that doth it. While Adam listened to his own heart, he thought fig-leaves a sufficient remedy; but the voice that walked in the garden shook him out of all such fancies: “I heard thy voice in the garden, and I was afraid, because I was naked, and I hid myself.”

And he said, “Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?”

“Who told thee?” This, as I said before, supposeth a third person, a preacher, and that was the Son of God; “the voice of the Lord God that walked in the garden.”

“Hast thou eaten of the tree?” that is, if thou hast been shewed thy nakedness, thou hast indeed sinned; for the voice of the Lord God will not charge guilt, but where and when a law hath been transgressed. God therefore, by these

words, driveth Adam to the point, either to confess or deny the truth of the case. If he confess, then he concludes himself under judgement; if he deny, then he addeth to his sin: Therefore he neither denieth nor confesseth, but so as he may lessen and extenuate his sin.

"And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat."

He had endeavoured with fig-leaves to hide his transgressions before, but that being found too scanty and short, he now trieth what he can do with arguments. Indeed he acknowledgeth, that he did eat of the tree of which he was forbidden: but mark where he layeth the reason; not in any infection which was centred in him by reason of his listening to the discourse which was between the woman and the serpent; but because God had given him a woman to be with him: "The woman which thou gavest to be with me, she gave me of the tree." The woman was given for an help, not an hindrance; but Satan often maketh that to become our snare, which God hath given us as a blessing. Adam therefore here mixeth truth with falsehood. It is true, he was beguiled by the woman; but she was not intended of God, as he would insinuate, to the end she might be a trap unto him. Here therefore Adam sought to lessen and palliate his offence, as man by nature is prone to do; for if God will needs charge them with the guilt of sin for the breach of the law, they will lay the fault upon any thing, even upon God's ordinance, as Adam here doth, rather than they will honestly fall under the guilt, and so the judgement of the law for guilt. It is a rare thing, and it argueth great knowledge of God, and also hope in his mercy, when men shall heartily acknowledge their iniquities, as is evident in the case of David: "Wash me thoroughly from mine iniquities, and cleanse me from my sins; for I acknowledge my transgressions, and my sin is ever before me." But this knowledge is not at first in young converts: therefore when God begins to awaken, they begin, as sleepy men, to creep further under their carnal covering; which yet is too short to hide them, and too narrow to cover their shame.

"The woman which thou gavest to be with me, she gave me of the tree." Although, as I said, this sinner seeks to hide, or at least to lessen his sin, by laying the cause upon the woman, the gift of God; yet it argueth that his heart was now filled with shame and confusion of face, for that he had broken God's command; for indeed it is the nature of guilt, however men may in appearance ruffle under it, and set the best leg before, for their vindication; yet inwardly to make them blush and fail before their accuser. Indeed their inward shame is the cause of their excuse; even as Aaron, when he had made the golden calf, could not for shame of heart confess in plainness of speech the truth of the fact to his brother Moses, but falteringly: "They gave me their gold, (saith he,) and I cast it into the fire, and there came out this calf." "And there came out this calf;" a pitiful fumbling speech! The Holy Ghost saith, Aaron had made them naked; had made them naked to their shame; for he, as also Adam, should, being chief and lord in their place, have stoutly resisted the folly and sin which was to them propounded; and not as persons of a womanish spirit, have listened to wicked proposals.

"And the Lord God said unto the woman, What is this that thou hast done?" &c.

Forasmuch as Adam did acknowledge his sin, though with much weakness and infirmity, God accepts thereof; and now applieth himself to the woman, whom Satan had used as his engine to undo the world.

Hence observe, that when God sets to search out sin, he will follow it from the seduced to the seducer, even till he comes to the rise and first author thereof, as in the following words may more clearly appear: Not that he excuseth or acquitted the seduced, because the seducer was the first cause, as some do vainly imagine, but to lay all under guilt who are concerned therein. The woman was concerned as a principal, therefore he taketh her to examination.

"And the Lord God said unto the woman, What is this that thou hast done?" What

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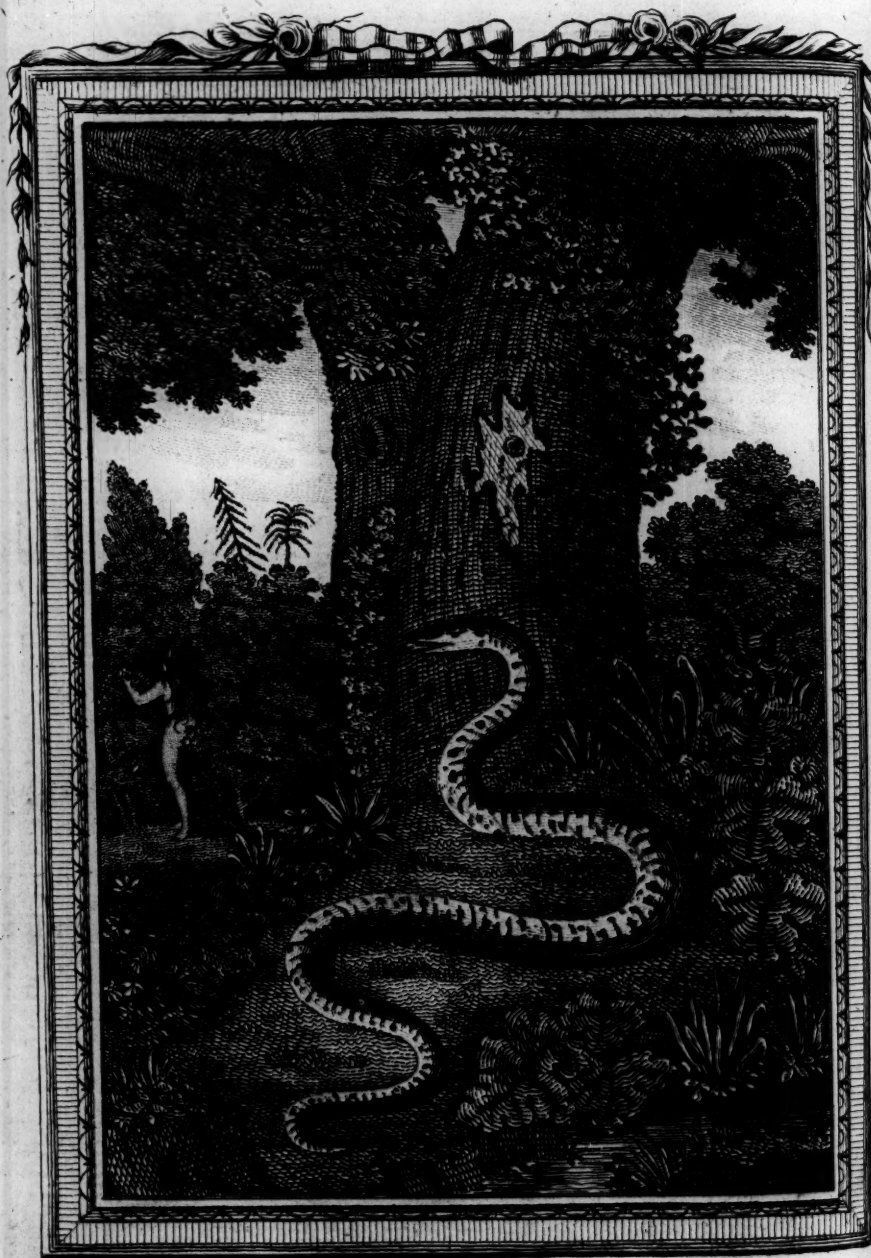
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What is this? God seems to speak as if he were astonished at the inundation of evil which the woman by her sin had overflowed the world withal: "What is this that thou hast done?" Thou hast undone thyself, thou hast undone thy husband, thou hast undone all the world; yea, thou hast brought a curse upon the whole creation, with an overplus of evils, plagues, and distresses.

"What is this that thou hast done?" Thou hast defiled thy body and soul; thou hast disabled the whole world from serving God; yea, moreover, thou hast let in the devil at the door of thy heart, and hast also made him the prince of the world: "What is this that thou hast done?" Ah, little, little do sinners know what they have done, when they have transgressed the law of the Lord. I say, they little know what death, what plagues, what curse, yea, what hell they, by so doing, have prepared for themselves.

"What is this that thou hast done?" God therefore, by these words, would fasten upon the woman's heart a deep sense of the evil of her doings. And indeed, for the soul to be brought into a deep sense of its sin, to cry out before God, Ah! what have I done! it is with them the first step towards conversion: "Acknowledge thy sin, (saith God), that thou hast transgressed against me." And again, "If we confess our sin, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The want of this is the cause of that obdurate and lasting hardness, that continueth to possess so many thousands of sinners: they cry not out before God, "What have I done?" but foolishly they run into, and continue in sin, till their iniquity be found to be hateful, yea their persons, because of their sin.

"What is this that thou hast done?" By this interrogatory the Lord also implied an admonition to the woman to plead for herself, as he also did to her husband. He also makes way for the working of his bowels towards her, which (as will be shewn anon) he flatly denies to the serpent, the devil; I say, he made way for the woman to plead for, or bemoan herself: an evident token that he was unwilling to cast her away for her sin: "I have surely heard Ephraim bemoaning himself; I will surely have mercy upon him, saith the Lord." Again, by these words he made way for the working or yearning of his own bowels over her; for when we begin to cry out of our miscarriages, and to bewail and bemoan our condition because of sin, forthwith the bowels of God begin to sound, and to move towards his distressed creature, as by the place before alledged appears: "I have surely heard Ephraim bemoaning himself, (therefore my bowels are troubled for him); I will surely have mercy upon him, saith the Lord." See also the 11th and 14th chapters of Hosea.

"And the woman said, The serpent beguiled me, and I did eat." A poor excuse, but an heart-affecting one: for many times want of wit and cunning to defend ourselves, doth affect and turn the heart of a stander-by to pity us. And thus, as I think, it was with the woman; she had to do with one that was too cunning for her, with one that snapt her by his subtilty or wiles; which also the woman most simply confesses, even to the provoking of God to take vengeance for her.

"And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field."

The serpent was the author of the evil: therefore the thunder rolls till it comes over him, the hot burning thunder-bolt falls upon him.

The Lord, you see, doth not with the serpent as with the man and his wife, to wit, minister occasion to commune with him, but directly pronounced him "cursed above all, above every beast of the field." This sheweth us, that as concerning the angels that fell, with them God is at eternal enmity, "reserving them in everlasting chains, under darkness." "Cursed art thou;" By these words, I say, they are prevented of a plea for ever, and also excluded a share in the fruits of a Messiah, which should afterwards be born into the world.

"Because thou hast done this, cursed art thou." "Because thou hast done this;" not as though he was blessed before; for had he not before been wicked, he

he had not attempted so wicked a design. The meaning then is, that either by this deed the devil did aggravate his misery, and make himself the faster to hang in the everlasting chains under darkness; or else by this he is manifested to us to be indeed a cursed creature.

Further, "Because thou hast done this," may also signify how great complacency and content God took in Adam and his wife, while they continued without transgression; but how much against his mind and workmanship this wicked work was. 1. Against his mind; for sin so sets itself against the nature of God, that, if possible, it would annihilate and turn him into nothing, it being in its nature point blank against him. 2. It is against his workmanship; for had not the power of the Messiah stepped in, all had again been brought to confusion, and worse than nothing: As Christ himself expresses it, "The earth, with the inhabitants thereof, are dissolved: I bear up the pillars of it." And again, "He upholdeth all things by the word of his power."

Besides, this being done, man, notwithstanding the grace of God, and the merits of Jesus Christ, doth yet live a miserable life in this world: for albeit that Christ hath most certainly secured the elect and chosen of God from perishing by what Satan hath done; yet the very elect themselves are, by reason of the first transgression, so infested and annoyed with inward filth, and so assaulted still by the devil, and his vassals, the proper children of hell, that they groan unutterable under their burden; yea, all creatures, the whole creation, groaneth, travaileth, and is in pain together until now; and that most principally upon the very account of this first sin of Adam. It must needs be, therefore, this being so high an affront to the divine majesty, and so directly destructive to the work of his hands, and the aim of the devil most principally also at the most excellent of his creation, (for man was created in God's own image), that he should hereat be so highly offended, had they not sinned at all before, to bind them over for this very fact to the pains of the eternal judgement of God.

"And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel."

The woman may, in this place, be taken either really or figuratively. If really and naturally, then the threatening is also true, as to the very natures of the creatures here under consideration, to wit, the serpent and the woman, and so all that come of human race: for we find, that so great an antipathy is between all such deadly beasts, as serpents, and human creatures, that they abiding in their own natures, it is not possible they should ever be reconciled: "I will put enmity;" I will put it. This enmity, then, was not infused in creation, but afterwards; and that as a punishment for the abuse of the subtlety of the serpent: For before the fall, and before the serpent was assumed by the fallen angels, they were, being God's creatures, good as the rest in their kind; neither was there any jarring or violence put between them; but after the serpent was become the devil's viceroy, then was an enmity begot between them.

"I will put enmity between thee and the serpent." If by woman, we here understand the church, (but then we must understand the devil, not the natural serpent simply); then also the threatening is most true; for between the church of God and the devil, from the beginning of the world, hath been maintained most mighty wars and conflicts, to which there is not a like in all the blood-shed on the earth. Yea, here there cannot be a reconciliation, (the enmity is still maintained by God): the reason is, because their natural dispositions and inclinations, together with their ends and purposes, are most repugnant each to other, even still as much as good and evil, righteousness and sin, God's glory, and an endeavour after his utter extirpation.

Indeed, Satan hath tried many ways to be at amity with the church; not because he loves her holiness, but because he hates her welfare, (wherefore such amity must only be dissembled); and that he might bring about his enterprize, he sometimes hath allured with the dainty delicacies of this world, "the lusts of the flesh, of the eyes, and the pride of life:" This being fruitless, he hath attempted

to intangle and bewitch her with his glorious appearance, as an angel of light; and to that end hath made his ministers as the ministers of righteousness, preaching up righteousness, and contending for a divine and holy worship; but this failing also, he hath taken in hand at length to fright her into friendship with him, by stirring up the hellish rage of tyrants, to threaten and molest her; by finding out strange inventions to torment and afflict her children; by making many bloody examples of her own bowels before her eyes; if by that means he might at last obtain his purpose: But behold! all hath been in vain, there can be no reconciliation. And why, but because God himself maintains the enmity?

And this is the reason why the endeavours of all the princes and potentates of the earth, that have through ignorance or malice managed his design against the church, have fallen to the ground, and been of none effect.

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"He shall bruise thy head." By head, we are to understand the whole power, subtlety, and destroying nature of the devil; for as in the head of the serpent lieth his power, subtlety, and poisonous nature; so in sin, death, hell, and the wisdom of the flesh, lieth the very strength of the devil himself. Take away sin then, and death is not hurtful: "The sting of death is sin." And take away the condemning power of the law, and sin doth cease to be charged, or to have any more hurt in it, so as to destroy the soul: "The strength of sin is the law." Wherefore the seed, Jesus Christ, in his bruising the head of the serpent, must take away sin, abolish death, and conquer the power of the grave. But how must this be done? Why, he must remove the curse, which makes sin intolerable, and death destructive. But how must he take away the curse? Why, by taking upon him flesh, as we; by being made under the law, as we; by being made to be sin for us; and by being made a curse for us: He standing therefore in our room, under the law and the justice of God, did both bear, and overcome the curse, and so did bruise the power of the devil.

"He shall bruise thy head." To bruise is more than to break; he shall quash thy head to death; so he also quashed the heel of Christ; which would, had not his eternal power and Godhead sustained, have caused that he had perished forever.

"And thou shalt bruise his heel." By these words, a necessity was laid upon Jesus Christ to assume our flesh, to engage the devil therein; and also because of the curse that was due to us for sin, that he might indeed deliver us therefrom; even for a while to fall before this curse, and to die that death that the curse inflicteth: "Christ hath redeemed us from the curse of the law, being made a curse for us." Thus therefore did Satan, that is, by the suits and effects of sin, bruise or kill the flesh of Christ: But he being God as the Father, it was not possible he should be overcome; therefore his head remaineth untouched. A man's life lieth not in his heel, but in his head and heart; but the Godhead, being the head and heart

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heart of the manhood, it was not possible Satan should meddle with that; he only could bruise his heel; which yet by the power of the Godhead of this eternal-Son of the Father, was raised up again from the dead: "He was delivered for our offences, and was raised again for our justification."

In these words, therefore, the Lord gave Adam a promise, That notwithstanding Satan had so far brought his design to pass, as to cause them, by falling from the command, to lay themselves open to the justice and wrath of God; yet his enterprize by grace should be made of none effect. As if the Lord had said, "Adam, thou seest how the devil hath overcome thee; how he, by thy consenting to his temptation, hath made thee a subject of death and hell: but though he hath, by this means, made thee a spectacle of misery, even an heir of death and damnation; yet I am God, and thy sins have been against me. Now, because I have grace and mercy, I will therefore design thy recovery. But how shall I bring it to pass? Why, I will give my Son out of my bosom, who shall, in your room, and in your nature, encounter this adversary and overcome him. But how? Why, by fulfilling my law, and by answering the penalties thereof: He shall bring in a righteousness which shall be everlasting, by which I will justify you from sin, and the curse of God due thereto: But this work will make him smart, he must be made a man of sorrows: for upon him will I lay your iniquities; Satan shall bruise his heel."

"Unto the woman he said, I will greatly multiply thy sorrow, and thy conception; in sorrow shalt thou bring forth children; and thy desire shall be unto thy husband, and he shall rule over thee."

"I will greatly multiply thy sorrow," &c. This is true, whether you respect the woman according to the letter of the text, or as she was a figure of the church; for in both senses their sorrows for sin are great, and multiplied upon them: The whole heap of the female sex knows the first, the church only knows the second.

"In sorrow shalt thou bring forth children." The more fruitful, the more afflicted is the church in this world; because the rage of hell, and the enmity of the world, are by her righteousness set on fire so much the more.

But again: Forasmuch as the promise is made before this judgement of God for sin is threatened, we must count these afflictions not as coming from the hand of God in a way of vengeance, for want of satisfaction for the breach of the law; but to shew and keep us in mind of his holiness, that henceforth we should not, as at first through ignorance, so now from notions of grace and mercy, presume to continue in sin.

I might add, that by these words it is manifest, that a promise of mercy and forgiveness of sin, and great afflictions and rebukes for the same, may and shall attend the same soul: "I will greatly multiply thy sorrows," comes after the promise of grace.

"And thy desire shall be to thy husband, and he shall rule over thee." Doubtless the woman was, in her first creation, made in subordination to her husband, and ought to have been under obedience to him: Wherefore still that had remained a duty, had they never transgressed the commandment of God; but observe, the duty is here again not only enjoined, and imposed, but that as the fruit of the woman's sin; wherefore, that duty that before she might do as her natural right by creation, she must now do as the fruits of her disobedience to God. Women therefore, whenever they would perk it and lord it over their husbands, ought to remember, that both by creation and transgression, they are made to be in subjection to their own husbands. This conclusion makes Paul himself: "Let (saith he) the woman learn in silence with all subjection; but I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence; for Adam was first formed, then Eve; and Adam was not deceived, but the woman being deceived, was in the transgression."

"And unto Adam, he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not

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not eat of it: Cursed is the ground for thy sake, in sorrow shalt thou eat of it all thy days."

God having laid his censure upon the woman, he now proceedeth and cometh to her husband, and also layeth his judgement on him: The judgement is, "Cursed be the ground for thy sake, and in sorrow thou shalt eat thereof." The causes of this judgement are; first, For that he hearkened to his wife; and also, For that he had eaten of the tree.

"Because thou hast hearkened to thy wife." Why? Because therein he left his stat^e and headship, the condition which God had appointed him, and gave way to his wife to assume it, contrary to the order of creation, of her relation and of her sex; for God had made Adam lord and chief, who ought to have taught his wife, and not to have become her scholar.

Hence note, That the man that suffereth his wife to take his place, hath already transgressed the order of God.

"Because thou hast hearkened to the voice," &c. Wicked women, such as Eve was now, if hearkened unto, are the snares of death to their husbands; for, because they are weaker built, and because the devil doth easier fasten with them than with men; therefore they are more prone to vanity, and all mis-orders in the matters of God than they; and so, if hearkened unto, more dangerous upon many accounts. Did not Solomon, king of Israel, sin by these things? yet among many nations was there no king like him, who was beloved of his God; nevertheless, even him did outlandish wicked women cause to sin. But there was none like unto Ahab; "which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up."

Hence note further, That if it be thus dangerous for a man to hearken to a wicked wife, how dangerous is it for any to hearken unto wicked whores, who will seldom yield up themselves to the lusts of beastly men, but on condition they will answer their ungodly purposes! What mischief by these things hath come upon souls, countries, and kingdoms, will here be too tedious to relate.

"Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree;" that is, from the hand of thy wife; for it was she that gave him to eat; therefore, &c. Although the scripture doth lay a great blot upon women, and cautioneth man to beware of these fantastical and unstable spirits, yet it limiteth man in his censure. She is only then to be rejected and rebuked, when she doth things unworthy her place and calling. Such a thing may happen, as that the woman, not the man, may be in the right, (I mean, when both are godly;) but ordinarily it is otherwise: Therefore the conclusion is, let God's word judge between the man and his wife, as it ought to have done between Adam and his, and neither of them will do amiss; but contrarywise, they will walk in all the commandments of God without fault.

"Therefore, cursed be the ground for thy sake." Behold what arguments are thrust into every corner, thereby to make man remember his sin; for all the toil of man, all the barrenness of the ground, and all the fruitlessness after all, what is it but the fruits of sin? Let not us then find fault with the weed, with the hotness, coldness, or barrenness of the soil; but by seeing these things, remember our sin: "Cursed be the ground for thy sake;" for this God makes our heaven as iron, and our earth as brass: "The Lord shall make the rain of thy land powder and dust; from heaven shall it come down upon thee, until thou be destroyed."

"In sorrow shalt thou eat of it all the days of thy life." He then is much deceived, who thinks to fill his body with the delicacies of this world, and not therewith to drink the cruel venom of asps. Yea, he shall suck the poison of asps; the viper's tongue shall slay him. The reason is, because he that shall give up himself to the lusts and pleasures of this life, he contracts guilt, because he hath sinned; which guilt will curdle all his pleasures, and make the sweetest of them deadly as poison.

"In sorrow shalt thou eat." Even thou that hast received the promise of
No. 60. 14 O forgiveness:

forgiveness: How then can they do it with pleasure, who eat, and forget the Lord?

Again, let not the sorrows, crosses, and afflictions, that attend the godly in the things of this life, weaken their faith in the promise of grace, and forgiveness of sins; for such things may befall the dearest Christian.

"Thorns also and thistles shall it bring forth unto thee, and thou shalt eat the herb of the field."

This shews us (as I also hinted before) that the thorns and thistles of the ground, are but as the excrements thereof; and the fruits of sin, and the curse for sin. This world, as it dropt from the fingers of God, was far more glorious than it is now: Now it is loaden with a burden of corruption, thorns, thistles, and other annoyances, which Adam knew none of in the days of his innocence. None therefore ever saw this world as it was in its first creation, but only Adam and his wife; neither shall any ever see it, until the manifestation of the children of God; that is, until the redemption or resurrection of the saints: But "then it shall be delivered from the bondage of corruption, into the glorious liberty of the children of God."

"And thou shalt eat the herb of the field." These words are for his comfort, under all the sorrow sin should bring upon him: "Thou shalt eat the herb." The herb was a type of the gospel-comforts which the destroying angels were forbidden to smite. Of these medicinal and healing herbs, therefore, Adam and his seed are admitted to eat, that their soul may be replenished in the midst of their sorrow.

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust thou shalt return."

"In the sweat of thy face." This is true, whether literally or allegorically understood: For as touching the things that pertain to this life, as they become not ours without toil and labour, so the spiritual comforts of the kingdom of heaven are not obtained without travail and sweat: "Labour (saith Christ) for the bread and meat which endureth to everlasting life."

"In the sweat of thy face." Those that make conscience of walking in the commandments of God, they shall be blessed with the bread of life, when others shall be hunger-bit. That may also be mystically applied, on all hills that shall be digged with a mattock; there shall not come thither the fear of briars and thorns; but it shall be for the sending forth of oxen, and for the treading of lesser cattle. The meaning is, where people are diligent, according to the word of God, especially in spiritual and heavenly things, "they shall be fat and flourish," though sorrow be mixed therewith: "When men shall say, There is casting down, then thou shalt say, There is lifting up; and he shall save the humble person."

"Until thou return to the ground." A Christian should not leave off sweating-labour so long as he is above the ground; even until he returneth thither, he ought to be diligent in the way and worship of God. Jacob, when sick, would worship God, though so weak as not able to do it, without leaning upon the top of his staff: A blessed example for the diligent, and reproof for those that are slothful.

"For out of it wast thou taken;" that is, out of the ground. Behold, how the Lord doth mix his doctrine! Now he tells him of his sin; then he promiseth to give him a Saviour; then again he shews him the fruits of his sin, and immediately after the comforts of the promise; yet again he would have him remember, that he is but a mortal creature; not to live here for ever; neither made of silver nor gold, but even of a clod of dust: "For dust thou art." Observe therefore, that in the midst of all our enjoyments, God would have us consider our frame, that we may know how frail we are.

"For out of it wast thou taken." It is hard for us to believe it, though we daily

daily see it is the way even of all the earth, to return thither again: "For dust thou art, and to dust thou shalt return."

Whether this was spoken to Adam as a judgement; or a mercy; or both; is not hard to determine, (this first premised, that Adam had received the promise); for as it was the fruit of sin, so a judgement and a token of God's displeasure: "For the wages of sin is death." But as it is made by the wisdom of God, a prevention of further wickedness, and a conveyance through faith in Christ, to a more perfect enjoyment of God in the heavens; so it is a mercy and blessing of God: "For thus to die is gain." Wherefore thus we may praise the dead that are already dead, more than the living which are yet alive. This made Paul desire to depart; for he knew that through death was the way to have more perfect sight of, and more close and higher communion with the Father, and the Son, and the Spirit, in the heavens: "I have a desire to depart, and be with Christ, which is far better." Thus therefore those things that in their own nature are the proper fruits and wages of sin, may yet, through the wisdom of God, be turned about for our good. But let not this embolden to sin, but rather minister occasion to us to magnify the wisdom of God.

"And Adam called his wife's name Eve, because she was the mother of all living."

By this act Adam returneth to his first station and authority in which God had placed him, from which he fell when he became a scholar to his wife; for to name the creatures was in Adam a note of sovereignty and power. This he attained to as an effect of his receiving the promise: for before the promise is received, man cannot serve God in his station; because, as he wanteth the power of will, so also a good understanding; but when he hath received the promise, he hath also received the Holy Ghost, which giveth to the godly to know and do his duty in his station: "The spiritual man discerneth, and so judgeth all things; but he is not discerned nor judged of any."

"And he called his wife's name Eve," or Hevah; because she gave life to, or was the first mother of all mankind. This then admits of two positions: First, That the world was created when Adam was created; and, 2dly, That there was none of the sons of men in the world before Adam, as some have not only vainly, but irreverently and blasphemously suggested: Eve is the mother of all living. Not a man, therefore, that is the son of man, but had his being since the woman was made.

"Unto Adam also, and to his wife, did the Lord God make coats of skins, and clothed them."

By this action the Lord God did preach to Adam, and to his wife, the meaning of that promise that you read of in ver. 15. namely, That by the means of Jesus Christ, God himself would provide a sufficient cloathing for those that accept of his grace by the gospel, the coats here being a type of that blessed and durable righteousness.

"The Lord God made the coats." Not Adam now, because now he is received into a covenant of grace with God. Indeed, before he entered into this covenant, he made his own cloathing, such as it was; but that could not cover his nakedness. But now the Lord will make them: "And unto Adam also, and to his wife, did the Lord God make coats: Their righteousness is of me, saith the Lord." "Of me;" that is, of my providing, of my performing. "And this is the name whereby he shall be called, The Lord our righteousness."

"He made them coats, and clothed them." As the righteousness by which a sinner stands just in the sight of God from the curse, is a righteousness of God's providing, so also it is of his putting on. No man can put on the righteousness of Christ, otherwise than by God's imputation. If God reckon it ours, then it is ours indeed; but if he refuseth to shew that mercy, who can impute that righteousness to men? "Blessed are they to whom the Lord imputeth righteousness." Cursed then must they needs be to whom God hath not imputed the righteousness

of his Son. The Lord clothed them, according to that of Paul, "Christ is made unto us of God wisdom and righteousness," &c. "And of that God who hath made him thus to us, even of him are we in Christ Jesus."

"Did the Lord God make coats of skins." The coats were made of the skins of beasts, of the skins of the slain, which were slain either for food only, or for sacrifice also. This being so, the effects of that promise mentioned before were by this action the more clearly expounded unto Adam, to wit, That Christ, in the fulness of time, should be born of a woman clothed with flesh; and as so considered, should be made a curse, and so die that cursed death which by sin we had brought upon ourselves: the effects and fruits of which should to us be durable clothing; that is, everlasting righteousness.

"And the Lord God said, Behold, the man is become like one of us, to know good and evil. And now therefore, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken."

"Behold, the man is become like one of us." These words respect the temptation of the devil, the argument that prevailed with Adam, and the fruits of their consenting; and therefore I understand them as spoken ironically, or in derision to Adam: As if God had said, "Now, Adam, you see what a god you are become. The serpent told you should be as gods, as one that was infinite in wisdom; but behold, your godhead is horrible wickedness, even pollution of body and soul by sin: a thing you little thought of when you pleased yourself with the thought of that high attainment; and now, if you be not prevented, you will proceed from evil to evil: for now standing I have made promise of sending a Saviour, you will, through the pollution of your mind, forget, and set at naught my promise, and seek life and salvation by that tree of life which was never intended for the justification of sinners; therefore I will turn you out of the garden, "to till the ground whence thou wast taken."

1. Hence observe, that it often falls out, after the promised blessing is come, that God yet maketh us to possess our former sins, not that the guilt thereof might be charged to condemnation, but that remembering of them we might blush before God, and be the more effectually driven to a continual embracing of the mercy promised.

2. Observe again, that as God would have us to remember our former sins, so he would not that we should feed upon ought but the very mercy promised. We must not rest in shadowing sacraments, as the typical tree of life, but must remember it is our duty to live by faith in the promised seed.

3. Observe also, that even our outward and temporal employments, if they be lawful and honest, are so ordered of God, as that we may gather some heavenly mystery from them: "To till the ground from whence he was taken." Myste-riously intimating two things to Adam; 1. That seeing he was of the earth, he stood in as much need to be ordered and dressed by God, in order to his future happiness, as the ground, in order to its thrift and fruitfulness. 2. Again, seeing he was taken from the ground, he is neither God, nor angel, but a poor earthen vessel, such as God can easily knock in pieces, and cause to return to the ground again. These things therefore Adam was to learn from his calling, that he might neither think too highly of himself, nor forget to live by faith, and depending on the Lord God, to be blessed of him.

"So he drove out the man, and he placed at the east of the garden of Eden, cherubims, and a flaming sword, which turned every way, to keep the way of the tree of life."

"So he drove out the man." Adam was loth to forsake this garden of Eden, because there was the tree of life. The promise will hardly satisfy where faith is weak and low: Had this man with great faith received and retained the gospel preached before, he would not have so bankered after a shadow; but the conscience being awakened, and faith low and weak there, because faith wants the flower

or bloom of assurance, the ceremonial or moral law doth with ease ingender bondage.

"And he placed at the east of the garden of Eden, cherubims and a flaming sword." This shews the truth of what I said before, to wit, that Adam was loth to forsake the garden, loth to forsake his doing of something; but God sets a shaking sword against him, a sword to keep that way, or to prevent that Adam should have life by eating of the tree of life.

Observe, This tree of life, though lawful for Adam to feed on before he had transgressed, yet now is wholly forbidden him; intimating, that that which would have nourished him before he brake the law, will now avail him nothing as to life before the justice of God: The tree of life might have maintained his life before he sinned; but having done that, he hath no ways now but to live by faith in the promise; which that he might effectually do, God takes from him the use of all other things; he driveth him out of the garden, and sets to keep him from the tree of life, "cherubims, and a flaming sword."

"And he placed at the east of the garden cherubims, and a flaming sword." These cherubims are one sort of the angels of God, at this time made ministers of justice, shaking the flaming sword of God's severity against Adam for sin, threatening to cut him off thereby, if he ever return by the way that he went.

We read also, that the law was delivered to Israel from Sinai, by the hand and disposition of angels; the gospel only, by the Son himself.

"To keep the way." Hence the apostle implicitly concludes it a way, that is, to death and damnation; by opposing another against it, even the new and living one; a new, not this the old; a living one, not this the dead one; for, for that the cherubims are here placed with a flaming shaking sword, to keep the tree of life, it is evident that death is threatened to him that shall at any time attempt to come at, or that seeks life that way.

"A flaming sword, turning every way to keep." &c. This still shews us, that man, though he hath already received the promise, is yet exceeding prone to seek life by another way than free grace by Jesus Christ, to wit, either by the law he hath broken, or by the law and Christ together; and so though not directly, yet as it were by the works of the law. But all is to no purpose; they are every way prevented: For forsake the simplicity of the promise in the gospel, and thou shalt meet with the stroke of the justice of God; for that flaming sword of his vengeance it turneth every way, and therefore will in every way lay wrath upon thee, if thou seek life by aught but Christ.

C H A P. IV.

"AND Adam knew Eve his wife, and she conceived and bare Cain, and said, I have gotten a man from the Lord."

Now we are come to the generation of mankind: "Adam knew his wife:" A modest expression; and it should teach us, in all such matters where things are dis-couraged of, that are either the fruits of sin, or the proper effects of man's natural infirmities, there to endeavour the use of such expressions, as neither to provoke to lust, nor infect us with evil and uncivil communication: "Adam knew his wife:" Jacob, Samson, David, and others, are said to go in unto them. So as to our natural infirmities of the stool, the scripture expression is, "When thou goest abroad to ease thyself, thou shalt turn again and cover that which cometh from thee;" Modest and bashful expressions, and such as become the godly, being those that are furthest off of occasioning evil, and nearest to an intimation, that such infirmities bespeak us infirm and imperfect creatures.

"And she conceived and bare Cain." The first sprout of a disobedient couple, a man in shape, but a devil in conditions. This is he that is called elsewhere,

"The child of that wicked one."

"And she said, I have gotten a man from the Lord." If Eve by these words did only ascribe the blessing of children to be the gift of God, then she spake like a godly

a godly woman; but if she supposed that this man Cain was indeed the seed promised, then it shews, that she in this was also deceived, and was therein a figure of all such as make false and strange delusions, signs of the mercy of God towards them. The man she thought she had got from the Lord as a mercy, and to be a Saviour, proved a man of the devil, a curse, and to be a destroyer.

"And she again bare his brother Abel: And Abel was a keeper of sheep, but Cain was a tiller of the ground."

Observe here, that the good child is not the first-born, but Abel. God often doth as Jacob did, even cross hands, in bestowing blessings, giving that which is best to him that is least esteemed: For Cain was the man in Eve's esteem; she thought, when she had him, she had got an inheritance; but as for Abel, he was little worth; by his name they shewed how little they set by him. It is so with the sincere to this day; they bear not the name of glory with the world: Cain with them is the profitable son; Abel is of no credit with them, neither see they form or comeliness in him; he is the melancholy or lowring child, whose countenance spoileth the mirth of the world: "The heart of the wife is in the house of mourning, but the heart of fools is in the house of mirth."

"And Abel was a keeper of sheep, but Cain was a tiller of the ground." By this it seems yet further, that Cain was the man in favour, even him that should, by his father's intentions, have been heir, and have enjoyed the inheritance: He was nurtured up in his father's employment, but Abel was set in the lower rank."

It was also thus with Isaac and Jacob, Ishmael and Esau being the eldest, and those that by intention were to be heirs.

Now in the inheritance lay, of old, a great blessing; so that Esau, in losing his father's inheritance, lost also the blessing of grace, and moreover the kingdom of heaven. Wherefore Cain had by this the better of Abel, even as the Jews by their privileges had the better of the Gentiles. But mark it, the blessing of grace is not led by outward order, but by electing love: Where the person then is under the blessing of election, be he the first or the second son, the highest or lowest in the family, or whether he be more or less loved of his friends, it is he that with Abel hath the everlasting blessing.

"And it came to pass in process of time, that Cain brought of the fruit of the ground an offering unto the Lord."

Mark here, that the devil can suffer his children, in outward forms of worship, to be godly and righteous men: Cain, a limb of the devil, and yet the first in order that presents himself and his service to God.

Cain brought of the fruit of the ground, as of wheat, oil, honey, or the like; which things were also clean and good. Hence it is intimated, that his offering was excellent; and I conceive, not at all, as to the matter itself, inferior to that of Abel's: for in that it is said, that Abel's was more excellent, it is not with respect to the excellency of the matter or things with which they sacrificed, but with respect to Abel's faith, which gave glory and acceptableness to his offering with God; "By faith he offered to God a more excellent sacrifice than Cain."

"And Abel, he also brought of the firstlings of his flock, and of the fat thereof," &c.

Abel, last in appearance, but in truth the first in grace; as it also is at this day. Who do so flatter it out as our rustling formal worshippers? Alas! the good, the sincere, and humble, they seem to be least and last; but the conclusion of the tragedy will make manifest that the first is last, and the last first; for the many are called, but the few are chosen.

"And the Lord had respect unto Abel, and to his offering." Herein are the true footsteps of grace discovered, to wit, the person must be the first in favour with God, the person first, the performance afterwards.

"And the Lord had respect to Abel." But how can God respect a man, before he respect his offering? "A man's gift (saith Solomon) makes way for him:"

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It should seem therefore, that there lies no such stress in the order of words, but that it might as well be read, The Lord had respect to Abel, because he respected his offering.

Ans. Not so; for though it be true among men, that the gift makes way for the acceptance of the person, yet in the order of grace it is after another manner: for if the person be not first accepted, the offering must be abominable; for it is not a good work that makes a good man, but a good man makes a good work. The fruit doth not make a good tree, but a good tree bringeth forth good fruit. "Make (saith Christ) the tree good, and his fruit good; or the tree evil, and his fruit evil. Do men gather grapes of thorns, or figs of thistles?" Had Abel been a thorn, he had not brought forth grapes; had he been a thistle, he had not brought forth figs: So then, Abel's person must be first accepted, and after that his works.

Object. But God accepteth no man while he remains a sinner, but all men are sinners before they do good works; how then could the person of Abel be accepted first?

Ans. Abel was just before he did offer sacrifice: Just, I say, in the sight of God. This God witnessed by testifying of his gift: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous:" that is, God by accepting of the gift of Abel, did testify that Abel was a righteous man; for we know God heareth not sinners: "The prayers of the wicked are an abomination unto God." But Abel was accepted, therefore he was righteous first.

Hence observe, That a man must be righteous before he can do any good work.

Quest. Righteous! With what righteousness?

Ans. With the righteousness of faith: And therefore it is said, "that Abel had faith before he offered sacrifice: by faith he offered: where faith is made to precede or go before the work which by faith he offered unto God.

Quest. But are not good works the righteousness of faith?

Ans. They are the fruits of faith: As here in the case of Abel; his faith produced an offering; but before he gave his offering, his faith had made him righteous; for faith respects a promise of grace, not a work of mine: Now the promise of grace, being this, "that the seed of the woman (which is Christ) should destroy the power of the devil;" by this Abel saw that it was Christ that should abolish sin and death by himself, and bring in everlasting righteousness for sinners. Thus believing he had accepted of Christ for righteousness, which because he had done, God in truth proclaims him righteous, by accepting of his person and performances, when offered.

Abel then presented his person and offering, as shrouding both by faith under the righteousness of Christ, which lay wrapped up in the promise; but Cain stands upon his own legs, and so presents his offering. Abel therefore is accepted, both his person and his offering, while Cain remains accursed.

"But unto Cain, and to his offering, the Lord had not respect: and Cain was very wroth, and his countenance fell."

Mark, As first Abel's person is accepted, and then his offering, so first Cain's person is rejected, and afterwards his offering: for God seeth not sin in his own institutions, unless they be defiled by them that worship him; and that they needs must, when persons by themselves offer sacrifice to God, because then they want the righteousness of faith.

This then made the difference betwixt Abel and his brother; Abel had faith, but Cain had none. Abel's faith covered him with Jesus Christ, therefore he stood righteous in his person before God. This being so, his offering was accepted, because it was the offering of one that was righteous.

"But unto Cain, and to his offering, the Lord had not respect." Hence note, That a Christless man is a wicked man, let him be never so full of actions that be righteous;

righteous; for righteous actions make not a righteous man, the man himself must first be righteous.

Wherefore, though Cain was the eldest, and first in the worship, yet Abel was the wisest, and the most acceptable therein.

“And Cain was wroth, and his countenance fell.” From these words it may be gathered, that Cain had some evident token from the observation of God’s carriage towards both himself and brother: that his brother was smiled upon, but he rejected: “He was wroth:” wroth with God, and wroth with his brother. And indeed, before the world hate us, they must needs hate Jesus Christ: “It hated me (saith he) before it hated you. He was wroth:” and why wroth? because his sacrifice was not accepted of God; And yet the fault was not in the Lord, but Cain: He came not before the Lord as already made righteous with the righteousness of Christ, which indeed had been doing well; but as a cursed wicked wretch, he thought that by his own good works he must be just before the Lord.

The difference therefore that was between these worshippers, it lay not in that they worshipped divers gods, but in that they worshipped the same God after a diverse manner: the one in faith, the other without; the one as righteous, the other as wicked.

And even thus it is between us and our adversaries: We worship not divers Gods, but the same God in a diverse manner: we according to faith; and they according to their own inventions.

“And Cain was wroth.” This further shews us the force of the law, and the end of those that would be just by the same; namely, that in conclusion they will quarrel with God; for when the soul, in its best performances and acts of righteousness, shall yet be rejected and cast off by God, it will fret and wrangle, and in its spirit let fly against God: for thus it judgeth, that God is austere and exacting; it hath done what it could to please him, and he is not pleased therewith. This again offendeth God; and makes his justice curse and condemn the soul; condemn it, I say, for imagining that the righteousness of a poor, sinful, wretched creature, should be sufficient to appease eternal justice for sin. Thus the law worketh wrath, because it always bindeth our transgression to us, and still reckoneth us sinners and accursed, when we have done our utmost to answer and fulfil it.

“And his countenance fell.” However, a hypocrite, while God forbearth to smite him, may triumph and joy in his goodness; yet when God shall pronounce his judgment according as he approves of his act, he needs must lower and fall in his countenance; for his person and gift are rejected, and he still counted a sinner.

“And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen?”

These words are applied to Cain, for a further conviction of his state to be miserable. Why art thou wroth? Is it because I have not accepted thy offering? This is without ground; thy person is yet an abomination to me: Must I be made by thy gift, which is polluted, for and by thy person, to justify thee as righteous? Thou hast not yet done well. Wherefore Cain had no cause to be wroth; for God rejected only that which was sinful, as was both his person, and gift for the sake thereof: Neither had he grounds to lift up his looks on high, when he came to offer his sacrifice; because he came not as a man in a justified state: “But there is a generation that are pure in their own eyes, and yet are not washed from their iniquities. There is a generation, O how lofty are their eyes! and their eye-lids are lifted up.” Such an one, or the father of these, was Cain; he counted himself clean, and yet was not washed; he lifted up his looks on high, before he was changed from his iniquity.

“If thou do well, shall not thou be accepted? and if thou dost not well, sin lieth at thy door: And unto thee shall be his desire, and thou shalt rule over him.”

If thou do well.” Why, is not worshipping of God well doing? It may, and

may

may not, even as the person that worships is found. If he be found righteous at his coming to worship, and if he worship according to rule, then he does well, then he is accepted of God; but if he be not found righteous before, he you sure he cannot do well, let the matter with which he worshippeth be wrong or right: "Can a man bring a clean thing out of an unclean?" Let Cain be clean, and his offering will be clean, because brought to God in a vessel that is clean; but if Cain be unclean, all the holy things he toucheth, or layeth up in his skirt, it is made unclean by the uncleanness of his person: And so is this nation before me, saith God, and so is every work of their hands, and that which they offer there is unclean."

Men therefore ought to distinguish between doing and well-doing, even in the worship of God. All that worship do not do well, though the matter of worship be good in itself. Cain's offering you find not blamed, as if it had been a superstitious complexion; but he came not aright to worship. Why? he came not as one made righteous before. Wherefore, as I have already touched, the difference that lay between the gifts of Abel and Cain, was not in the gifts themselves, but the qualifications of the persons. Abel's faith and Cain's works, made God approve and reject the offering: "By faith Abel offered to God a more excellent sacrifice than Cain." For, as I said, faith in Christ, as promised to come, made him righteous, because "thereby he obtained the righteousness of God;" for so was Christ in himself, and so to be to him that by faith received and accepted of him: This, I say, Abel did; wherefore now he is righteous or just before God. This being so, his offering is found to be an offering of Abel the just, and is here said to obtain witness even of God, that he was righteous, because he accepted his gift.

Wherefore, he that does well, must first be good: He that doth righteousness, must first be righteous: He is righteous first; he is righteous, even as Christ is righteous, because himself is the righteousness of such a person; and so on the contrary. The reason why some mens good deeds are cursed of God, it is because in truth, and according to the law, the Lord finds sin in them; which sins he cannot pardon, because he finds them not in Christ. Thus they being evil for want of the righteousness of the Son of God, they worship God as sinners, according to that of the apostle, "Because they are not good, therefore they do not good, no, not one of them."

The way therefore to do well, it is first to receive the mercy of God in Christ; which act of thine will be more pleasing to the Divine Majesty, than all whole burnt-offerings and sacrifices: "I will have mercy (saith God) I will have mercy, and not sacrifice." This Cain did not understand, therefore he goes to God in his sins, and without faith in the mercy of God through Christ, he offereth his sacrifice. Wherefore because his sacrifice could not take away his sin, therefore it still abode upon him.

"But if thou do not well, sin lieth at the door." This reasoning therefore was much to Cain's condition; he would be wroth, because God did not accept his offering, and yet he did not well: Now, if he had done well, God, by receiving of his brother's sacrifice, shews, he would have accepted him: for this is evident, they were both alike by nature; their offerings also were in themselves one as holy as the other. How then comes it to pass that both were not accepted? they both offered to God. Why, Abel only sacrificed well, because he first by faith in Christ was righteous: this because Cain wanted, sin abideth at his door.

"And to thee shall be his desire, and thou shalt rule over him." That is, if sin abideth at thy door still, to thee shall be his desire; he shall love, pity, pray for thee, and endeavour thy conversion; but "thou shalt be lord over him, and shall put thy yoke upon his neck." This was Jacob's portion also; for after Esau had got head, he broke Jacob's yoke from off his neck, and reigned by nineteen or twenty dukes and princes, before there was any king in Israel.

It is the lot of Cain's brood, to be lords and rulers first, while Abel and his genera-

tion have their necks under persecution; yet while they lord it, and thus tyrannically afflict and persecute, our very desire is towards them, wishing their salvation: While they curse, we bless; and while they persecute, we pray.

"And Cain talked with Abel his brother: And it came to pass, when they were in the field, that Cain rose up against Abel his brother and slew him."

When Cain saw, that by God's judgement Abel was the better worshipper, and that himself must by no means be admitted for well-doing, his heart began to be more obdurate and hard, and to grow into that height of desperateness, as to endeavour, the extirpating of all true religion out of the world; which it seems he did, by killing his brother, mightily accomplish, until the days of Enos: "For then began men again to call upon the name of the Lord."

Hence see the spite of the children of hell against God: "They have slain thy prophets, and digged down thine altars." If they may have their wills, God must be content with their religion, or none; other they will not endure should have shew within their reach, but, with Cain, will rather kill their brother; or, with the Pharisees, kill their Lord; and, with the evil kings of old, will rather kill their sons and subjects. That the truth, I say, may fall to the ground, and their own inventions stand for acceptable sacrifices, they will not only envy, but endeavour to invalidate all the true worship and worshippers of God in the world; the which, if they cannot without blood accomplish, they will slay and kill till their cruelty hath destroyed many ten thousands, even as Cain, who slew his brother Abel.

"And Cain talked with his brother." He had not a law whereby to arraign him, but malice enough, and a tongue to set all on fire, of which no doubt but the goodly replies of his brother was easily blown up into choler and madness, the end of which was the blood of his brother.

"And Cain talked with Abel," &c. to wit, about the goodness and truth of his religion. For that the New Testament seems to import, he slew him because his works were righteous; which Abel no doubt had justified before his brother, even then when he most set himself to oppose him. Besides this, the connection of the relation importeth, he talked with him, he slew him: "He talked with him, and slew him:" purely upon a religious account, because his works were righteous.

Hence not, That when wicked men have the head in the world, professors had need be resolved to hazard the worst, before they do enter debate with ungodly men about the things that pertain to the kingdom of God: For behold here, words did not end in words, but from words came blows, and from blows blood. The counsel therefore is, That you sit down first, and count up the cost, before ye talk with Cain of religion. They make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

"And Cain talked with Abel his brother;" with Abel his only brother, who also was a third part of the world. But tyrants matter nothing, neither nearness of kin, nor how much they destroy: "The brother shall betray the brother to death," &c.

"And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him." When they were in the field from home, out of the sight, and far from the help of his father. Subtile persecutors love not to bite, till they can make their teeth to meet; for which they observe their time and place. Joseph was also hated of his brethren; but they durst not meddle till they found him in the field. Here it is also that the holy virgin falleth: "He found her in the field, —and there was none to save her."

Hence observe again, that be the danger never so imminent, and the advantage of the adversary never so great, the sincere professor of the truth stands his ground against wind and weather. Bloody Cain daunteth not holy Abel; no, though now he have his advantage of him.

"He rose up against Abel his brother, and slew him." And wherefore slew he him? Because his own works were evil, &c. It is therefore hence to be observed, that it is a sign of an evil way, be it covered with the name of the worship of God, when it cannot stand without the shedding of innocent blood. Wherefore slew he him?

him? Because his own works were evil. Had his works been good, they had been accepted of God. He had also had the joy thereof in his conscience, as doubtless Abel had; which joy and peace would have produced love and pity to his brother, as it was with his brother towards him: But his works being evil, they minister to him no heavenly joy; neither do they beget in him love to his brother; but contrariwise, his heart fills his eye with evil also; which again provoketh (while it beholdeth the godly carriage of Abel) the heart to more desperate resolutions, even to set upon him with all his might, and to cut him off from the earth. Thus the goodness of God's people provoketh to envy the wicked heart of the hypocrite; as it was betwixt Saul and David. For after Saul had seen that God had rejected him for his wickedness, the more he hated the goodness of David: "And Saul saw and knew that the Lord was with David, —and Saul was yet the more afraid of David, and Saul became David's enemy continually."

"And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: am I my brother's keeper?"

Cain thought it had been no more but to kill his brother; and his intentions and desires must needs be accomplished, and that himself should then be the only man: "Come, let us kill him, and the inheritance shall be ours." But stay, Abel was beloved of his God, who had also justified his offering, and accepted it as a service more excellent than his brother's; so then, because the quarrel arose between them upon this very account, therefore Abel's God doth reckon himself as engaged (seeing he is not) to take up his servant's cause himself.

"And the Lord God said unto Cain, Where is Abel thy brother?" A question not grounded on uncertainty, but proposed as a beginning of further reasoning, and also to make way to this wicked wretch, to discover the desperate wickedness of his bloody heart the more: for questions that stand at first afar off, to draw out more of the heart of another; and also do minister more occasion for matter, than if they had been placed more near to the matter.

"Where is Abel?" God missed the acceptable sacrifices of Abel. Abel was dead and his sacrifices ceased, which had wont to be savoury in the nostrils of God. Cain, could not supply them; his sacrifices were deficient, they were not of faith. Hence note, that if tyrants should have their will, even to the destroying of all the remnant of God, their sacrifices and worship would be yet before God as abominable as they were before.

"And the Lord said unto Cain, Where is Abel?" O dreadful question! the beginning of Cain's hell; for now God entereth into judgement with him. Wherefore, however this wretch endeavoured at first to stifle and choke his conscience, yet this was to him the arrow of death: Abel crieth, but his brother would not hear him while alive, and now being dead, God hears the cry of his blood: "When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble." Blood that is shed for the sake of God's word, shall not be forgotten or disregarded of God: Precious in his sight is the death of his saints, and precious shall their blood be in his sight.

"Where is Abel thy brother?" This word, thy brother, must not be left out, because it doth greatly aggravate his wickedness: He slew his brother; which horrid act, the very law and bond of nature forbiddeth. But when a man is given up of God, it is neither this nor another relation that will bind his hands, or make him keep within the bounds of any law. Judas will seek his master's, and Absalom his father's blood. "Where is Abel thy brother?"

"And he said, I know not." He knew full well what he had done, and that by his hands his brother's blood was fallen to the ground, but now being called into question for the same, he endeavoured to plead ignorance before God: "I know not." When men have once begun to sin, they know not where they shall end; he slew his brother, and endeavours to cover his fact with a lye. David also I tle thought his act of adultery would have led him to have spilt the blood of Uriah, and afterwards to have covered all with dissembling lips and a lying tongue.

"I know not: Am I my brother's keeper?"

This is the way of all ungodly men, they will not abide that guilt should be fastened. Sin they love, and the lusts and delights thereof; but to count for it they cannot abide; they will put it off with excuses or denials: Even like Saul, who, though he had spared the cattle and Agag, contrary to the command of God, yet would needs bear Samuel down, that he had kept, yea performed the commandment of the Lord. But they are denials to no boot, and excuses that will not profit, that are made to hide the sin of the soul from the sight and judgement of God. Lies and falsehoods will here do nothing.

“And he said, What hast thou done? the voice of thy brother’s blood crieth unto me from the ground.”

Poor Cain, thy feeble shifts help thee nothing; thy excuses are drowned by the cries of the blood which thou hast shed.

“What hast thou done? the blood of thy brother cries.” Beware persecutors, you think that when you have slain the godly, you are then rid of them: but you are far wide; their blood which you have shed, cries in the ears of God against you. O the cries of blood are strong cries, they are cries that reach to heaven; yea, they are cries that have a continual voice, and that never cease to make a noise, until they have procured vengeance from the hands of the Lord of Sabaoth: And therefore this is the word of the Lord against all those that are for the practice of Cain: “As I live, saith the Lord God, I will prepare thee to blood, and blood shall pursue thee: Sith thou hast not hated blood, (that is, hated to shed it), blood shall pursue thee.”

“The voice of thy brother’s blood cries unto me.” The apostle makes this voice of the blood of Abel, a type of the voice of the justice of the law, and so extends it further than merely to the act of murder; intimating, that he sheds blood, that breaks any the commands of God, (and indeed so he doth, he laying wait for his own blood, and privily lurketh for his own life). Wherefore the apostle compareth the blood of Abel and the blood of Christ together; but so as by the rule of contraries, making betwixt them a contrary voice, even as there is between a broken command and a promise of grace, the one calling for vengeance and damnation, the other calling for forgiveness and salvation. “The blood of sprinkling, it speaks better things than the blood of Abel;” that is, it calls to God to forgive the sinner; but Abel’s blood, of the breach of the law, that cries damn them, damn them. Christ also sets his own blood in opposition to the blood of all that was shed before him; concluding, that the proper voice of all blood of the godly, is to call for vengeance on the persecutors, even from the blood of Abel to the blood of Zecharias, that was slain between the altar and the temple. And let me here take leave to propound my private thoughts; namely, that the Zecharias that here is mentioned, might not be he that we find in the book of Chronicles; but one of that name that lived in the days of Christ, possibly John Baptist’s father, or some other holy man. My reasons for this conjecture are, 1. Because the murderers are convicted by Christ himself: “Zecharias, whom ye slew between the altar and the temple.” 2. Because Christ makes a stop at the blood of Zecharias, not at the blood of John the Baptist: wherefore, if the person here mentioned were not murdered after, but before John the Baptist, then Christ seems to excuse them for killing his servant John; for the judgement stops at the including of the guilt of the blood of Zecharias. 3. I think such a thing, because the voice of all holy blood that hath been shed before the law by the adversary, excepting only the blood of Jesus, must needs be included here; the proper voice of his only being to plead for mercy to the murderers. However, the voice of blood is a very killing voice, and will one day speak with such thunder and terror in the consciences of all the brood of Cain, that their pain and burden will be for ever insupportable.

“And now thou art cursed from the earth, which hath opened her mouth to receive thy brother’s blood from thy hand.”

Here begins the sentence of God against this bloody Man! a sentence fearful and terrible, for it containeth a removing of him from all the privileges of grace and mercy, and a binding of him over to the punishment and pains of the damned.

“And now thou art cursed from the earth.” Peace on earth, is one branch of that blessed

bleſſed tidings that was brought into the world at the coming of the Meſſias. Again, before Chriſt was come in the fleſh, it is ſaid, "He rejoiced in the habitable part of his earth:" Wherefore by the earth in this place, I underſtand the ſtate that the men are in, to whom by the mind of God, the goſpel and grace of God is to be tendered. Now, whether it reſpects the ſtate of man by nature, or the ſtate of thoſe that are ſaints, from both theſe privileges Cain is ſeparate, as are all whom the Lord hath utterly rejeſted. Not but that yet they may live long in the world; but God hath cut them off from the earth, and all the goſpel privileges therein, and ſet them in the condition of devils; ſo that as to grace and mercy they are ſeparate therefrom, and ſtand as men, though alive, bound over to eternal judgement. And as to their lives, it matters not how long they live; there is no ſacrifice for their ſins, "but a certain fearful looking for of judgement and fiery indignation, which ſhall devour the adverſaries." So that I ſay, as the devils be bound in hell, ſo ſuch lie bound in earth; bound, I ſay, in the chains of darkneſs, and their own obſtinate heart, over to the day of wrath and revelation of the righteous judgement of God. Cain therefore by theſe words is denied the bleſſing of future means of grace, and ſtands bound over to answer for his brother's blood, which the ground had received from his cruel hand.

"When thou tilleſt the ground, it ſhall not henceforth yield to thee her ſtrength; a fugitive and a vagabond ſhalt thou be in the earth."

This is a branch, or the fruits of this wilful murder. Indeed, ſins carry in them not only a curſe with reſpect to eternity, but are alſo the cauſe of all the miſeries of this life; "God turneth a fruitful land into barrenneſs, for the wickedneſs of them that dwell therein."

"When thou tilleſt the ground:" Sin committed doth not always exclude the ſinner from an enjoyment of God's mercies, but yet, if unrepented of, bringeth a curſe upon them: "I will curſe ſaith God) your bleſſings; yea I have curſed them already, becauſe ye laid it not to heart." This alſo is the reaſon that the table of ſome is made their ſnare, their trap, a ſtumbling-block, and a recompence unto them. Men ought not therefore to judge of the goodneſs of their ſtate, by their enjoyment of God's creatures, but rather ſhould tremble while they enjoy them, leſt for ſin they ſhould become accuſed to them, as were the enjoyments of this wicked man.

"A fugitive and a vagabond ſhalt thou be in the earth." The meaning is, thou ſhalt not have reſt in the world, but ſhalt be continually poſſeſſed with a guilty conſcience, which ſhall make thy condition reſtleſs and void of comfort. For the man that indeed is linked in the chains of guilt and damnation, as Cain here was, he cannot reſt, but (as we ſay) fudge up and down from place to place, becauſe his burden is inſupportable. As David ſaid, "Let their eyes be darkened that they may not ſee, and make their loins continually to ſhake." A continual ſhaking and reſtleſſneſs doth therefore poſſeſs ſuch perſons as are given up of God, and ſwallowed up of guilt.

"A fugitive and a vagabond ſhalt thou be in the earth." Some men certainly know, even while they are in this world, their ſtate to be moſt miſerable, and damnable, as Cain, Saul, and Judas did; which knowledge, as I have hinted, puts them beſides the very courſe of other carnal men; who while they behold them at quiet under their enjoyments, theſe cannot but wonder, fear, and be amazed with the deep cogitations which will abide upon them, of their certain miſery and everlaſting perdition.

"And Cain ſaid unto the Lord, My puniſhment is greater than I can bear;" or, as the margin hath it, "My ſin is greater than that it may be forgiven." And both readings are true: for however ſome men pleaſe themſelves in leſſening ſin, and the puniſhment thereof, yet a burdened conſcience judgeth otherwiſe. And if Cain failed in either, it was in that he counted his ſin (if he did ſo) beyond the reach of God's mercy. But again, when men perſecute the worſhip and people of God, as Cain did his bleſſed and religious brother, even of ſpite and becauſe he envied the goodneſs of his brother's work; I queſtion whether it be lawful for a miniſter to urge to ſuch the promiſe of grace and forgiveness; and alſo whether it be the mind of God ſuch perſon

persons should hope therein. He that sins the sin unto death, is not to be prayed for, but contrariwise he is to be taken from God's altar that he may die. This was Cain's case, and now he knew it; therefore as one excluded of God from his mercy and all the means thereof, he breaks out with roaring under the intolerable burden of the judgement of God upon him, concluding his punishment at present greater than he could bear, and that yet his sin should remain unpardonable for ever: As saith our Lord Jesus Christ, "He hath neither forgiveness here, nor in the world to come."

"Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid: And I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me."

By these words is confirmed what was said before, to wit, to be cursed from the earth, was to be separate from the privileges of the gospel. For Cain was not now to die, neither was he driven into any den or cave; yet driven out from the face of the earth, that is, as I have said, he was excluded from a share in those special mercies that by the gospel were still offered by grace to the others that inhabited the world; the mercies, I say, that are offered by the gospel, as namely, the mercy of eternal life. For as to the blessings of this world, he had yet a notable share thereof. Besides, he groaneth under this judgement, as an insupportable curse: "Thou hast driven me out this day from the face of the earth." And indeed, if we take it according as I have laid it down, it is a curse that would break the whole world to pieces; for he that is denied a share in the grace that is now offered, must needs be denied a portion in God's kingdom: And this Cain saw; wherefore he adds in the process of his complaint, "And from thy face shall I be hid: I shall never come into thy kingdom, I shall never see thy face in heaven. This is therefore the highest of all complaints; namely, for a man from a certain conviction that his condition must without fail be damnable, to condole and bemoan his forlorn condition.

"Thou hast driven me out." O! when God shall bind one over for his sin, to eternal judgement, who then can release him? This was Cain's state, God had bound him over: The blood of his brother was to rest upon him, and not to be purged with sacrifice for ever.

"Thou hast driven me out This Day." He knew by the sentence that fell from heaven upon him, even from that very day that he was made companion of, and an associate with devils. This day, or for this day's work, I am made an inhabitant of the pit with the devil and his angels. Hence note, That God doth sometimes smite the reprobate so apparently, that himself from that day may make a certain judgement of the certainty of his damnation. Thus did Balaam: "I shall see him but not now; I shall behold him, but not nigh." Where by now, he respects the time of grace; and by nigh, the time or day of judgement: As who should say, I, for my sorceries, and wicked divinations, am excluded a portion in the day of grace; and therefore shall not see the Saviour now: I am also rejected, as to a portion in the blessed world to come; and therefore when he judgeth, I shall not see him nigh: Nigh, as a friend, as a saviour to my soul. I doubt this is the condition of many now alive, who for their perfidiousness and treachery to Christ and his church, have already received, even in themselves, that recompence of their error which is meet.

Ishmael also, in the day he laughed at Isaac, and Esau in the day he sold his birth-right, might have gathered, the one from God's concurring with the judgement of Sarah, the other, from his father's adhering to his brother, his adhering, I say, in a prophetic spirit, that from thenceforth they both were excluded grace and glory; as the Apostle by the Holy Ghost afterwards doth.

"And from thy face shall I be hid." By face here, we are to understand God's favour, and blessed presence, which is enjoyed by the saints both here, and in the world to come; Both which this wicked man, for the murdering of his brother, and his envy to the truth, now knew himself excluded from.

"From thy face shall I be hid." The pit of hell, to which the damned go, besides the torment that they meet with there, is such a region of darkness, and at such a distance from the heavens, and the glorious comfortable presence of God, that those that

that shall be found the proper subjects of it, shall for ever be estranged from one glimpse of him: besides, sin shall bind all their faces in secret, and so confound them with horror, shame, and guilt; that they shall not be able from thenceforth for ever, so much as once to think of God with comfort.

"From thy face." As it were all the glory of heaven, it lieth in beholding the face of God: A thing the ungodly little think of; yet the men that have received in themselves already the sentence of eternal damnation, they know it after a wonderful rate; and the thoughts of the loss of his face and presence, doth, do what they can, as much torment them, as the thoughts of all the misery they are like to meet withal besides.

"And a fugitive and a vagabond shall I be on the earth." Even from the present frame of his spirit. Now, having received the sentence, he knew, the judgement past being unrevokable, how it would be with him all his life long; that he should spend his days in trouble and guilt, rolling under the justice of God, being always a terror and burthen to himself, to the day he was to be cut off from the earth, that he might to the place appointed for him.

"And it shall come to pass, that every one that findeth me shall slay me." Guilt is a strange thing, it makes a man think that every one that seeth him, hath knowledge of his iniquity: It also bringeth such a faintness into the heart, that the sound of a shaken leaf doth chase such persons: And above all things, the cries of blood are most fearful in the conscience; the cries of the blood of the poor innocents, which the seed of Cain hath shed on the face of the earth. Thus far of Cain's complaint.

"And the Lord said unto him, Therefore, whosoever slayeth Cain, vengeance shall be taken on him seven-fold: and the Lord set a mark upon Cain, lest any finding him should kill him."

By these words, the judgement is confirmed, which Cain, in the verse before, so mournfully pronounced against his own soul. As if the Lord said, "Cain, thy judgement is as thou hast said. I have driven thee out this day from a share in my special favour; and when thy life is ended, thou shalt be hid from my face and blessed presence for ever; and seeing it is thus, therefore I will not suffer that thou die before thy time: Alas, thy glass will be quickly run! Besides, thy days, while thou art here, will sufficiently be filled with vexation and distress; for thou shalt always carry in thy conscience the cries of innocent blood, and the fear of the wrath of God: I have said it, and will perform it: I am not a man that I should repent: So that thus shall thy judgment be: "Therefore he that killeth Cain, I will take vengeance on him."

Hence note, That none need to add to the sorrows of the persecutors. They above all men are prepared unto wrath: "Let them alone, (saith Christ), they will quickly fall into the ditch." Besides, God hath taken the revengement of the blood of his servants into his own hand, and will execute his wrath himself. Therefore he saith to his saints, (as to this), "Dearly beloved, avenge not yourselves, but rather give place unto wrath; for vengeance belongeth to me, and I will recompence, saith the Lord." And the reason is, because the quarrel is in special between the prosecutor and God himself: For we are not hated because we are men, nor because we are men of evil and debauched lives; but because we are religious; because we stand to maintain the truth of God. Therefore no man must here intercept, but must leave the enemy in the hand of that God he hath slighted and condemned. This made Moses that he meddled not with Corah and his company, but left them to that new thing which the Lord himself would do unto them, because they had condemned the ordinance of God. This made David also that he meddled not with Saul, but left him to the vengeance of God, though he had opportunity to have destroyed him. Let us learn therefore to be quiet and patient under the hand of wicked and blood thirsty men: let us fall before them like holy Abel: it is and will be grief enough to them, that when we are dead, our blood will cry from the ground against them.

"Therefore he that killeth Cain, vengeance shall be taken," &c. He now that shall, after this admonition, plead for religious blood, with the sword, "vengeance shall

shall be taken on him ;" because he giveth not place to the wrath of God, but intercepts with his own, which worketh not the righteousness of God. Say therefore with David, when you are vexed with the persecutor, " Mine hand shall not be upon him ; but as the Lord liveth, the Lord shall smite him ; or, his day shall come to die ; or he shall descend in battle, and perish."

" Vengeance shall be taken on him sevenfold." It would not be hard to shew how little they have prevailed who have taken upon them to take vengeance for the blood of saints, on them that have been the spillers of it. But my business here is brevity : therefore I shall not launch into that deep ; only shall say to such as shall attempt it hereafter, " Put up thy sword into his place ; for they that take the sword shall perish by the sword." And here is the patience and faith of the saints. Let Cain and God alone ; and do you mind faith and patience : suffer with Abel, until your righteous blood be spilt. Even the work of persecutors is, for the present, punishment enough ; the fruits thereof being the provoking God to jealousy, a denying of them the knowledge of the way of life, and a binding of them over to the pains and punishment of hell.

" And the Lord set a mark upon Cain." What the opinion of others is about this mark, I know not ; to me it seems like those in Timothy, " who had their consciences seared with an hot iron." Which words are an allusion to the way of the magistrate in their dealing with rogues and felons ; who, that they may be known to all, are either in the hand, shoulder, or cheek, branded with an hot iron. So Cain was marked of God for a reprobate, for one that had murdered a righteous man, even of envy to the goodness of his work ; but the mark (as it was on those in Timothy) was not on any outward or visible part of his body, but (as there the apostle expresseth it) even upon his very conscience. His conscience then had received the fire-mark of the wrath and displeasure of God, which (as a burning iron doth to the flesh) had left such deep impression therein, that it abode as a scar or brand upon him, in token that good would for ever after hold him for a fugitive rogue or vagabond.

" And the Lord set a mark upon Cain, lest any finding him should kill him." For though the mark was branded with burning upon his conscience, and so inward and invisible ; yet the effects of this hot iron might be visible, and seen of all : The effects, I say, which were, or might be, his restlessness in every place, his dejectedness, the sudden and fearful pangs and agonies of his mind, which might break out into dolours and amazing complaints, besides his timorous carriage before all he met, lest they should kill him, gave all to understand, that God had with a vengeance branded him. And indeed this was such a mark as was amazing to all that beheld him, and did ten times more make them afraid of spilling blood, than if any visible mark had been set upon him : for by his trouble and distress of mind they saw what was the guilt of blood ; and by his continual fear and trembling under the judgement of God, what it was to be in fear of, nay, to have the first fruits of everlasting damnation. Thus therefore God reserved Cain to the judgement which he had appointed for him.

" And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden."

The right carriage of a reprobate, and the infallible fruits of final desperation : For a man that hath received in his mind the stroke of the judgement of God, and that is denied all means of saving and sanctifying grace, (as the great transgressors are), the presence of God is to such most dreadful, whether we understand the knowledge of him as he is in himself, or as he discovereth himself in his church ; for the thought of his being, and eternal majesty, keeps the wound open, and makes terror and guilt revive. To such it would be the best of news, to hear that the Godhead doth cease to be, or that themselves were, high above him ; but that they are in the hand of the living God, this is the dreadful and fearful thought.

" And Cain went out from the presence of the Lord." These words may be taken many ways.

1. That he separated himself from the church, (the place of God's presence), which then consisted of his father and mother, and of those other children they had.

And

And this appears by the text, "He went out from the presence of the Lord, and dwelt in the land of Nod."

2. A man goes out from the presence of God, when he withdraws his thoughts from holy meditations, and employeth the strength of his mind about the things of this life. And thus he also did; he went into the land of Nod, and there fell to building a city, and to recreate himself with the pleasures of the flesh, what he might.

3. A man goes out from the presence of God, when he throweth up the worship and way of God. And this he did in departing from the church.

4. Besides, his going out from the presence of the Lord implieth, that he hardened his heart against him; that he set his spirit against him; that he said to God, Depart from me; that he grew an implacable enemy to him, and to every appearance of good in the world.

"And Cain went out from the presence of the Lord." These words may also respect his being thrust out from God, as one anathematized, accursed, or cut off, in effect the same with excommunication. But be it so; the act was extraordinary, being administered by God himself, even as he served Corah and his company; though in kind there was a difference, the one, even Cain, being yet permitted to live for a while in the world, the other being sent down quick into hell: but both, for their villany against the worship and people of God, stand bound over to answer it at the eternal judgement.

"And Cain knew his wife, and she conceived and bare Enoch; and he built a city, and I called the name of the city after the name of his son Enoch."

Cain's wife was his sister, or near kinswoman; for she sprang of the same loins with himself; because his mother was the mother of all living.

This wife bare him a son, for whose sake, as it seems, he built the city. Hence note, That men who are shut out of heaven will yet use some means to be honourable on earth. Cain being accursed of God, yet builds him a city; the renown of which act, that it might not be forgotten, he calleth it after the name of his son. Much like this was that carnal act of blasted Absalom; because he had no child, he would erect a pillar, which must forsooth be called Absalom's place, after the name of Absalom, to keep his name in remembrance upon earth.

"And he built a city," &c. Note, That it is the design of Satan, and the deceitful heart of man, to labour to quiet a guilty conscience, not by faith in the blood of Christ, but by over-much business in the things of this world.

"And called the name of the city after the name of his son Enoch." Although Cain had a mind to keep up his name with fame in the world, yet he would not venture to dedicate the city to his own name. That would have been too gross; and perhaps the others would have called it, The city of the murderer; but he called it after the name of his son; his son Enoch, whom he pretended was a man both taught and dedicate, as it seems his name imports. Hence note again, That men who themselves are accursed of God, will yet put as fair glosses on their actions, as their hypocritical hearts can invent. Who must this city be dedicated to, but to him whom Cain had dedicated and taught. I will not say, that in truth he gave him to God, for that his reprobate heart would not suffer; but being given up of God, yet retaining, with Saul, considerations of honour, therefore, as is the custom of ungodly hypocrites, he would put the best show on his ungodly actions.

Thus Saul, when he had received the sentence of the Lord against him, yet, "Turn again with me, (saith he to Samuel), yet honour me now before the people, and before Israel." So the money wherewith the high priests and scribes had bought the life, and obtained the death of Christ, with that they make some shew of godliness, in buying with it a piece of ground to bury strangers in.

"And unto Enoch was born Irad, and Irad begat Methusael, and Methusael begat Lamech."

"These are the offspring of Cain." The English of whose names, if the nature and disposition of the persons were according, they might well be called, with abhorrence, the brood of wicked Cain, even the generation whom the Lord had cursed,

notwithstanding Enoch was their father. Enoch begat Irad, a wild afs; Irad begat Methusael, one presumptuous above measure, his name signifies, one teaching God. "But who hath directed the Spirit of the Lord, or shall any teach God knowledge?" The son of this man was Methusael, asking death, the true fruit of all such presumptuous ones, (his confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors), his son was Lamech, one poor, or smitten: the first that, as we read, did break the order of God, in the matter of marriage.

"And Lamech took unto him two wives, the name of the one was Adah, and the name of the other Zillah."

This man was the first that brake the first institution of God concerning marriage. "He took unto him two wives." The New Testament says, "Let every man have his own wife." And so said the law in its first institution: Therefore plurality of wives first came into practice by the seed of cursed Cain, and for a time was suffered in the world through the hardness of man's heart.

"And Adah bare Jabel, he was the father of such as dwell in tents, and of such as have cattle. And his brother's name was Jubal; he was the father of all such as handle the harp and organ."

Jabel signifies bringing, or budding; Jubal, bringing, or fading. So then in these two sons might be shewed unto us the world, as it is in the utmost glory; that is, it brings buds, it brings fading: to-day in the field, to-morrow in the oven: "All flesh is grass, and all the goodliness thereof, as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it: surely the people is grass."

And observe in these, the last was the musical one. Indeed the spirit of the world, after things have budded, is so far off from remembering that they again must fade, that then it begins its requiem; then it saith to itself, "Eat, drink, and be merry;" then it is for handling the harp and organ.

"And Zillah she also bare Tubal-Cain, an instructor of every artificer in brass and iron: and the sister of Tubal-Cain was Naamah."

Tubal-Cain, a worldly possession; and Naamah, one that by her name should be beautiful. Lamech his fruit then was a budding, fading, worldly possession, with a little deceitful, vain beauty; "for favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised."

"And Lamech said unto his wives, Adah and Zillah, Hear my voice, ye wives of Lamech, hearken unto my speech; for I have slain a man to my wounding, and a young man to my hurt."

He that sticks not to exceed in one point, will not fear to transgress in another: he had hardened his heart, by breaking the modest and orderly bounds of marriage, and so fitted himself to shed blood, or do any other wickedness.

"Hearken to me, ye wives." Lustful men break their minds to their fleshly companions (sometimes) sooner than to wiser counsellors: even as Ahab, in the business of the vineyard of Naboth, breaks his mind to that ungodly Jezebel his wife.

"I have slain a man to my wounding." Who, or what a man this murdered person was, therein the word is silent: Yet this Lamech being the son of a bloody murderer, it is possible he was some godly man, one of Adam's other children, or of his grand-children, the son of Seth: for these sons of Cain, and namely this in special (as it seems), took not heed to the mark wherewith God branded Cain; but like Belshazzar, he hardened his heart, though he knew it, and would turn murderer also.

"I have slain a man to my wounding." The guilt of blood who can bear? or who can help himself thereby? It is a wounding thing, it is a hurtful thing: "he that sheds man's blood wrongfully, cannot establish himself thereby." The Jews thought to have preserved themselves and country by killing Jesus Christ; but this so provoked the justice of God, that for this thing's sake he sent the Gentiles upon them to burn up their city; who, when they were come, if stories be true, slew of them eleven hundred thousand; and those of them that were taken alive, were sold to who would buy them, thirty a penny. "Ye shed blood, (says God), and shall you possess

sefs the land? ye stand upon your sword, ye work abomination, and ye defiled every one his neighbour's wife, and shall ye possess the land?"

"If Cain shall be avenged seven fold, truly Lamech seventy and seven fold."

Though wicked men may be willingly ignorant of that part of the judgements of God, that are to premonish them, that they do not that wicked thing for which the judgement was executed; yet if there be any thing like favour mixed with the judgement, of that they will take notice, to encourage themselves to evil: even as this ungodly person, he would not be stopped from blood by the judgement of God upon Cain; but rather, as it seems, because the judgement was not speedily executed, his heart was fully set in him to do evil. Much like that of the Jews, who because Jehoiakim had slain Uriah the prophet, and yet God spared the land, therefore make that an argument to prevail with Zedekiah to kill Jeremiah also.

"If Cain shall be avenged seven fold, truly Lamech seventy and seven fold."

Give wicked men leave to judge of themselves, and they will pass a sentence favourable enough. Though Lamech had not pity when he spilt blood; yea, though the judgement of God upon Cain could not hold his murderous hands; yet now he is guilty, let him but make a law in the case, and woe be to him that killeth Lamech: Vengeance shall be taken of him seventy fold and seven. Joab could, with pitiless hands, spill the blood of more righteous men than himself, not regarding what became of their souls; but when his blood was by vengeance required for the same, then he would take sanctuary at the horns of the altar. But judgement is not wholly left to men, "the Lord is judge himself;" before whom both Cain and Lamech, and all their successors, shall be arraigned, and receive just doom, and that never to be reversed.

"And Adam knew his wife again, and she bare a son, and called his name Seth: for God, saith she, hath appointed me another seed, instead of Abel whom Cain slew."

Now we have done, for a while, with Cain, and are come again to the church of God. Cain had slain Abel, and, by that means, for a while, had greatly suppressed the flourishing of religion; in which time his own brood began to be mighty upon earth: so increasing, as if religion was put to an end for ever. But behold their disappointment! "Adam knew his wife again," (for Adam's family was then the true church of God), or take Adam for a type of Christ, and his wife for a type of the church, and then this observation followeth; namely, That so long as Christ and the church hath to do with one another, it is in vain for Cain to think of suppressing religion.

"Adam knew his wife again." If Eve had now been barren, or Adam had died without further issue, then Cain might have carried the day; but behold another seed! a seed to stand in Abel's place: therefore she called his name Seth; that is, Set or Put, as namely, in the room of Abel; to stand up for, and to defend, the truth, against all the army and power of Cain: as Paul also saith of himself, "I am set, or put, for the defence of the gospel." This man, therefore, so far as can be gathered, was the first that put check to the outrage of Cain and his company. But mark some observations about him.

1. He was set in the stead or place of Abel; not an inch behind him, but even at the place where his blood was spilt; so that he that will revive lost religion, must avow it as God's Abels have done before him: Every talker cannot do this. The blood that was shed before his face, must not put check to his godly stomach; yea, he must lay to religion, as Ruth said once to her mother, "Where thou diest, I will die, and there will I be buried." This is the way to revive and to maintain the ways of God, in despite of bloody Cain.

2. This Seth that was set to put check to Cain, did not do it of his own brain, but the hand of God was principal in the work: "God (said she) hath appointed me another seed to be set in the place of Abel." And indeed it is otherwise in vain, when religion is once suppressed, to think it should ever revive again. Alas! where is the man, if he want God's Spirit, that will care for the flourishing state of religion? and that in truth will make the Lord his delight: "This is

Zion, whom no man seeketh for, or seeketh after." All men here say, "See to thine own house, David. But when Seth comes, then the ground is made good again; then a living saint is found to stand and maintain that truth which but now his brother bled for. When James was killed, Peter stands up, &c. And therefore Seth is said to be another seed, a man of another spirit: One who was principled with a spirit beyond and above the spirit of the world. Another seed, one that was spirited for God's word, and God's worship, and that would maintain his brother's cause.

3. Observe, that when Seth maintains his brother's lot, you hear no more of the brood of Cain. And indeed the way to weary out God's enemies, it is to maintain and make good the front against them: "Resist the devil, and he will fly." Now if the captain, their king Apollion, be made to yield, how can his followers stand their ground? The dragon, the devil, Satan, he was cast out into the earth, and his angels were cast out with him. But how? It was by fighting: Michael and his angels fought with the dragon, and overcame him by the blood of the Lamb, by the word of their testimony, and by not loving of their lives unto the death.

4. Let this, in the last place, serve for persecutors, that when you have cast down many ten thousands, and also the truth to the ground; there is yet a Seth, another seed behind, that God hath appointed to stand in the stead of his brethren, by whom you will certainly be put to flight, and made to cease from oppressing the truth.

"And unto Seth, to him also there was born a son, and he called his name Enos: Then began men to call upon the name of the Lord."

The Holy Ghost, in recording the birth of Enos, goeth out of his ordinary style, in that he doubleth the mentioning of his father, with respect to the birth of this son. And indeed it is worth the observing: for it staggereth the faith of some, to think that the man that makes good the ground of a murdered brother, should not leave issue behind him: "But to Seth, to him was born a son." Our faithfulness to the truth, shall be no hindrance to the flourishing state of our offspring, take them either for the fleshly or spiritual seed of God's servants; "but sons (especially in the latter sense, if we truly stand by the word of God) shall surely be born unto us."

"And unto Seth, to him also was born a son, and he called his name Enos." Enos, a man; not a devil, like Cain, but a man; or a man that was miserable in this world, for the sake and cause of God; for it seems, as was his father, so was he, even both given up to maintain God's truth; which cannot be done but with great hazard, so long as Cain or his offspring remain. His father therefore, by his very name, did offer him up to bear all hardships for the name and cause of God; "Behold I send you forth (saith Christ) as lambs in the midst of wolves." In effect, he called their name Enos, men to be acquainted with grief and miseries: But mark, "Then began men to call upon the name of the Lord."

Then, when Seth maintained Abel's ground, and when Enos endured all miseries for the same: For indeed this makes spectators believe, that religion is more than a fictitious notion: The hardships, miseries, and blood of the saints, will make men, otherwise heedless, consider and ponder their cause aright.

"Then began." For, as I also before have hinted, the outrage of bloody Cain did put, for a time, a stop to the flourishing state of God's worship; which, in all probability, was not so little as half a hundred years, even till Seth, and the son of Seth, stood up to maintain the same; but then, "Then men began (more men than Seth and Enos) to call upon the name of the Lord."

Note again, That all true religion beginneth with fervent prayer: Or thus, that when men begin to be servants to God, they begin it with calling upon him. Thus did Saul, behold he prayeth: And, "Lord have mercy upon me," is the first of the groans of a sanctified heart.

The margin hath it, "they began to call themselves by the name of the Lord:" As God saith in another place, "My name is called on them." The disciples

were

were called Christians; (nay, the saints are called the anointed ones, and the church is called Christ). But note, That fervent prayer ends in faith and confidence in God. They called themselves by the name; they counted themselves not from a vain and groundless opinion, but through the faith they had in the mercy of God, the saints and holy people of God.

They began to publish themselves, in contradistinction to the offspring of Cain, the holy people of God. Wherefore a separation from the wicked began betimes; the one going by the name of the sons of God; the other, by the sons and daughters of men: "Then began men to call upon the name of the Lord."

C H A P. V.

"THIS is the book of the generation of Adam: In the day that God created man, in the likeness of God made he him."

The Holy Ghost having thus largely treated of Cain and his offspring, and of the head made against him by Seth and Enos, and of the good success that followed, he now comes to treat of the church in particular, and of the flourishing state of the same.

This is the book. The Holy Ghost cuts off the genealogy of Cain, accounting him none of the race of the church, although before he was within the pale thereof. John observing this, calls him, "a child of that wicked one," as our Lord also accounted Judas. Wherefore he here begins his book again, that this wicked race might be quite excluded: "Let them be blotted out of the book of the living, and not written with the righteous."

"In the day that God created man, in the likeness of God made he him." Although by this new beginning the Holy Ghost excludeth Cain, yet he fetched the genealogy of the church from the day that man was created; intimating, that God, in the very act of creation, had a special intention to plant him a church in the world; and therefore, even before sin was in the world, the image of God was upon man, as a token of his special respect, and of the great delight that he intended to take in that creature above all that he had made.

"Male and female created he them, and blessed them, and called their name Adam, in the day when they were created."

When Adam was created, the Lord created two in one: So when Christ, the head of the church, was chosen, the church was also chose in him.

"And blessed them." With the blessing of generation: A type of the blessing of regeneration that was to be by Christ in the church, according to that which is written, "So shall thy seed be."

"And called their name Adam, in the day that they were created." So that in the man the woman is included. Neither is the man without the woman, nor the woman without the man in the Lord: For the Holy Ghost, in the work of the new creation, of which this creation was a type, counteth not by male and female, but ye are all one in Christ Jesus. Wherefore, women are not to be excluded out of the means of salvation; nay, they have, if they believe, a special right to all the promises of grace that God hath made to his saints in all ages: Yea, she shall be saved, though she bare children, if she continue in the faith, and charity, and holiness, with sobriety.

"And Adam lived an hundred and thirty years, and he begat a son in his own likeness, after his image, and called his name Seth."

Here also by the book of Chronicles, the Holy Ghost carrieth away the genealogy, because Abel had no children, saying, "Adam, Seth," &c.

"An hundred and thirty years." Behold the rage of hell! for until Seth stood in Abel's place, religion was greatly hindered, and that was after the world had stood an hundred and thirty years. Indeed, Abel, while he had his breath, did hold it up in the world; but Cain, who was of that wicked one, smote him and religion both to the ground.

"And begat a son in his own likeness." Who can bring a clean thing out of an

an unclean? Not one. If the father be polluted with the inward filth of sin, the son must needs be like him: "I was shapen in iniquity (said David); and in sin did my mother conceive me." Seth then was no better than we by nature, but came into the world in the blood of his mother's filth: "What is man, that he should be clean! or he that is born of a woman, that he should be righteous!"

This therefore should teach us not to count of our election, and of our effectual calling, but by the word of God. Seth by nature was a sinful man, and yet the chosen servant of God; the first that took up God's quarrel after the death of blessed Abel.

This should also help us to hold up the bucklers against the kingdom of the devil and hell. Seth was subject to like infirmities with us, and yet he got ground of the children of iniquity. I know a sense of our own infirmities is apt to weaken our hand in so mighty an undertaking, but it should not: Although we be like old Adam by nature, yet God is able to make us stand.

"And the days of Adam, after he begat Seth, were eight hundred years; and he begat sons and daughters."

Adam, therefore, as a type of Christ, reigned in the church almost a thousand years. The world therefore beginning thus, doth shew us how it will end; namely, by the reign of the second Adam, as it began with the reign of the first.

These long lived men therefore shew us the glory that the church shall have in the latter day, even in the seventh thousand years of the world, that Sabbath when Christ shall set up his kingdom on earth, according to that which is written, "They lived and reigned with Christ a thousand years." They:—Who? The church of God, according also as it was with Adam. Therefore they are said by John to be holy, as well as blessed: "Blessed and holy are they that have part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years." In all which time, the wicked in the world shall forbear to persecute, as did also the brood of wicked Cain in the days of Adam, Seth, &c. Hence therefore, we find, in the first place, the dragon chained for these thousand years.

"And all the days that Adam lived, were nine hundred and thirty years, and he died."

Adam therefore lived to see the translation of Enoch: In whose translation a conquest was got over all the enemies of his soul and body: So Christ shall reign in and among his saints till all his enemies be destroyed. The last enemy that shall be destroyed is death; which shall be swallowed up when the members of that glorious head have put on incorruption, and their mortal shall have put on immortality. Adam's reigning therefore until Enoch's translation, looks like a prophecy of the perfection of Christ's kingdom: For he shall reign till he hath delivered up the kingdom to God, even the Father: As Adam, till his Enoch was translated and took up to God.

"And Seth lived an hundred and five years, and begat Enos."

Seth therefore stood by the truth of God a long time, without much help or encouragement from man; which was a great trial to his spirit, and proof of the truth of his faith, and tended much to the perfection of his patience. Somewhat like this was that of Paul, who had no man stood with him when he stood before Nero.

Seth was set in the stead of Abel, to keep the gap against the children of hell; which, by the grace of God, he faithfully did, even till Enos was sent to his aid and assistance.

Seth therefore was the forlorn hope of the church in those days: So set of God to put check to enemy, until the church was increased, and more able to defend herself from the outrage.

This therefore should teach the saints of God, especially those that are sent before, against the offspring of Cain; to stand their ground, and not to shrink like Saul, till God shall send others to take part with them.

Thus David stood, as it were, by himself, against the wicked that was in his day; which

which made him cry, "Who will rise up for me against the evil doers? or who will stand up for me against the workers of iniquity?"

"And Seth lived after he begat Enos eight hundred and seven years; and he begat sons and daughters."

Hence also we may gather great encouragement who are set in the front of the army of the Lamb, against the army and regiment of Cain. Seth, saith the Spirit, was set in the stead of Abel, there, as forlorn, to defend religion. Must he not now be swallowed up? will the blood-hounds let him escape? Behold, therefore, his life must be accounted a wonder, as was also that of Paul, to stand eight hundred years against such a murderous crew, and yet to have his breath in his nostrils! "Our times are in thy hands; and thou, Lord, holdest our soul in life."

"And all the days of Seth were nine hundred and twelve years, and he died."

His life was therefore eighteen years shorter than that of Adam; he lived fifty-five years after Enoch, and died six hundred and fourteen years before the flood.

"And Enos lived ninety years, and begat Cainan."

Cainan signifieth a buyer, or owner. Let it be with respect to religion, and then the sense may be, that he had this privilege in religion by the hazard of his father and grandfather's life; they bought it for him, and made him the owner of it: As Paul saith, "He gave not place to the false apostles, that the truth of the gospel might continue with the Galatians." As Jotham also said to Shechem, "My father fought for you, and adventured his life for, and delivered you out of the hand of Midian;" namely, that they might still be owners of the inheritance that the Lord had given them. This shews us then, that the fruit of a constant standing to the word of God is, that the generations yet unborn shall be made the possessors and owners of it.

"And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters."

He lived then to see his son enjoy the fruits of his own constancy to the truth, so long a time as eight hundred years, &c. as we hope God's people now may do. It is true, they now do down the truth with hazard, and do hold it up by enduring much misery, according to the rage of wicked men; but, I say, it is hoped others will reap the fruits of our travels, and that some of us shall live to see it, as Enos lived to see his Cainan possess religion eight hundred years.

"And all the days of Enos were nine hundred and five years, and he died."

He lived then one hundred and fifty three years after Enoch, and died five hundred and sixteen years before the flood.

"And Cainan lived seventy years, and begat Mahalaleel."

Mahalaleel, signifieth praising God. Wherefore he was born in settled times, wherein religion met with little or no molestation: It began to be as hereditary in the days of blessed Cainan; wherefore it was requisite that the very next that should possess the truth, should spend their days in praising God. And thus it will be at the downfall of Antichrist: "After this (saith John) I heard a great voice of much people in heaven, saying Allelujah! salvation, and glory, and honour, and power unto the Lord our God. — And a voice came out of the temple saying, Praise our God, all ye his servants; and ye that fear him, both small and great."

"The whole earth, (saith the prophet) is at rest and quiet, they break forth into singing; yea, the fir-tree rejoiceth at thee, (O thou brood of the blood-thirsty Cain,) and the cedars of Lebanon, saying, Since thou wast laid down, no feller is come up against us."

"And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters."

God gave him a long possession and enjoyment of the fruits of his father's labours: They sowed (as Christ said) and he was entered into their labours: They sowed

flowed in tears, and he reaped in joy. Mahalaleel, or praise our God, was the language of those times.

"And all the days of Cainan were nine hundred and ten years: and he died."

He lived then two hundred and forty-eight years after Enoch, and died four hundred and twenty-one years before the flood.

"And Mahalaleel lived sixty and five years, and begat Jared."

Jared signifies ruling, and sheweth us what is the holy fruits of peace and thanksgiving in the church; to wit, government according to the testament of Christ. It is hard to have all things according to rule, in the day of the church's affliction; because of the weakness and fearfulness of some; and because possibly those who have most skill in that matter, may for a time be laid up in chains; but now when the church hath rest and quietness, then as she praiseth God, so she conceiveth and bringeth forth governors, and good government and rule among her members. David, a man of blood, could not build that house to the Lord, which peaceable Solomon, that man of rest, afterwards did. When armies are engaged, and hot in battle, it is harder to keep them in rank and file, than when they have rest, and time for discipline. Jared therefore is the fruits of thanksgiving, as thanksgiving is the fruits of peace and possession.

"And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters."

He lived not only to give thanks unto God, but to shew to all that he gave thanks in truth, by submitting his neck, the rest of the hundred of years that he lived, to the holy law and word of God.

A good rule to prove people by; for all that pretend to give thanks for liberty, put not their neck under the yoke, but rather use their liberty as an occasion for the flesh, than by love to serve and advantage one another in the things of the kingdom of Christ. But as the bramble said to the rest of the trees, so saith Christ to such feigned thanksgiving, If in truth ye anoint me king over you, then come and put your trust under my shadow; submit to my law, and be governed by my testament: "Let your thanksgiving bring forth Jared, and walk with God in the days of Jared."

"And all the days of Mahalaleel were eight hundred ninety and five years, and he died."

He lived then three hundred and three years after Enoch, and died three hundred sixty-six years before the flood.

"And Jared lived an hundred sixty and two years, and begat Enoch."

Enoch is taught, or dedicate, the true effect of rule or government, be it good or bad. In Cain's posterity it was bad; for an evil tree cannot bring forth good fruit. By Enoch here we are to understand one taught in, and dedicated unto God. This Enoch, therefore, was a son that would hear the rules, and submit to the government of his father Jared: "As an ear-ring of gold, and an ornament of fine gold; so is a wife reprover upon an obedient ear."

"And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters."

He lived therefore to see the fruit of his good rule and government in the church, even to see his teachable and dedicated son caught up to God, and to his throne. A good encouragement to all rulers in the house of God, and also to all godly parents to teach and rule in the fear of God; for that is the way to part with church-members and children with comfort; yea, that is the way, if we shall outlive them, to send them to heaven, and to God before us.

"And all the days of Jared were nine hundred sixty and two years, and he died."

He lived then three hundred thirty-five years after Enoch, and died two hundred thirty-four years before the flood.

"And Enoch lived sixty and five years, and begat Methuselah."

Methuselah

Methuselah signifieth, spoiling his death. This therefore is the true fruits of one that is truly taught in, and dedicate to the service of God, as Enoch was. By this means he spoileth his death: Wherefore he adds, "And Enoch walked with God." Walking with God spoileth death, or overcomes it, or it shall be prevented; he shall not be hurt therewith: As Christ saith, "If a man keep my sayings, he shall never see death."

"And Enoch walked with God, after he begat Methuselah, three hundred years, and begat sons and daughters."

These words, "after he begat Methuselah," may have respect either to his beginning to walk with God, or to the number of the years that he lived after the birth of Methuselah, or both.

If it respect the first, then it sheweth, that the only encouragement that a sinner hath to walk with God, it is to see Methuselah, or his death spoiled: For when a man seeth death, and all evils conquered and overcome, then his soul is encouraged in holiness. No encouragement to walking with God like this: Enoch walked with God after he begat Methuselah: As Paul saith, "Now being made free from sin, (which indeed is the sting of death), you have your fruit unto holiness, and the end everlasting life."

If it respect the second, then it shews us the invincible nature of true faith, (for by faith Enoch walked with God): I say, it sheweth us the invincible nature of true faith, in that it would hold up a man in close communion with God for the space of three hundred years.

"He walked with God three hundred years." How will the conversation of Enoch rise up in judgement with this generation, that walk not with God at all! or if they do, do it so by fits, as if walking with God was but a work by the by.

"He walked with God, and begat sons and daughters;" and kept house, and lived with his wife, according to knowledge. This shews then, that it is sin, not our lawful and honest employment, that hindereth one's walking with God.

"And all the days of Enoch were three hundred and sixty and five years.—And Enoch walked with God, and was not; for God took him."

The New Testament saith, "By faith Enoch was translated, that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God."

"And all the days of Enoch were three hundred sixty and five years." Enoch therefore lived here but a while: he was too good to live long in this world; the world was not worthy of him; neither would he be spared so long out of heaven, for God took him. The end of walking with God, or the path way thereof, it leads men to heaven, to the enjoyment of the glory of God. Thus also it was with blessed Elijah; he followed God from place to place, till at length he was caught up into heaven.

A word or two more of Enoch. Jude observes, that he was the seventh from Adam; closely intimating, (as I conceive), that by him God prefigured the resurrection, and end of the world; and intimated, that in the seventh great day of the world this resurrection should be, each generation from Adam being a type of a thousand years. So that Enoch, the seventh from Adam, was a type of the seventh thousand, in which the Lord will reign with his church a thousand years.

There are two things in Enoch that incline me to this opinion: First, He crieth out, "Behold, the Lord comes!" and then is translated, that he should not see death. The right posture and end of those that shall live at the day of God Almighty; and that shall, like Enoch, be found walking with God when the Lord shall come from heaven.

"And Methuselah lived an hundred eighty and seven years, and begat Lamech"

Lamech signifieth poor, or smitten: Wherefore I doubt, that the apostacy that you read of in the next chapter, began either in the days of, or by this man; he

being, as it seems, more dry and void of grace than those that went before him; poor, or smitten.

Hence note, That faith and godliness, though often it goeth from the father to the son, as from Seth to Enos, and from him to Cainan, yet it is not tied here, but runs according to electing love, as also do the fruits thereof.

"And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters. And all the days of Methuselah were nine hundred sixty and nine years, and he died."

Methuselah, the spoiling of death, is the longest liver in the world; yet he died in the year that the flood was upon the earth; not by the flood, but by the course of nature, as also did Lamech his son; for the wicked reprobate only was swept away by that, according to the Apostle Peter.

"And Lamech lived an hundred eighty and two years, and begat a son, and he called his name Noah, saying, 'This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.'"

"And called his name Noah." Noah signifieth rest. His name was therefore according to his work, for he was a preacher of righteousness, which giveth rest to all that embraced it: besides, it was he that prepared the ark, the place of rest to the church of God.

"This same shall comfort us concerning our work, and toil of our hands, because of the ground which the Lord hath cursed."

These words seem to carry in them repentance for the apostasy that before was mentioned. This same shall comfort us, by restoring the church to her former rest, and by delivering us from the toil of our hands; for sin once admitted of in the church, is not without much toil extirpated, and driven forth of the same; yea, sometimes it getteth such footing and root, that it cannot again be purged and destroyed, but by breaking the very being of the church where it is. Thus it was as to the case in hand, and is signified also by pulling down the house in which the leprosy was; yea, Ephesus itself was almost thus far infected, had not a threatening prevented.

"Because of the ground which the Lord hath cursed." The Lord did curse it for the sin of Adam: he also renewed the curse to Cain, because he was guilty of the blood of his brother. I incline also to think, that the curse here mentioned is the first, reiterated for the grievous apostasy of this congregation; according to that which is written, "If ye yet walk contrary unto me, I will punish you seven times more: I will bring seven times more plagues upon you, according to your sins."

"And Lamech lived after he begat Noah, five hundred ninety and five years, and begat sons and daughters." Wherefore Lamech heard the preaching of Noah, who was the only minister of God in those days, to recover the church to repentance from their apostasy, which also he did in some good measure effect, while he condemned the world for their unbelief.

"And all the days of Lamech were seven hundred seventy and seven years, and he died." He died five years before the flood. Methuselah therefore was the longest liver of those godly that fell on the other side the flood, for he died not before the very year the flood came, not by the water, but before. "The righteous is taken away from the evil to come;" though, as the prophet saith, "No man of the wicked laid it to heart."

"And Noah was five hundred years old: and Noah begat Shem, Ham, and Japhet."

C H A P. VI.

"AND it came to pass, when men began to multiply upon the earth, and daughters were born unto them."

Moses now leaveth the genealogy for a while, and searcheth into the state and condition of the church now after so long a time as its standing, upwards of or above a thousand years: where he presently findeth two things. 1. The church declined.

declined. 2. And God provoked. Wherefore he maketh inquiry into the nature of the church's sin; which he relateth in this following chapter.

"And it came to pass when men began to multiply." The men here I understand to be the children of Cain, the church and synagogue of Satan, because they are mentioned by way of antithesis to the church and sons of God.

"And daughters were born unto them." A snare that was often used in the hand of the devil, to intangle withal the church of God; yea, and doth so usually speed, that it hath often been counted by him as infallible; so that this is the doctrine of his prophet Balaam, and it prevailed, when all the engines of hell beside were prevented: "The people began to commit whoredom with the daughters of Moab." It may be this child of hell, in this his advice to Balak looked back to the daughters of Cain, and calling to remembrance how of old they intangled the church, advertised him to put the same in practice again.

"And the sons of God saw the daughters of men, that they were fair, and they took them wives of all which they chole."

This was the way then of the sons of Cain, to let their fair daughters be shewed to the sons of God. For it seems all other their wiles and devices were not able to bring the church and the world together, and to make them live as in one communion: These to the church was such, whose heart was snares and nets, and whose hands were bands to intangle and hold them from observing the laws and judgements of God.

"And they took them wives." First their eye saw them, and then their heart lusted after them. Thus the devil deceived the woman, and by this means perished cursed Achan: "And Achan answered Joshua, Indeed I have sinned against the Lord, and thus and thus have I done: when I saw among the spoils a goodly Babylonish garment, &c. then I coveted them."

Note therefore, that it is not good to behold with the eye that which God hath forbid us to touch with our hand: "I made a covenant with mine eyes, saith Job." And again, if at unawares a thing was cast before him, the beholding of which was of an entangling nature, he forthwith would hold back his heart as with a bridle, lest the design of hell should be effected upon him.

Crush sin then in the conception, lest it bring forth death in thy soul.

"And the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years."

By these words is aggravated the sin of the church, that she would attempt to close with, and hold a sinful communion against the dissuasions of the Spirit of God.

"My Spirit shall not always strive." To wit, my Spirit in Noah, for he was the only preacher of righteousness to the church in those backsliding times.

By this then, I find, that the doctrine of Noah was, to declare against a sinful communion, or to command the church, in the name of God, that she still maintain a separation from the cursed children of Cain: as he said to the prophet Jeremiah, "If thou separate the precious from the vile, thou shalt be as my mouth."

Noah therefore had an hard task, when he preached this doctrine among them; for this, above all, is hard to be born, for by this he condemned the world.

The first great quarrel therefore that God had with his church, it was for their holding unwarrantable communion with others. "The church should always dwell alone, and not be reckoned among the nations. The church is a chosen generation, a royal priesthood, an holy nation, a peculiar people:" therefore the work of the church of God, is not to fall in with any sinful fellowship, or receive into their communion the ungodly world, but to shew forth the praises and virtues of him who hath called them out from among such communicants into his marvellous light.

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appointed for heavy judgements. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." This, because those (finally impenitent) in Noah's time refused to do, therefore the wrath of God overtook them, and swept them off the face of the earth.

"Yet his days shall be an hundred and twenty years." Noah therefore began his preaching about the four hundred and four score year of his life, which continuing the space of six score more, it reached to the day that the flood came.

In which time doubtless his faith was sufficiently tried, both by the hard censures of the hypocrites of the church, and the open profane of the world, against whom he daily pronounced the judgements of God for maintaining their forbidden communion.

"Yet his days shall be an hundred and twenty years." God also would yet have patience with these people, if peradventure they would repent, that his hand might not be upon them.

"There were giants in the earth in those days;" and also after that, "when the sons of God came in unto the daughters of men, and they bare children unto them; the same became mighty men, which were of old men of renown."

"There were giants in the earth in those days." These words seem to be spoken, to shew us the hazards that Noah ran, while he preached the truth of God: He incurred the displeasure of the giants, which doubtless made all men tremble, and kept the whole world in awe. But Noah must engage the giants, he must not fear the face of a giant. This way God took also with Moses, and with his people of Israel, they must go to possess the land of the giants, a people high and tall as the cedars, a people of whom went that proverb, "Who can stand before the children of Anak?" They must not be afraid of Og the King of Bashan, though his head be as high as the ridge of an house, and his bedstead a bedstead of iron.

This should teach us then not to fear the faces of men; no, not the faces of the mighty; not to fear them, I say, in the matters of God, though they should run upon us like a giant.

These giants, I suppose, were the children of Cain, because mentioned as another sort than those that were the fruit of their forbidden and ungodly communion: for he adds, "And also after that, or besides them, when the sons of God came in unto the daughters of men, and they bare children unto them; the same (or they also) became mighty men, which were of old men of renown."

Then Noah found giants every where: Giants in the world, and giants in this confused communion. And thus it is at this day. We do not only meet with giants abroad, among the most ungodly and uncircumcised in heart; but even among those that seem to be of the religious among them, we also meet with giants; men mighty to oppose the truth, and very profound to make slaughter: But mark the advice of the Lord, "Fear not their fear, neither be afraid, but sanctify the Lord of hosts himself, (who is stronger than all the giants that are upon the face of the earth), and let him be your fear, and let him be your dread."

"And when the sons of God came in unto the daughters of men, and they bare children unto them, the same became mighty men;" Much like to the giants: The fruit therefore of ungodly communion is monstrous, and of a very strange complexion. They are like unto them that worshipped the Lord, and served their own gods also; or like to those of the church, of whom Nehemiah speaks, that had mixed themselves with the children of Ashdod, Ammon, and Moab, whose children were a monstrous brood, that spake half the language of Ashdod, and could not speak the Jews language.

By both these sorts of giants was faithful Noah despised, and his work for God condemned. In David's time also Goliath defied Israel, and so did his brethren also, giants, the sons of the giant; but David and his servants must engage them, and fight them, though they were giants.

"Mighty men which were of old." Persecution, therefore, or the appearance of the giants against the servants of God, is no new business; not a thing of yesterday,

yesterday, but of old, even when Noah did minister for God in the world: There were giants in the earth in those days, to oppose him.

“Men of renown;” not for faith and holiness, but for some other high achievements, may be mighty to fight, and to shed man’s blood, or to find out arts, and the nature of things; both which did render them famous, and men to be noted in their place. Such kind of men might be Corah, Dathan, and their company also; yet they opposed Moses and Aaron; yea, God, his way and worship, and perished after an unheard-of manner; as also did the opposers of righteous Noah, in the day of the flood.

“And God saw that the wickedness of man was great upon the earth, and that every imagination of the thought of his heart was only evil continually.” The margin saith, not only the imaginations, but also the purposes and desires.

These words are to be understood as still respecting the apostacy that we read of in the first and second verses, and are (in my thoughts) to be taken as the effect of their degeneracy. For though it be true, that the best of men, in their most holy and godly behaviour, have wicked and sinful hearts; yet so long as they walk sincerely, according to the rules prescribed of God, there is no such character upon them; especially as it stands related to the words that immediately follow, to wit, “that it repented the Lord that he made them.”

These evil and wicked purposes, then, were in special the fruit of their apostacy: For indeed when men are once fallen from God, they then, as the judgement of God upon them, are given up to all unrighteousness. Again, apostatizing persons are counted abhorers of God; yet persons in this condition will seek their own justification, turning things upside down, traversing their ways like the dromedaries; bearing us still in hand, that they stand not guilty of sin, but that what they do is allowable, or winked at of God. Besides, they say their hearts are still upright with God, and that they have not forsaken the simplicity of his way, of a wicked and ungodly design, with a hundred more the like pretences: all which are condemned of God, and held by him as abominable and vile.

“And God saw,” &c. They covered their shame from men, like the adulterous woman in the proverbs, and would speak with oily mouths, thereby to cozen the world; but God knew their hearts, and had revealed their sin to his servant Noah: He therefore, in the Spirit of God, as one alone, cried out against their wickedness.

Hence learn to judge of apostates, not by their words, nor pretences, nor ungodly coverings, whereby they may seek to hide themselves from the stroke of a convincing argument, but judge them by the words of God. For however they think of themselves, or would be accounted of others, God sees their wickedness is great.

“And that every imagination of the thought of his heart was only evil continually.” If they think they have not sinned, if they think they promote religion, if they think to find out a medium to make peace between the seed of the woman and the wicked seed of Cain, all is alike ungodly; they have forsaken the right way; they have dissembled the known truth; they have rejected the word of the Lord; and what wisdom or goodness is in them?

“And it repented the Lord that he had made man on the earth, and it grieved him at the heart.”

Repentance is in us a change of the mind, but in God a change of his dispensations; for otherwise he repenteth not; neither can he, because it standeth not with the perfection of his nature: “In him is no variableness, nor shadow of turning.”

Wherefore it is man, not God, that turns. When men, therefore, reject the mercy and ways of God, they cast themselves under his wrath and displeasure; which, because it is executed according to the nature of his justice, and the severity of his law, they miss of the mercy promised before; which that we may know, those shall one day feel that shall continue in final impenitency. Therefore God, speaking to their capacity, he tells them, he hath repented of doing them good.

It repented the Lord that he had made Saul king; and yet this repentance was only a change of the dispensation, which Saul, by his wickedness, had put himself under; otherwise the strength, the eternity of Israel, will not lie, nor repent.

The sum is, therefore, That men had now, by their wickedness, put themselves under the justice and law of God; which justice, by reason of its perfection, could not endure they should abide on the earth any longer; and therefore now, as a just reward of their deed, they must be swept from the face thereof.

"And it grieved him at the heart." This is spoken to shew, that he did not feign, but was simple and sincere in his promise of remission and forgiveness of sins, had they kept close to his word, according as he had commanded. Wherefore God's heart went not with them in their backsliding, but left them, and was offended with them.

"And the Lord said, I will destroy man, whom I have created, from off the earth, both man and beast, (or from man to beast), and the creeping things, and the fowls of the air; for it repenteth me that I have made them."

This may be either understood as a threatening, or a determination. If as a threatening, then it admitted of time for repentance; but if it was spoken as a determination, then they had stood out the day of grace, and had laid themselves under unavoidable judgement. If it respected the first, then it was in order to the ministry of Noah, or in order to the effecting the ends of its sending, which were either to soften, or harden, or bring to repentance, or to leave them utterly and altogether inexcusable; but if it respected the second, as it might, then it was pronounced as an effect of God's displeasure, for their abuse of his patience, his minister, and word: As it also was with Israel of old; "they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy."

"And the Lord said, I will destroy man whom I have created." This word created is added, on purpose to shew that the world is under the power of his hand; for who can destroy, but he that can create? or who can save alive, when the maker of the world is set against them? "There is one lawgiver, who is able to save, and to destroy." And again, "Fear him who can destroy both body and soul in hell." In both which places power to destroy is insinuated from his power and Godhead: as he saith in another place, "All souls are mine; the soul that sins it shall die."

"Both man and beast, and the creeping thing, and the fowl," &c. Thus it was at first, the sin of a man brought a curse and judgement upon other the creatures whom God had made: As Paul says, "The whole creation groans."

But again, this threatening upon the beasts, the fowls, and creeping things, might arise from a double consideration: First, To shew, that when God intends the destruction of man, he will also destroy the means of his preservation: or, secondly, To shew, that when he is determined to execute his judgements, he will cut off all that stands in his way. He could not destroy the earth without a flood, and preserve beast, &c. alive; therefore he destroys them also.

"For it repenteth me that I have made them." This seems to fall under the first consideration, to wit, That God repented that he made the beasts and fowls, because now they were used to sustain his implacable enemies.

"But Noah found grace in the eyes of the Lord."

This word grace must in special be observed: For grace is it which delivereth from all deserved judgements and destruction.

Noah, by nature, was no better than other men: therefore the reason why he perished not with others, it was because he "found grace in the eyes of the Lord." "Ye are saved by grace." And thus was Noah, as is evident, because he was saved by faith; for faith respecteth not works, but grace: "Ye are saved by grace through faith." As Paul says again, "Therefore it is of faith, that it might be by grace," &c. We must therefore, in our deliverance from all the judgements of God, sing, Grace, grace, unto it.

"These

“ These are the generations of Noah : Noah was a just man, and perfect in his generations ; and Noah walked with God.”

The Holy Ghost here makes a short digression from his progress, in his relation of the wickedness of the world, and yet not impertinently ; for seeing Noah was the man that escaped the judgement, his escape must be for some reason ; which was, because God was gracious to him, and because God had justified him. Besides, Noah being now made righteous, faithfully walked with God.

“ He was just and perfect in his generations.” But why is it said generations ? It might be, because he was faithful to God and man, having the armour of righteousness on the right-hand, and on the left. It is said in Isaiah, “ that Christ made his grave with the wicked, and with the rich in his death ;” to import, that they only have benefit by him to eternal life, that die by his example, as well as live by his blood ; for in his death was both merit and example ; and they are like to miss in the first, that are not concerned in the second.

“ Perfect in his generations.” In his carriage, doctrine, and life, before both God and man : And thus ought every preacher to be ; he ought to do in the sight of God, what he commands to men ; by this means “ he saveth both himself, and them that hear him.”

Besides, Noah was a man, as well as a saint, and in either sense had a generation : To both of which grace made him faithful ; and he that shall not serve his generation as a man, will hardly serve his generation as a Christian. But Noah was perfect in both, “ he was perfect in his generations.”

“ And Noah walked with God.” This shews he was sincere in his work ; for an hypocrite may, as to outward shew, do as the saint of God : but he doth it with respect to men, not God ; and therefore he is an hypocrite. To walk with God then, is not only to do the duty commanded, but to do it as God requireth it ; that is, to do it with faith, and son-like fear, as in God’s sight, with singleness of heart.

“ And Noah begat three sons, Shem, Ham, and Japhet.”

These are the offspring of Noah, and by these was the earth replenished after the flood, as will be further seen hereafter.

“ And the earth also was corrupt before God, and the earth was filled with violence.”

He is now returned to the matter in hand before ; to wit, the causes of the flood.

“ And the earth also was corrupt.” By earth he may here mean, those that are without the church : and if so, then by corrupt here, we must understand, wicked after a most high manner ; for albeit the world and generation of Cain be always sinners before God, yet the Lord cutteth not off the world in general, nor a nation in particular, but because of the commission of eminent outrage and wickedness. Thus it was with those of Sodom, a little before the Lord with fire devoured them : “ The men of Sodom (saith the text) were wicked, and sinners before the Lord exceedingly.”

Again : As by corrupt, we may understand, corrupt by way of eminency ; so again, they were corrupt incurably. This is evident, because they were not brought off from sin by the ministry of Noah, the only appointed means of their conversion.

Hence note, That when men are sinners exceedingly, and when the means of grace appointed of God for their recovery proves ineffectual, then they are near some signal judgement. Thus backsliding Jerusalem, because she was wicked with an high hand, and could not be cured by the ministry of the prophets ; “ therefore her sons must go forth of her into captivity, and the city burned to the ground with fire.”

“ And the earth was filled with violence.” First, they had violated the law of God, in making and maintaining ungodly and wicked communion ; according to that of the prophet, “ Her priests have violated my law, and profaned my holy

holy things." But how? They have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean.

They also perverted judgement between a man and his neighbour, adhering to their own party, in disaffection to the religions. This is supposed, because of the exceeding latitude of the expression, "The earth was filled with violence;" that is, all manner of violence, outrage, and cruelty was committed by this sort of people. This takes in that saying of Solomon, the oppression of the poor, especially God's poor, is included in a violent perverting of judgement and justice.

They also shewed violence to the lives of good men, as may be gathered by the act of Lamech, one of the sons of Cain. In a word, the earth was filled with violence of every kind; lust and wickedness was outrageous, there was a world of ungodliness among these ungodly men.

"And God looked upon the earth, and behold it was corrupt; for all flesh had corrupted his way upon the earth."

By these words therefore is confirmed the sense of the former verse, "the earth was corrupt; for God saw it was so:" The earth was full of violence, for they had corrupted God's way.

"And God looked upon the earth." This shews us, that the Lord doth not with haste, or in a rash inconsiderate way, pour his judgements upon the world, but that with judgement and knowledge, the wickedness first being certain, and of merit deserving the same. This is seen in his way of dealing with Sodom: "And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know."

"And behold, it was corrupt; for all flesh had corrupted his way upon the earth." It proved as that of Sodom did, according to the cry thereof; for all flesh had corrupted his way; God's way, by violating his law, and perverting of judgement, as was hinted before. All flesh had corrupted it, therefore the evil needed not to be long in searching out: As God saith by the prophet Jeremiah, "I have not found it by diligent search, but upon all these." Here upon the whole earth, none exempted but righteous Noah.

"And God said unto Noah, the end of all flesh is come before me: for the earth is filled with violence through them, and behold I will destroy them with the earth."

"And God said unto Noah," or told Noah his purpose, the same way he went with Abraham: "Shall I hide from Abraham the thing that I do? Surely the Lord will do nothing, but he revealeth his secrets unto his servants the prophets."

"The end of all flesh is come." The time or expiration of the world is at hand. God speaks before he smites. Thus he did also by the prophet Ezekiel, saying, "An end is come, the end is come:" And again, "The end is come, the end is come; it watcheth for thee; behold, it is come."

"The end of all flesh is come before me." Sin and wickedness doth not put an end to the ungodly before their own face, yet it brings their end before the face of God. It is said of these very people, they knew not of their destruction, until the day the flood came, and took them all away. Indeed, the nature of sin is to blind the mind, that the person concerned may neither see mercy nor judgement; but God sees their end: "The end of all flesh is come before me."

"The end of all flesh." By these words the souls are left to, and reserved for another judgement: Wherefore, though here we find the flesh consumed; yet Peter saith, their spirits are still in prison, even the souls that Christ once preached to in the days, and by the ministry of Noah: "Even the souls which sometimes were disobedient when once the long suffering of God waited in the days of Noah, while the ark was preparing," &c.

"Make thee an ark of Gopher wood: Rooms shalt thou make in the ark, and shalt pitch it within and without with pitch."

This

This is the fruits of the grace of God : he said before, " That Noah found grace in the eyes of the Lord : " Which grace appoints to him the means of his preservation.

" Make thee an ark." He saith not, make one, or make one for me : but, make one ; make one for thee : " Make [thee] an ark of Gopher wood."

Noah therefore, from this word thee, did gather, that God did intend to preserve him from the judgement which he had appointed in this his work : Therein lay his own profit and comfort : not a thought which he had, not a blow that he struck, about the preparing the ark, but he preached ; as to others, their ruin ; to himself, his safeguard and deliverance : " He prepared an ark, to the saving of his house."

This therefore must needs administer much peace and content to his mind, while he preached to others their overthrow : as the prophet saith, " The work of righteousness shall be peace ; and the effects of righteousness, quietness, and assurance for ever. And, my people shall dwell in a peaceable habitation." Thus did Noah when he dwelt in the ark, and in sure dwellings, and in quiet resting-places.

" Make thee an ark." The ark was a figure of several things. 1. Of Christ, in whom the church is preserved from the wrath of God. 2. It was a figure of the works of the faith of the godly : " By faith he prepared an ark ; " by which the followers of Christ are preserved from the rage and tyranny of the world (for the rage of the water was a type of that, as I shall shew you hereafter.) So then Noah, by preparing an ark, or by being bid so to do of God, was thereby admonished, first, To live by the faith of Christ, of whom the ark was a type : And hence it is said, that in preparing the ark, he became heir of the righteousness which is by faith ; because he understood the mind of God therein, and throughout his figure acted faith upon Christ. But, secondly, His faith was not to be idle, and therefore he was bid to work : This begat in him an obediential fear of doing ought which God had forbidden : " By faith Noah being warned of God, of things not seen as yet, moved with fear, prepared an ark to the saving of his house ; by the which he condemned the world, and became heir of the righteousness which is by faith."

" Rooms (nests) shalt thou make in thy ark." To wit, for himself, and the beasts, and birds of the field, &c. implying, that in the Lord Jesus there is room for Jews and Gentiles : Yea, soasmuch as these rooms were prepared for beasts of every sort, and for fowls of every wing, it informs us, that for all sorts, ranks, and qualities of men, there is preservation in Jesus Christ : " Compel them to come in ; " drive them (in a gospel-sense) as Noah did the beasts of old into the ark, " that my house may be full, and yet there is room."

" And thou shalt pitch it within and without with pitch." This was to secure all from the flood, or to keep them that were in the ark from perishing in the waters.

" And this is the fashion which thou shalt make it of ; the length of the ark shall be three hundred cubits, the breadth thereof fifty cubits, and the height of it thirty cubits."

A vessel fit to swim upon the waters.

" And this is the fashion," &c. God's ordinances must be according to God's order and appointment, not according to our fancies, " This is the fashion," to wit, according to what is after expressed.

By these words, therefore, Noah was limited and bound up, as to a direction from which he must not vary : according to that of the angel to the prophet, " Son of man, (saith he), behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shew thee : for to the intent that I might shew them unto thee art thou brought hither." As the Lord said also to his servant Moses, " In all things that I have said unto you, be circumspect." And so again, about making the tabernacle in the wilderness, which the apostle also takes special notice of, saying, " See, (said he), thou make all things according to the pattern shewn to thee in the mount.

Hence note, that God's command must be the rule whereby we order all our actions, especially when we pretend to worship that is divine and religious. If our walks, orders, and observances, have not this inscription upon them, "This is the fashion," or, this is according to the pattern, such works and orders will profit us nothing: Neither have we any promise when all is done, it wanting the order of God, that we should escape those judgements which those shall assuredly escape, that have their eye in their work to the pattern revealed in the word.

"A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof: with lower, second, and third stories; shalt thou make it."

I told you before, That the ark was a type of Christ, and also of the works of the faith of the godly. And now he seems to bring in more, and to make it a type of the church of Christ: as indeed the prophet also does, when he calls the church, "one afflicted, and tossed with tempests;" and compareth her troubles to the waters of Noah, saying, "This is as the waters of Noah."

Now as the ark was a type of the church, so according to the description of this verse, she hath three most excellent things attending her. 1. Light. 2. A door. 3. Stories of a lower and higher rank.

1. She hath a window for light, and that when she was to be tossed upon the waters. Hence note, That the church of Christ wanteth not light; no, not in the worst of times. This light is the Word and Spirit of God, which Christ hath given to them that obey him.

2. She hath a door. This door was a type of Christ; so was also the door of the tabernacle. And hence it is that you read, that Moses, when he went to walk with God, would stand to talk in the door of the tabernacle; also that the cloudy pillar stood at the door. "I (saith Christ) am the door:" Again, "I am the door of the sheep." By this door then, entered all that went into the ark, as by Christ all must enter that enter aright into the church.

3. She had stories in her, of first, second, and third degree: To shew, that also in the church of Christ there are some higher than some, both as to persons and states: 1. Apostles; 2. Evangelists; 3. Pastors and teachers. And again, there are in the church degrees of states, as also there is in heaven.

"And behold I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life from under heaven; and every thing that is in the earth shall die."

This is the reason of the former commandment, of making an ark; but some time was yet to intervene: the flood was hereafter to overflow the world. Wherefore from this it is, that those words are inserted, of things not seen as yet; and that the ark was a work, or the fruit of Noah's faith: "By faith Noah, being warned of God of things not seen as yet," &c.

"And behold I, even I," &c. These words excuse Noah of treason or rebellion, forasmuch as his preparation for himself, and his warning and threatening the whole world with death and judgement for their transgression, was solely grounded upon the word of God: God bid him prepare, God said, "He would punish the world for their iniquity."

Hence note, That a man is not to be counted an offender, how contrary soever he lieth, either in doctrine or practice, to men, &c. if both have the command of God, and are surely grounded upon the words of his mouth. This made Jeremiah, though he preached that the city Jerusalem should be burnt with fire, the king and people should go into captivity; yet stand upon his own vindication before his enemies, and plead his innocency against them that persecuted him. Daniel also, though he did openly break the king's decree, and refused to stoop to his idolatrous and devilish demand, yet purged himself of both treason and sedition, and justifies his act as innocent and harmless, even in the sight of God: "My God (saith he) hath sent his angel, and hath shut the lions mouths, so that they have not hurt me; forasmuch as before him innocency was found in me; and also

before thee, O king, I have done no hurt." Further, Paul also, although by his doctrine he did cry down the ceremonies of the Jews, and the idolatry of the Heathen emperor, yet he quits himself of blame from either side: "Neither against the law of the Jews, (saith he,) neither against the temple, nor yet against Cæsar, have I offended any thing at all." The reason is, because the words of God, how severely soever they threaten sinners, and how sharply soever (the preacher keeping within the bowels of the word) this doctrine be urged on the world, if it destroy, it destroyeth but sin and impenitent sinners, even as the waters of Noah must do.

This then affords us another note worth remarking, to wit, that what God hath said in his word, how offensive soever it be to ungodly men, that we that are Christians ought to observe; whether it direct us to declare against other enormities, or to provide for ourselves against the judgement to come.

"And behold I, even I, do bring a flood," &c. Hence note again, let us preach and practise well, and let God alone to execute his judgements. It is said of Samuel, "That not one of his words did fall to the ground." He preached, and God, according to his blessing or cursing, did either spare and forgive, or execute his judgements.

"And behold I, even I." Note again, that when sinners have with the utmost contempt slighted and despised the judgement threatened, yet forasmuch as the execution thereof is in the hand of an omnipotent Majesty, it must fall with violence upon the head of the wicked. "I, even I," therefore, were words of a strong encouragement to Noah, and the godly with him; but black, and like claps of thunder, to the pestilent unbelieving world: as the prophet says, "He is strong that executes his word," and again, "Not one of his judgements fail."

"And behold I, even I do bring a flood." The flood was a type of three things.

1. A type of the enemies of the church, II. liv. 2. A type of the water-baptism under the new testament, 1 Pet. iii. 20, 21. 3. A type of the last and general overthrow of the world by fire and brimstone, 2 Pet. iii. 6, 7.

But here, as it simply respecteth the cause, which (as is afore related) was the sin that before you read of; so it precisely was a type of the last of these, and to that end put an end to the world that then was. "The world that then was, being overflowed with water, perished, to signify, That the heavens and the earth which are now, are reserved unto fire, against the day of judgement, and perdition of ungodly men."

"I bring a flood of water upon the earth, to destroy all flesh wherein is the breath of life, from under heaven, and every thing that is in the earth shall die." By these latter words, as the cause, so the extension of this curse is expressed; and that under a threefold denotation. 1. "Every thing that is in the earth." 2. "All flesh wherein is the breath of life." 3. "Every thing that is under heaven."

So then, this deluge was universal, and extended itself not only to those parts of the world where Noah and that generation lived, which we find repeated before, but even over the face of all the earth; and it took hold of the life of every living thing that was either on all the earth, or in the air, excepting only those in the ark, as will the general judgement do: "And Noah only remained alive, and they that were with him in the ark."

"But with thee will I establish my covenant, and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons wives with thee."

"But with thee," &c. This concerns what was said before concerning the universality of the flood: As he also said above, "But Noah found grace in the eyes of the Lord." This Peter also notes, "He saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly."

"With thee will I establish my covenant." My covenant of mercy, or my promise to save thee when I drown the whole for their iniquity: and therefore he adds, "And thou shalt come into the ark."

"I will establish." Making and establishing of promises are not always the same: He made his promise unto Abraham, he seconded it with an oath unto Isaac, and he confirmed or established it to Jacob; for by him he multiplied the seed of Abraham, as the stars of heaven for multitude.

"With thee will I establish;" or unto thee will I perform my promise; "Thou shalt come into the ark."

Hence note again, That we ought to look upon signal and great deliverances from fore and imminent dangers, to be confirmations of the promise or covenant of God. Or thus: When God finds means of deliverance, and instateth our souls in a special share of that means, this we should take as a sign, that with us God hath confirmed, or established his covenant.

"Thou, and thy sons, and thy wife, and thy sons wives with thee." Because in that family did now reside the whole of the visibility of the church upon the earth; all the rest were lost, as Peter also intimates, when he calleth Noah the eighth person, or one, and the chief of the eight that made up the visible church, or that maintained the purity of the worship of God upon the face of the whole earth: As he explains it a little after: "For thee have I found righteous before me in this generation."

"And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female."

By these words, Noah should seem to be (in this action) a figure or semblance of Christ; who before the Lord shall rain fire and brimstone from heaven, shall gather into his ark, the church, "of all kindreds, and tongues, and people, and nations," even as Noah was to gather of all, of every thing, of all flesh, of every sort, with him into the ark.

"Two of every sort." This two, in special, respecteth the unclean, which were a type of the Gentiles, and so further confirms the point.

"They shall be male and female." He would not make a full end, he would in judgement remember mercy.

"Of fowls after their kind, and of cattle after their kind, and of every creeping thing of the earth after his kind: two of every sort shall come unto thee to keep them alive."

"Of fowls after their kind, of cattle after their kind." This, still respecting the antitype, may shew us also, how that God, for proof of the prophecy of the spreading of the gospel, doth not only tell us, that the Gentiles were gathered into his ark, but as here the beasts and birds, according to their kind, are specified, so the Gentiles are also denominated according to their several countries, Galatians, Corinthians, Ephesians, Colossians, Thessalonians, Bereans, &c. these after their country and nation were gathered unto Jesus, to be preserved from the flood of wrath, that at last shall fall from God who dwells in heaven, to the burning up of the sinner and ungodly.

"Two of every sort shall come unto thee to keep them alive." If the emphasis lieth in (come), as I am apt to think, and as the eight verse of the next chapter fairly allows me to judge; then we must observe still, that Noah was not only first in the ark, as our Lord and Christ is the first from the dead; but that the cattle, the fowls, and the creeping things, did come to him into the ark, by a special instinct from heaven of the fruits of a divine election. Noah therefore, as a man, did not make choice which of every kind; but he went first into the ark, and then of clean beasts by sevens, and of unclean beasts by twos, went in unto Noah into the ark, as the Lord commanded Noah.

And thus it is in the antitype: "Unto thee shall all flesh come," saith the prophet. And again, "To him shall the gathering of the people be." But how? Why, by an instinct from heaven, the fruit of a divine election: "All that the Father hath given me, shall come to me; but no man can come to me (saith Christ) unless the Father which hath sent me draw him."

The beasts, therefore, which came into the ark, were neither chosen by men, neither came they in by any instinct of nature which was common to them all, but

as being by a divine hand singled out and guided thither, so they entered in: the rest were left to the fury of the flood. Like to this also is the antitype: sinners come not to Jesus by any work or choice of flesh and blood, nor yet by any instinct of nature that is common to all the world; but they come, as being by a divine hand singled out from others; and as guided of the Father, so they come to Christ into the ark. The rest are left to the fury of the wrath of God, which, in the day of judgement, shall swallow them up for ever.

"They shall come unto thee to keep them alive." Indeed, they lived not for their own sakes, they being not better than them that perished; but they shall come unto thee to save them: For, for the sake of Noah they were preserved, when many millions were drowned in the waters. Bring this also to the antitype, and you find them look like one another: for the reason why some are saved from the wrath to come, it is not for that they are better in themselves, for both Jews and Gentiles are all under sin: but it is Christ that saveth by his righteousness, as Noah saved the beasts and fowls, &c. Let us therefore, as the beasts did, go to Jesus Christ, that he may keep us alive from perishing in the day of judgement.

"And take thou unto thee of all food that is eaten, and gather it to thee, and it shall be for food for thee and for them."

This therefore was for the preservation of the life of those that were in the ark: by which action there is, as in the former, inclosed a gospel mystery.

"Take thou unto thee of all food." This food was not to be at the will and dispose of unruly beasts, but Noah was, as the Lord of all that was in the ark, to take it into his own custody; and therefore he doubled the command, "Take it unto thee;" gather it unto thee; to wit, to dispose of after thy discretion and faithfulness. In this therefore he was a type of Christ, whom God hath set as lord and king in the church, and to feed his flock as a shepherd; for the bread of God is in the hand of Christ, for him to communicate unto his spouses, saints, and children; as Joseph did to Egypt, according to the power committed to him, and trust reposed in him. And hence it is said, as concerning the bread that endureth to everlasting life, "the Son of man shall give it you; for him hath God the Father sealed or appointed thereunto:" and therefore, that he giveth we receive, and no more of the bread of God. "That thou gavest them, they gather: thou openest thy hand, they are filled with good."

"Take unto thee all food." That is, to be eaten by man and beast, the fowl also, and the creeping thing. This still followed, and brought in to the gospel, it shews us, that even then, when the church is driven up into a hole, and tossed upon the waves of the rage and fury of the world, as the ark was upon the face of the waters, that even then her Noah hath all food for her, or food of all sorts for her support and refreshment: "Bread shall be given them, their waters shall be sure."

"Take unto thee." How blessedly was this answered, when the lion of the tribe of Judah took the book out of the hand of him that sat upon the throne; for in the book is contained the words of everlasting life; and the words of God are the food of his church, which this Noah hath received to nourish them withal: "Man liveth not by bread only, but by every word that proceedeth out of the mouth of the Lord, doth man live."

"And it shall be for food for thee, and for them." That is, each according to their kind. The same is true also under our present consideration; Christ is the shepherd, we are the sheep, yet he feedeth with us in the ark: "I will come in and sup with him, and he with me." Again, here Christ transcends this action of Noah; for he was to have his food of his own, but Christ feedeth on the same with us, even on the words of God: Yet herein again we differ; he feedeth as a lord, we as servants; he as a saviour, we as the saved; but in general, (respecting the words of God), we feed all but of one dish, but at one table: the bread therefore that he hath provided, gathered and taken to him, it was food for him, as well as for us.

"Thus did Noah; according to all that God commanded him, so did he."

These

These words therefore present us with a description of the sincerity and simplicity of the faith of Noah, who received the word at the mouth of God; not to hear only, but to do and live in the same.

"Thus did Noah." As it is also said of his servant Moses, "As the Lord commanded Moses, so did he. As the Lord commanded Moses, so did he:" yea, to shew us how pleasant a thing the Holy Ghost accounteth this holy obedience of faith, he is not weary with repeating, and repeating again, not less than eight times in one chapter, the punctuality of Moses's conformity with the word of God, in this manner, "Thus did Moses; according to all that the Lord commanded Moses, so did he."

"Thus did Noah." This note therefore is, as it were, a character or mark by which the Lord's people are known from the world: they have special regard to the word. "All his saints are in thy hand: they sat down at thy feet; every one shall receive of thy words." As Christ said, "I have given them thy words, and they have received them: yea, and they have kept this word."

"Thus did Noah." Let this then be the discriminating character of the saints from the men of this world. It was so in the days of Noah, when all the world went a-whoring from their God, and said, We desire not the knowledge of his ways: Then Noah kept the word of God: "This did Noah; according to all that God commanded him, so did he."

C H A P. VII.

"AND the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I found righteous before me in this generation."

The ark being now prepared, and the day of God's patience come to an end, he now is resolved to execute his threatening upon the world of ungodly men; but withal, in the first place, to secure his saints, and them that have feared his name. In this, therefore, we have a semblance of the last judgement, and how God will dispose of his friends and enemies.

"Come thou into the ark." God, I say, will take care of, and safely provide for us that have feared him, when he most eminently entereth into judgement with the world: as he also saith by Isaiah the prophet, "Come, my people, enter thou into thy chamber, and shut thy door about thee: Hide thyself, as it were for a little moment, until the indignation be over-past." He shall send forth his angels, with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to another.

"Come thou and all thy house." Not an hoof must be left behind. God will not lose the very dust of his people: "Of all that thou hast given me have I lost nothing, but will raise it up at the last day." God, therefore, was careful, not only of Noah, but of all that were in his house. Because they were all of his visible church, they must therefore be preserved from the rage and fury of the deluge: "Gather my saints together unto me, (saith he), even those that have made a covenant with me by sacrifice."

"For thee have I found righteous before me." This is not to be understood as the meritorious cause, but as the characterical note that distinguisheth them that are God's, from others that are subjects of his wrath and displeasure. Wherefore those that at this time perished, bear the badge of ungodliness, as that which made them obnoxious to this overflowing judgement. As also we have it in the book of Job, "Hast thou (saith Eliphaz) marked the old way which wicked men have trodden, which were cut down out of time, whose foundation was overflown with a flood."

Righteousness, therefore, is the distinguishing character whereby the good are known from the bad. Thus it was in Ezekiel's time: "Set a mark (saith God) upon the fore-heads of the men that sigh, and that cry for the abominations that are done in the midst of the city." Which mark was to distinguish them from those that

were

were profane, and that, for their wickedness, were to be destroyed by the ministers of God's justice.

"For thee have I found righteous before me." These words, [before me], are inserted on purpose to shew us, that Noah was no feigned worshipper, but one who did all things in the sight of God. Indeed there are two things which are of absolute necessity for the obtaining of this approbation of God. 1. All things must be done as to manner according to the word. 2. All things must be done as to the matter of them also according to the word. Both which were found in Noah's performances; and therefore he is said to be perfect in his generations, and that he walked with God. Thus it was also with Zacharias and Elisabeth, they were both righteous before God; that is, sincere and unfeigned in their obedience.

"Righteous before me in this generation." By this we see righteousness, or the truth of God's worship in the world, was now come to a low ebb; the devil, and the Children of Cain, had bewitched the church of God, and brought the professors thereof so off from the truth of his way, that had they got Noah also, the church had been quite extinct and gone: Wherefore, it now was time for God to work, and to cherish what was left, even by sending a besom of destruction upon all the face of the earth, to sweep away all the workers of iniquity.

"Of every clean beast thou shalt take to thee by sevens, the male and his female; and of beasts that are not clean, by two, the male and his female.—Of fowls also of the air, by sevens, the male and his female, to keep seed alive upon the face of the earth."

Something hath been said to this already; only this I will add further, that by this commandment of God, both Noah, and all that were with him, were preadmonished to look to their hearts, that they continued unfeigned before him. For if God would save unclean beasts, and fowls, from the present and terrible destruction, why also might not some of them, though they partook of this temporal deliverance, be still reputed as unclean in his sight? As indeed it came to pass: for a cursed Ham was there. Wherefore read not lightly the commands of God, there may be both doctrine and exhortation; both item, as well as an obligation to a duty contained therein. Circumcision was a duty incumbent as to the letter of the commandment; but there was also doctrine in it, as to a more high and spiritual teaching than the letter simply imported.

Note then from hence, That when you read that unclean beasts and unclean birds, may be in the ark of Noah; that unclean men, and unclean women, may be in the church of God: one of you is a devil, was an admonition to all the rest; let this also of the beasts unclean be an admonition to you.

"For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made, will I destroy (or blot out) from off the face of the earth."

Now the judgement is at the door; it is time to make haste, and pack into the ark. God doth not love to have his people have much vacancy from employment while they are in this world. Idle times are dangerous. David found it so in the business of Uriah's wife. Wherefore Noah having finished the ark, he hath another work to do, even to get himself, with his family and household, fitly settled in the vessel that was to save him from the deluge, and that at his peril, in seven days time.

"For yet seven days, and I will bring a flood." Note again, That it hath been the way of God, even when he doth execute the severest judgements, to tell it in the ears of some of his saints some time before he doth execute the same; yet it seems to me, that it will be so even in the great day of God Almighty: for I read, that before the bridegroom came, "there was a cry made, Behold, the bridegroom comes!" Which cry doth not seem to me to be the ordinary cry of the ministers of the gospel, but a cry that was effected by some sudden and marvellous wakening, the product of some new and extraordinary revelation. That also seems to look like some foreword to the church, "Then shall appear the sign of the Son of man in heaven." Some strange and unusual revelation of that notable day to be near, which in other ages was not made known to the world; upon which sign he presently appears. Now, whether this

this sign will be the appearing of the angels first, or whether the opening of the heavens, or the voice of the archangel, and the trump of God, or what, I shall not here presume to determine; but a fore-word there is like to be, yet so immediately followed with the personal presence of Christ, that they who had not grace before, shall not have time nor means to get it then: "And while they went to buy, the bridegroom came; and they that were ready went in with him, and the door was shut."

And I will cause it to rain forty days, and forty nights." This length of time doth fore-pronounce the compleating of the judgement: As who should say, I will cause it to rain until I have blotted out all the creatures, both of men, beasts, and fowls. And so the after words import, "and every living substance, that I have made, will I destroy from off the face of the earth."

"And Noah did according to all that the Lord commanded him."

This note, as already I have said, doth denote him to be a righteous man, one that might, with honour to his God, escape the judgement now to be executed: Wherefore the reiterating of this character is much for the vindicating of God's justice, and for the justification of his overthrowing the world of ungodly sinners.

But again, These words seem to respect in special what Noah did in the last seven days, in order to the commandment laid before him in the three first verses of this chapter; and so they signify his faithfulness to the word, and his observance of the law of his God, even to the day that the rain began to fall upon the earth; and therefore they preach unto us, not only that he began well, but that he continued in godly and unfeigned perseverance; which, when perfected, is the most effectual proof, that what before he did, he did with uprightness of heart, and therefore now must escape the judgement: As it is said in the gospel of Matthew, "He that shall endure to the end, the same shall be saved."

"And Noah was six hundred years old when the flood of waters was upon the earth."

Four hundred and fourscore of which the world had leisure to study the prophecy that God gave of him by the mouth of his father Lamech; the other hundred and twenty he spent in a more open testifying, both by word and his preparing the ark, that God would one day overtake them with judgement; yet to the day that the flood came, the world was ignorant thereof, (astonishing in the fruits of sin). So it came to pass, that in the six hundredth year of Noah's life, which was the one thousand six hundred fifty-sixth year of the world's age, the flood of waters were upon the earth, to the utter destruction of all that was found upon the face thereof, "Noah only being left alive, and they that were with him in the ark."

"And Noah went in, and his wife, and his sons wives with him, into the ark, because of the waters of the flood."

They had hardly done their work in the world, by that it began to rain, by that the first drops of the judgement appeared: "They went into the ark, (says the text), because of the waters of the flood." This should teach Christians diligence, lest they be called for by God's dispensations, either of death or judgement, before they have served completely their generations, by the will of God. Noah had done it; but it seems he had but done it: his work was ended just as the judgement came: "Be ye therefore ready also; for at such an hour as you think not, the Son of man cometh."

"Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, there went in two and two unto Noah into the ark, the male and his female, as God had commanded Noah."

By these words it seems, (as I also touched before), that the beasts and fowls, both clean and unclean, did come in to Noah, into the ark; not by Noah's choice, nor by any instinct that was common to all, but by an instinct from above, which so had determined the life and death of these creatures, even to a very sparrow: for not one of them doth fall to the ground without the providence of our heavenly Father: "They went in unto Noah." And let no man deride for that I said, by an instinct from above: for God hath not only wrought wonders in men, but even in the beasts, and fowls of the air, to the making of them act both above and against their own nature. How did Balaam's ass speak! and the cows that drew the

the ark have it right to the place which God had appointed, not regarding their sucking calves! yea, how did those ravenous creatures the ravens bring the prophet bread and flesh twice a day, but by immediate instinct from heaven? Even by the same did these go in to Noah into the ark.

“ And it came to pass, after seven days, that the waters of the flood were upon the earth.”

Just as the Lord had denounced before. Look, therefore, what God hath said shall assuredly come to pass, whether it be believed, or counted an idle tale. The confirmation, therefore, of what God hath spoken, depended not upon the credence of man, because it came not by the will of man: “ He hath said it, and shall he not make it good?” It will therefore assuredly come to pass, whatever God hath spoken, be it to save his Noachs, or be it to drown his enemies; and the reason is, because to do otherwise is inconsistent with his nature: he is faithful, holy, and true, and cannot deny himself; that is, the word which he hath spoken.

“ In the six hundredth year of Noah’s life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven (or flood-gates of heaven) were opened.”

As to the month, and the day of the month, I have but little to say; though doubtless, had not there been something worthy of knowing therein, it would not so punctually have been left upon record: for I dare not say this scribe wrote this in vain, or that it was needless thus to punctilio it. A mystery is in it; but my darknesses sees it not. I must speak according to the proportion of faith.

“ The same day were all the fountains of the great deep broken up.” By these words, it seems that it did not only rain from heaven, but also the springs and fountains were opened: which, together with the great rain of his strength, did overflow the world the sooner.

This great deep, in mine opinion, was also a type of the bottomless pit, that mouth and gulph of hell, which at the day of judgement shall gape upon the world of ungodly men, to swallow them up from the face of the earth, and to carry them away from the face and presence of God.

“ And the windows (or flood-gates) of heaven were opened.” That is, that the water might descend without measure or order, even in its own natural force, with violence upon the head of the wicked. It came as water out of his buckets upon them, judgement without mercy.

This opening of the flood-gates of heaven, was a type of the way that shall be made for the justice of God upon ungodly men, when Christ hath laid aside his mediatorialship; for he indeed is the sluice that stoppeth this justice of God from its dealing according to its infinite power and severity with men. He stands, like Moses, and, as it were, holdeth the hands of God. Oh! but when he shall be taken away, when he shall have finished his mediatory work, then will the flood-gates of heaven be opened, and then will the justice and holiness of God deal with men without stint or diminution, even till it hath filled the vessels of wrath with vengeance till they run over: “ It is a fearful thing to fall into the hands of the living God.”

“ And the rain was upon the earth forty days and forty nights.” That is, it rained so long without stop or stint, ver. 4.

“ On the self-same day entered Noah, and Shem, and Ham, and Japhet, the sons of Noah; and Noah’s wife, and the three wives of his sons with them into the ark.”

This therefore more fully approveth of what I said before; to wit, that they had hardly done their work in the world, by that it began to rain; but so soon as they had done, the flood was upon the earth. Much like this is that of Lot; it was not to rain fire and brimstone upon Sodom, till he was got to Zoar: but when Lot was entered, but just entered, “ then the Lord rained upon Sodom, and upon Gomorrah, brimstone and fire from the Lord out of heaven.”

Hence note, That the reason why God doth forbear to destroy the world for the wickedness of them that dwell therein, it is for the sake of the elect; because his work upon them is not fully perfected: The Lord is not slack concerning his promise;

mise; no, nor as concerning his threatening neither;—"but is long-suffering to us-ward who are the elect; not willing that any of us should perish:" But when Christ, head and members, are complete in all things, let the world look for patience and forbearance no longer; for in that self same day, the trump of God will sound, and the Lord descend with a shout from heaven, to execute his anger with fury, and his rebukes with flames of fire. Behold, he is now ready to judge the quick and the dead; ready to be revealed in the last time. The judge also stands at the door; it is but opening therefore, and his hand is upon you, which most assuredly he will do when his body is full and complete:

Observe again, that providence sometimes so ordereth it, that, as touching the command of the Lord, necessity is, as it were, the great wheel that brings men into the performances of them, as here the flood drove them into the ark; as he said above, they went in because of the waters of the flood: So concerning the ordinance of unleavened bread, the first institution of that law was, as it were, accompanied with an unavoidable necessity, it was unleavened, saith the text, because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any rituals.

It will be thus also at the day of judgement: Israel will be sufficiently weary of this world; they will even as it were unexpressibly groan to be taken up from hence; wherefore the Lord will come, as making use of the weariness and groaning of his people, and will take them up into his chambers of rest, and will wipe away all tears from their eyes, as here Noah and his sons, &c. did enter into the ark.

"They, and every beast after his kind, and all cattle after their kind, and every creeping thing that creepeth upon the earth, after his kind, and every fowl after his kind, every bird of every sort or wing."

Without doubt this careful repetition is not without a cause, and hath also in the bowels of it some comfortable doctrine for the church of God; "every beast, all cattle, every creeping thing that creepeth; every fowl and bird of every wing."

First, This sheweth, that God hath respect to the fulfilling of his word in the midst of all his zeal and anger against sin. He doth not as we, being angry, run headlong upon the offenders: but if there be but three in a kingdom, or one in four cities, he will have respect to them.

Secondly, It sheweth, that how inconsiderable soever the persons are, that are within the compass and care of the love and mercy of God, that inconsiderableness shall not be a let to their safety and preservation: yea, though they are but as these creeping things that creep upon the earth, or as the saying is, but as a flea, a dead dog, or a grasshopper, or one of the least of the grains of wheat, not one of them, nay, not a hair of the head of them, shall fall to the ground and perish.

"And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life, and they that went in, went in male and female of all flesh, as God had commanded him, and the Lord shut him in."

The Holy Ghost in this relation is wonderful punctual and exact: "Every beast, all cattle, every creeping thing, every fowl, and every bird, after their kind went in;" and saith he again, they that went in, went in two and two;" as if there had been an intelligence among these irrational creatures, that the flood was shortly to be upon the earth. Indeed, many among the sensitives, have strange instincts, as appendixes to their nature, by which they do, and leave to do, to the astonishment of them that have reason: but that any instinct in nature should put them upon a fore-providing for shelter from the flood, by going into the ark, (a place to secure them, rather than to save them, had not the occasion and command of God been otherwise), it cannot be once with reason imagined. Wherefore, as their going into the ark, so their going in two by two, and that too male and female, plainly declares, that their motion was ordered and governed by heaven, themselves being utterly ignorant thereof.

"And they that went in went in male and female of all flesh, (both man and beast), and the Lord shut him in;" that is, Noah and those that were with him.

These latter words are of great importance, and do shew us the distinguishing grace of God, for by his thus shutting the door of the ark, he not only confirmed his mercy

to Noah, but also discovered the bounds and limits thereof. As who should say, Now Noah you have your full tale, just thus many I will save from the flood: and with that he shut the door, leaving all other, both man and beast, &c. to the fury of the waters. God, therefore, by this act, hath shewed how it will go in the day of judgement with men. Those that (like those beasts and birds and creeping things) shall come to Christ, into his ark, before it rain fire and brimstone from heaven, those will God shut up in the ark, and they shall live in that day; but those that shall then be found in the world strangers to Jesus Christ, those will God shut out; "They that were ready went in with him to the marriage, and the door was shut."

And observe, it is not said, that Noah shut the door, but the Lord shut him in: If God shuts in or out, who can alter it? "I shut, and no man openeth." Doubtless before the flood had carried off the ark, others besides would with gladness have had there a lodging room, though no better than a dog-kennel; but now it was too late, the Lord had shut the door. Besides, had there been now in the heart of Noah, bowels or compassion to those without the ark, or had he had desire to have received them to him, all had been worth nothing, the Lord had shut him in. This signifying, that at the day of judgement, neither the bowels of Jesus Christ, neither the misery that damned men shall be in, will any thing at all avail with God to save one sinner more; the door is shut.

Where you read, therefore, both in Matthew and Luke of the shutting of the door, understand that by such expressions Christ alludeth to the door in Noah's ark, which door was open while Noah and his attendants were entered into the ark, but they being got in, the Lord shut the door: Then they that stood without and knocked, did weep, and knock, and ask too late. As Christ saith, "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and knock at the door, saying, Lord, Lord, open to us; and he shall answer and say unto them, I know you not whence you are; then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets, (as Noah did of old): But he shall say, I tell you I know you not whence you are, depart from me all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and yourselves thrust out."

"And the flood was forty days upon the earth, and the waters increased and bare up the ark, and it was lift up above the earth."

While the ark rested, and abode in his place, no doubt but the ears of Noah were filled with doleful cries from the wretched and miserable people, whom God shut without the ark, one while crying, another while knocking, according to what but now was related; which for ought I know might be many of the forty days, but when the waters much increased, and lift the ark above the earth, this miserable company were soon shaken off.

It will be thus also in the day of judgement. At the beginning of that day the ears of the godly will be sufficiently filled with the cries and tears of the damned and miserable world; but when the ark shall be taken up, that is, when the godly shall ascend into the clouds, and so go hence with Jesus, they will soon lose this company, and be out of the hearing of their lamentable dolours.

"And the waters increased." God's judgements have no ears to receive the cries, nor heart to pity the miseries of the damned. They cry, it rains; they increase their cries, and the Lord does increase his judgement: "And it came to pass, that as I cried and they would not hear; so they cried, and I would not hear, saith the Lord."

Again, as the waters were a type of the wrath of God that in the day of judgement shall fall upon ungodly men; so they were also a type of those afflictions and persecutions that attend the church; for that very water that did drown the ungodly, that did also toss and tumble the ark about. Wherefore by the increase of the waters, we may also understand how mighty and numerous sometimes the afflictions and afflictors of the godly be: As David said, "Lord how are they increased that trouble me! many are they that rise up against me."

"And the waters increased, and bare up the ark," The higher the rage and tyranny

of this world groweth against the church of God, the higher is the ark lifted up towards heaven, the most proud wave lifts it highest: The church is also by perfection more purged and purified from earthly and carnal delights; therefore it is added, "the waters bare up the ark, and it was lifted up above the earth."

"And the waters prevailed, and were increased greatly upon the earth, and the ark went upon the face of the waters."

These words are still to be considered under the former double consideration, to wit, both as they present us with God's wrath at the last judgement, and as they present us with a sign of the rage and malice of ungodly men.

"And the waters prevailed;" that is, over all ungodly sinners. Though they were mighty, and stout, and cared for none, yet the waters prevailed against them, as the fire and brimstone will do over all the world at the day and coming of our Lord Jesus Christ: Wherefore, well may it be said to all impenitent sinners, "Can thy hands be strong, or can thy heart endure, in the day that I shall deal with thee, saith the Lord God?" Oh they cannot, the waters of the wrath of God will prevail against, and increase upon them, until they have utterly swallowed them up.

"And the waters prevailed." Take it now as a type of the nature of persecution, and then it sheweth, that as the waters here did swallow up all but the ark, so when persecution is mighty in the world, it prevaileth to swallow up all but the church: for none else can aright withstand or oppose their wickedness. It is said, when the beast had power to work, the whole world wondered after the beast; and all men who were not sealed, and that had not the mark of God in their foreheads, fell in with the worship of the beast; as it is said, "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb," &c. So then it might well be said, "The waters prevailed and increased."

"And the ark went upon the face of the waters." It is said that in the beginning the Spirit of God moved upon the face of the waters, and here that the ark went upon the face of them. Indeed the Spirit of God moveth, and the church, as God, walketh in strange and unthought of stations. It is said, that God hath a way in the whirlwind, and in the storm: so he hath upon the very face of the persecution of the day. But none but the church can follow him here; it is the ark that can follow him upon the face of the waters. Deep things are seen by them that are upon the waters: "They that go down to the sea in ships, that do business in great waters, they see the works of the Lord, and his wonders in the deep." Indeed it oft falls out, that the church seeth more of God in affliction, than when she is at rest and ease: when she is tumbled to and fro in the waters, then she sees the works of God, and his wonders in the deep.

And this makes persecution so pleasant a thing, this makes the ark go upon the face of the waters. She seeth more in this her state, than in all the treasures of Egypt.

"And the waters prevailed exceedingly upon the earth, and all the hills that were under the whole heaven were covered."

This second repetition of the prevailing of the waters, doth also call for a second consideration.

1. It shews us, that all hope that any ungodly man might have at the beginning of the flood to escape the rage thereof, was now swallowed up in death. Indeed it is natural to the creatures, when floods and inundations are upon the earth, to repair to the high places, as they only that are left for preservation of life; where life may be continued if the waters do not overflow them: but when it comes to pass, as here we read, that all the hills under the heavens are covered, then life takes its farewell, and is gone from the world, as was the effect of the waters of Noah.

The hills therefore were types of the hope of the hypocrite, upon which they clamber till their heads do touch the clouds, thinking thereby to escape the judgement of God; "but though they hide themselves in the top of Carmel, I will search and take them thence, saith God:" the flood of his wrath will come thither, even over the tops of all the hills: So that safety is only in the ark with Noah,

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Noah, in the church with Christ; all other places must be drowned with the flood.

2. We may also understand by this verse, how God, in a time of persecution, will cut off the carnal confidence of his people. We are apt to place our hope somewhere else than in God, when persecution ariseth because of the word: We hope that such a man, or that such outward means may prevent our being swept away with this flood: But because this confidence is not after God, but tendeth to weaken our stedfast dependence on him; therefore this flood shall cover all our hills, but one shall be found for us under the whole heaven. When the king of Babylon came up against Jerusalem to war, then Israel, instead of trusting in God, put their confidence in the king of Egypt, but he also was swallowed up by this flood, that Israel might be ashamed of such confidence; and this at last they confessed: "As for us, (said they) our eyes as yet failed for our vain help: in our watching, we have watched for a nation that could not save us."

It was requisite therefore that the hills should be covered, that Noah might not have confidence in them; but surely this dispensation of God was an heart-shaking providence to Noah, and they that were with him; for here indeed was his faith tried, there was no hill left in all the world; now were his carnal helpers gone, there was none shut up or left: Now therefore, if they could rejoice, it must be only in the power of God. As David said, "Should I lift mine eyes to the hills, whence should my help come?" So the margin: "My help cometh from the Lord that made heaven and earth."

"Fifteen cubits upwards did the waters prevail, and the mountains were covered." The height of Goliath was but six cubits and a span, neither was Og's bed-stead any more than nine: Wherefore this flood prevailed far above the highest of those mighty ones: even fifteen cubits above the highest mountains.

"And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beasts, and of every creeping thing that creepeth upon the earth, and every man: All in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed, which was upon the face of the ground, both man and cattle, and the creeping things, and the fowls of the heaven, and they were destroyed from off the earth, and Noah only remained alive, and they that were with him in the ark."

In these words you have the effects of the flood, which was punctually according to the judgement threatened. But observe, I pray you, how the Holy Ghost, by repeating, doth amplify the matter: "All flesh, all in whose nostrils was the breath of life; all that was in the dry land, every living substance, every man; and they were destroyed from off the earth." By which manner of language doubtless there is insinuated a threatening to them who should afterward live ungodly. And indeed the Holy Ghost affirmeth, that these judgements, with that of Sodom, are but examples set forth before our eyes, to shew us that such fine, such punishment: "Making them an example, (saith Peter) unto those that after should live ungodly." Nay, Jude saith, "They are set forth in their overthrow, for that very purpose." Wherefore this careful repeating of this judgement of God, doth carry threatening in it, assuredly foreshewing the doom and downfall of those that shall continue to tread their steps.

Yea, mind how Peter hath it: "For if God spared not the old world," &c. Secretly intimating, that those that then lived, being the first of his workmanship, and far surpassing in magnificence, if he would have spared, he would have spared them; but seeing he so dreadfully swept them away, let no man be so bold to presume that wickedness shall now deliver them that is given to it.

"And Noah only remained alive, and they that were with him in the ark." Noah was that man of God that had set himself against a world of ungodly men. The man that had hazarded life and limb for the word of God committed to him, "he only remained alive," &c. Hence note, that he was the man that outlived the world, that would for God venture life against all the world. Wherefore the saying in the gospel is true; "He that will lose his life for my sake, shall save it unto

unto life eternal." Thus did Noah, and passed the end, and went over the bounds, that God had appointed for every living thing: Behold! he was a man in both worlds; yea, the world then to come was given him for a possession.

"And the waters prevailed upon the earth an hundred and fifty days." About the same time the scorpions, mentioned of John, had power to hurt the earth: Wherefore, the thus prevailing of the water, might be a type of our persecution now in the New-Testament days: All which-times doubtless Noah was sufficiently tried, while the waves of the water had no pity for him.

C H A P. VIII.

"AND God remembered Noah, and every living thing, and all the cattle that was with him in the ark, and God made a wind to pass over the earth, and the waters assuaged."

Moses having thus related the judgement of the waters, as they respected the drowning of the world, and so typed forth the last judgement, he now returneth to speak of them more largely, as they were a type of the persecution and afflictions of the church, and so sheweth how God delivered Noah from the merciless violence of the waves thereof.

"And God remembered Noah." This word remembered is usual in scripture, both when God is about to deliver his people out of affliction, and to grant them the petition which they ask of him. It is said God remembered Abraham; and sent Lot out of Sodom; that he remembered Rachel, and hearkened to her; that he also remembered his covenant with Abraham, when he went to bring Israel out of their bondage.

Hence note, that Noah was now both in an afflicted and a praying condition; afflicted with the dread of the waters, and prayed for their assuaging. It is a question accompanied with astonishment, How the ark, being of no bigger an hull or bulk, should contain so many creatures, with sustenance for them? And verily, I think, that Noah himself was put to it, to believe and wait for so long a time. But God remembered him and also the beasts, and every living thing that was with him, and began to put an end to these mighty afflictions, by causing the waters to assuage.

"And God made a wind to pass over the earth." The waters being here a type of persecutors and persecution; this wind was a type of the breath of the Lord's mouth, by which he is said to slay the wicked: "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he destroy the wicked." It was a wind also that blew away the locusts of Egypt, which locusts were a type of our graceless clergy, that have covered the ground of our land. Again, the kingdom of Babel was to be destroyed by a destroying wind, which the Lord would send against her, which Paul expounds to be by "the breath of the Lord's mouth, and by the brightness of his coming." This wind, therefore, as I said, was a type of the breathing of the Spirit of the Lord, by which means these tumultuous waves shall be laid lower, and God's ark in a while made to rest upon the top of his mountain: "For by the breath of the Lord the earth is lightened, and by this lightening coals are kindled; yea, he sent out his arrows and scattered them; he shot out his lightening and discomfited them; then the channels of waters were seen, and the foundations of the world were discovered; at thy rebuke, O Lord, at the blast of the breath of thy nostrils: And God made a wind to pass over the earth, and the waters were assuaged;" that is, in New-Testament language, the afflictors and afflictions of the church did cease and decay, and come to nought.

"And the waters assuaged;" to wit, by the blowing of their wind: wherefore, as this wind did assault the waters, so it did refresh the spirit of this servant of God, because by it the affliction was driven away. Thus then by the wind of the Lord were these dry bones refreshed, and made to stand upon their feet.

"And

"And God made a wind pass over;" And God made it; when God blows, the enemies of his truth shall pass away like waters that fail.

"And the fountains also of the deep, and the windows of heaven were stopped, and the rain from heaven was restrained."

By these words we see, that when the church of God is afflicted, both heaven and hell have their hand therein; but so as from a differing consideration, and to a diverse end. From heaven it comes, that we may remember we have sinned, and that we may be made white and tried, but from hell, from the great deep, that we might sin the more, and that we might despair and be damned.

"And the fountains of the great deep." When God begins to slack and abate the afflictions of his church, he rebukes, as it were first, the powers of hell; for should he take off his own hand, while they have leave to do what they list, the church for this would be worse not better: But first he rebuketh them: "The Lord rebuke thee, O Satan," that's the first; and then he cloathes them with change of raiment: The fountains of the great deep were stopped, and then the bottles of heaven.

"And the rain from heaven was restrained;" or held back, or made to cease. Afflictions are governed by God, both as to time, number, nature, and measure. In measure when it shooteth forth, thou wilt debate with it: "He stayeth his rough wind in the day of his east wind." Our times, therefore, and our conditions in those times, are in the hand of God; yea, and so are our souls and bodies, to be kept and preserved from the evil, while the rod of God is upon us.

"And the waters returned from off the earth continually, and after the end of an hundred and fifty days the waters were abated."

The verse before doth treat of the original the fountains of the deep, and the windows of heaven, that they were shut or stopped; which being done, the effect beginneth to cease. Hence note, that ease and release from persecution and affliction cometh not by chance, or by the good moods or gentle dispositions of men; but the Lord doth hold them back from sin, the Lord restraineth them. It is said the Lord stirred up the adversaries of Solomon. Again, when the Syrians fought against Jehoshaphat, the Lord helped him, and God moved them to depart from him. The Lord sent the flood, and the Lord took it away.

"And the waters returned from off the earth continually." When God ceases to be angry, the hearts and dispositions of the adversaries shall be mollified, and made more flexible. It is said, when the afflictions of Israel were ended in Egypt, the hearts of the people were turned to pity them; yea, he caused them to be pitied of them that carried them captive.

When you see, therefore, that the hearts of kings and governors begin to be moderated toward the church of God, then acknowledge, that this is the hand of God. "I (saith he) will cause the enemy to intreat thee well in the time of evil, and in the time of affliction:" For by waters here are typed out the great and mighty of the world, by the flowing of them, their rage; and by their ebbing and returning their stillness and moderation.

"And the waters returned;" that is, to the sea: "He gathereth the waters of the sea together as an heap; he layeth up the deep in storehouses."

By gathering up, the persecutors may be understood, his gathering them to their graves, as he did Herod, who stood in the way of Christ; and as he did those in Ezekiel, who hindered the promotion of truth, and the exaltation of the gospel.

"And after the end of an hundred and fifty days the waters were abated."

These words then imply, that, for so long time, Noah, and the church with him, were to exercise patience. They also shew us, that when the waters are up, they do not suddenly fall. They were up four hundred years, from Abraham to Moses; they were up threescore and ten years in the days of the captivity of Babylon; they were up ten mystical days in the persecution that was in the days of Antipas; and are to be up forty and two months in the reign, and under the tyranny of Antichrist. But they will abate; "the house of Saul will grow weaker; yea, they

"And

they shall be gathered to their sea, and shall be laid in the pit; yea, they shall not be on the earth, when God shall set glory in the land of the living."

"And the ark rested in the seventh month, on the seventh day of the month, upon the mountains of Ararat."

These instances, therefore, were a type of Christ, the munition of rocks, who is elsewhere called, "The mountain of the Lord's house; the rock upon which he will build his church, and the gates of hell shall not prevail against it." For after the ark had felt the ground, or had got settlement upon the tops of these mountains, however the waters that came from the great deep did, notwithstanding, for some time, shake, and make it stir, yet off from these mountains they could not get it with all their rage and fury. It rested there; these gates of hell could not prevail. But mark, it did rest on these mountains almost a quarter of a year before any ground appeared to Noah. A right figure of saving faith; for that maketh not outward observation a ground and foundation for faith, but Christ the rock, who, as to sense and feeling, is at first quite out of sight. Hence the hope of the godly is compared to the anchor of a ship, which resteth on, or taketh hold of the rock that is now invisible under the water, at the bottom of the sea.

This then should learn us to stay on the Lord Jesus, and there to rest when the waters have drowned all the world, and when all the mountains and hills for help are as if they were cast into the midst of the sea.

That is an excellent saying of the prophet, "God is our refuge and strength, a very present help in trouble: therefore will not we fear, though the earth be removed, (as now it seemed), and though the mountains be carried into the midst of the sea; though the waters thereof roar, and be troubled; though the mountains shake with the swelling thereof. Selah."

"And the waters decreased continually until the tenth month; in the tenth month, on the first day of the month, were the tops of the mountains seen."

In the 2d verse we read, "That after an hundred and fifty days flood, the waters returned; that is, began to return from off the earth: which beginning of their return was, because that God had mercifully remembered the prayer and affliction of Noah. Again, in this verse we read, "That from the day that the ark did rest upon the mountains of Ararat, the waters decreased continually."

Now, the resting of the ark on the mountains was a figure of our trusting on Christ. Hence it follows, that the tumults and raging of the mystical waters are made to decrease by the power of faith: "This is your victory, even your faith." As it is also said of Moses, "By faith he walked through the Red sea." But above all take that as most pertinent, "Through faith they subdued kingdoms, stopped the mouths of lions, and turned to flight the armies of aliens." Here you see faith made the waters decrease; it took away the heat and rage of the adversary.

"And the waters decreased continually until the tenth month, (another period of time), and in the first day of the tenth month were the tops of the mountains seen." These mountains were, before the flood, a type of the hope of the hypocrites, and therefore then were swallowed up fifteen cubits under the waters. But now, methinks, they should be a figure to the church of some visible ground of deliverance from the flood; for almost three months the ark did rest on the invisible mountains of Ararat. But now are the tops of the mountains seen: A further sign that the waters were abated, and a ground that at length they would be quite dried up. Let these mountains then be types of the high and mighty, which God is used to stir up to deliver his church from the heat, and rage of tyranny and persecution, (as they are often termed and called in scripture, the mountains of Israel, for this very end). So then, from our thus considering the mountains, two things we are taught thereby.

1. That when the great ones of this world begin to discover themselves to the church, by way of encouragement, it is a sign that the waters are now decreasing.

Or

Or thus: When God lets us see the tops of the mountains, then we may certainly conclude, that the rage of the waters abate.

Doubtless when God made promise of raising up Josias to Israel, in Canaan, and of raising up for them Cyrus, in Babylon; the thus appearing of the tops of these mountains, was comfort to the church in her day of affliction.

2. This should teach us, while we are in affliction, to look this way and that, if it may be that the tops of the mountains may be seen by us. For though it be too much below a Christian to place his confidence in men, yet when God shall raise up Josias or a Cyrus, we may take encouragement at this working of God. Therefore is that in the Psalms read both ways, "Shall I look to the mountains? I will lift up mine eyes to the hills, from whence cometh my help;" yet so as that he would also conclude his help did come from the Lord: so then we must take heed that we look not to the mountains. Again, it is our wisdom to look to the mountains. Look not to them but when God discovers them; look unto them, if God discovereth them; yet then but so as means of God's appointing. But again, God doth not let us see the hills for our help, before we have first of all seen them drowned. Look not to them, therefore, while the water is at the rising; but if they begin to cease their raging, if they begin to fall, and with that the tops of the mountains be seen, you may look upon them with comfort, they are tokens of God's deliverance.

"And it came to pass, at the end of forty days, that Noah opened the window of the ark which he had made."

These forty days seem to commence from the discovery of the tops of the mountains: Wherefore he did not presently go out of the ark, but staid there above fourteen days, still signifying unto us, that we must not be therefore delivered so soon as the tops of the mountains are seen, but may yet be assaulted with the waters of the flood, days, and weeks, and months, &c.

When Moses was sent to deliver Israel, they came not presently out of Egypt; neither seemed their burdens ever the lighter to sense or feeling, though faith indeed did see the end. Again, when he had brought them forth of Egypt, they came not in a day, or a month, to Canaan; but, saith the Holy Ghost, "He brought them out, (or forth of affliction), after he had shewed signs and wonders in the land of Egypt, and in the Red sea, and in the wilderness, forty years."

Let us therefore take heed of a feverish spirit, while we behold the tops of the mountains; possibly, for all they are visible tokens to us of deliverance, themselves may be yet much under water. We see what work Moses, Gideon, Jeptha, and Samson, had to deliver Israel, even after more than their tops were seen. Be content to stay yet forty days. David staid, after he was anointed, till years and times went over him, before he could deliver Israel from the tyranny of its oppressors.

"At the end of forty days Noah opened the window of the ark." This opening of the window also was a type, that now he was preparing to take possession of the world. It also might be a type of the opening the law and testimony, that light might by that come into the church; for we find not that this window had any other use, but to be a conveyance of light into the ark, and as a passage for the raven and dove, as may be further shewed after. Now, much like this is that of John: "The temple of God was opened in heaven, and there was seen in his temple the ark of his testament." And again, "I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened." And then, as the raven and the dove came out of the window of the ark, so the angels, that is, the Lord's executioners, came out of the temple that was opened in heaven.

Hence note, That though men may be borne with, if they lie in their holes in the height of the tempest; but to do it when the tops of the mountains were seen, if they then shall forbear to open their window, they are worthy of blame indeed. When the lepers saw the Assyrians were fled, and that liberty from heaven was granted to Samaria; then they feared to conceal the thing any further; they

feared, I say, that if they went not to the city to declare it, some judgement of God would befall them.

"And he sent forth a raven, which went forth to and fro until the waters were dried up from off the earth.—And he sent forth a dove from him, to see if the waters were abated from off the face of the earth."

Behold, the raven and dove are now sent out at the window of the ark, as the angels are said to come out of the temple, when it was opened in heaven: This raven therefore, and the dove, were figures and types of those angels.

But to speak to them both apart. The raven went forth, but returned not again to the ark: This is intimated by them words, "She went to and fro, until the waters were abated, and dried up." This is further evident by that antithesis that the word doth put between the practice of the raven and the dove: "The raven went forth, and went to and fro till the waters were dried up:" But mark it, "But the dove found no rest for the sole of her foot, and she returned to him into the ark." The raven then did find rest elsewhere, the raven then returned not to him into the ark.

But what did the raven then do? Why, certainly she made a banquet of carcases of the giants that were drowned by the flood; it fed upon the flesh of the men that had sinned against the Lord.

The raven therefore was a type of those messengers that God sends out of his temple against Antichrist; that is, "for eating the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses:" He was, I say, a type of those professors that God saith he hath a great sacrifice to sacrifice unto, a sort of professors in his church; as the raven was one that had his being in the ark: These are they which Ezekiel mentions, that were to eat flesh, and drink blood; to eat the fat till they be filled, and to drink blood till they be drunken. These also are the guests that Zephaniah mentions, and saith, "God hath bidden to the same feast also."

And let no man be offended that I say these birds are in the church: For one effect of the sixth vial was, that battle of the great day of God Almighty. Further, the angel that proclaims this feast, calls to those that are God's guests, by the name of, "The fowls that fly in the midst of heaven: That they should come and gather together to the supper of the great God: That they may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men," &c. Besides, this supper is the effect of the going forth of the King of kings against the Antichristian whore, whose going forth was at the opening of heaven, as the going forth of the raven was at the opening of the window of the ark.

Note therefore, that God, in the overthrow of the kingdom of Antichrist, and at the assuaging of the rage of her tumultuous waves, will send forth his birds amongst her fat ones, to partake of the banquet that he hath appointed; who when they shall be tolerated by that angel that standeth in the sun, will come down to their feast with such greediness, that neither king nor captain shall keep them from their prey: They will eat flesh, and fat, till they be full, and drink blood till they be drunk.

"Also, he sent forth a dove from him, to see if the waters were abated." This dove was a type of another sort of professors in the church, that are of a more gentle nature; for all the saints are not for such work as the raven; they are not all for feeding upon the carcases, the kingdoms and estates of the Antichristian party, but are for spending their time, and for bending their spirits to a more spiritual and retired work; even as the dove is said to be harmless, and to mourn for communion with her companion, and that is content she hath her nest in the sides of the rock, Christ. Wherefore he adds,

"But the dove found no rest for the sole of her foot, and she returned to him into the ark; for the waters were on the face of the whole earth," &c.

The dove could not live as the raven; the raven being content, so long as she found the carcases; but the dove found no rest till she returned again to Noah.

The raven therefore, though he was in the ark, was not a type of the most spiritual

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spiritual Christian; nay rather, I think, of the worldly professor, who gets into the church in the time of her affliction, as Ziba did into the army of David. in the day of his trouble; not for love to the grace of David, but that, if time should serve, he might be made the lord of his master's inheritance: But David was content to let him go with him, and that too as under such a consideration: As Christ also lets these ravens to herd with his innocent doves; because he hath flesh to give them, which the doves care not for eating.

"But the dove found no rest." It seems the raven did, as it is also with some professors, who when they by their profession have advanced themselves to some worldly honour, they have ease and rest, though, like the raven, they have it by going out of the church.

"But the dove found no rest." Though all the enemies of God lay tumbling in the sea, this could not satisfy a gracious soul: Divide her from the ark, and she finds no rest; she is not at ease till she be with Noah.

"And she returned to him into the ark; and he put forth his hand and took her, and pulled her into the ark."

Noah here was a type of Christ, who took the dove unto him; and it shews us, that Christ hath a bosom open for the cries and complaints of his people; for the dove returned a-weary with the tidings of this, that the waters still raged: A fit figure of those of the saints that are groaning and weary under the oppression and cruelty of the enemy.

Hence note, that though thou hast no other tidings to Christ but sighs and groans, and weariness, because of the rage of the waters; yet he will not despise thee, yea, he invites thee; as weary, to come.

"And he stayed yet other seven days; and again he sent forth the dove out of the ark."

This staying shews us, that he exercised patience, waiting God's leisure till the flood should be taken away. This grace therefore had yet seven days work to do, before he obtained any further testimony that the waters were decreasing. O this staying work is hard work! Alas! sometimes patience is accompanied with so much heat and feverishness, that every hour seems seven until the end of the trial, and the blessing promised be possessed by the waiting soul. It may be Noah might not be altogether herein a stranger: I am sure the Psalmist was not, in that he often under affliction cries, "But how long, O Lord! for ever! Make haste! O Lord, how long!"

"And again he sent forth the dove." The first time he sent her, she brought no good news, but came panting and weary home; yet he sends her a second time.

This should teach us, not to make conclusions too suddenly about God's dispensation, saying it must be now or never; for it may be the seven days are not out. The men of David said, "This is the day that the Lord will give thee the kingdom of Israel:" But David perceived otherwise, and therefore adds yet to his temperance, patience: Not sullenly saying like that wicked king, Why should I wait on the Lord any longer? but comforts himself with the truth of the promise, saying, his time shall come to die, &c. He that believeth, maketh not haste, but waiteth patiently, for the perfecting God's work in God's time. That is excellent in the song: "I charge you (saith the church) that ye stir not up, nor awake my love until he please." Noah was much for this; wherefore he staid yet other seven days.

"And again he sent forth the dove." Elias did much like this, when his servant, at the first sending, brought him no tidings of rain, he gave him his errand again, saying, "Go again: go seven times." As Noah here did with the dove, "and again he sent her." Seeming delays are no hindrance to faith; they ought to try it, and put it into exercise: As here it was with this good man about the waters or the flood; he fainted not, but believed to see the goodness of the Lord. That in the prophet is notable as to this, "The vision is yet for an appointed time, but at the end it shall speak, and not lye; though it tarry, wait for it; because it will surely come, it will not tarry."

“ And the dove came in to him in the evening; and lo! in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth.”

“ And the dove came in to him in the evening.” Wherefore his patience was tried this day also. All the day he heard nothing of his dove: Surely she could not keep the wing all the day: Is she drowned too? Is she lost? O no! She comes at last, though she staid long. Samuel also staid long before he came to Saul; but Saul could not wait as Noah did, therefore he had not the benefit of the mercy promised.

“ The dove came in to him in the evening, and lo, in her mouth was an olive-leaf,” &c. Now he is recompensed for the exercise of patience: As also was Abraham when God gave him Isaac; for after he had patiently endured, he obtained the promise.

“ And lo, in her mouth an olive-leaf.” A sign, that God was going through with his work of diminishing the waters: A sign, I say, and a good experience of the continued love of God to his servant; according to that of Paul, “ Patience worketh experience;” that is, it at last obtaineth the blessing promised, and so setteth the soul in a fresh experience of the love and faithfulness of God.

“ And lo!” This word [lo], it is as it were an appeal to all readers to judge, whether God to Noah was faithful or no: So then, this was not written for his sake only, but for us also that believe in God, that we might now exercise patience, as Noah; and obtain the token of God’s goodness, as he; for lo, the dove, at last, though it was night first, came to Noah into the ark, “ and lo in her mouth was an olive-leaf plucked off; so Noah knew that the waters were abated.”

“ An olive-leaf plucked off.” These words [an olive-leaf plucked off,] do intimate, that Noah was now inquisitive and searching how the dove obtained the leaf; that is, whether she found it as dead, and upon the waters; or whether she plucked it off some tree: But he found by the greenness and freshness of the slip, that she plucked it off from the olive: Wherefore he had good ground now to be comforted; for if this leaf was plucked off from a tree, then the waters could not be deep; especially, because as story tells us, the olive used also to stand in the bottoms, or valleys.

This should teach us, that not over highly we conclude messages or tokens be signs of God’s mercy: There are lying visions, and they are causes of banishment; they we should beware of, or else we are not only at present deceived, but our faith is in danger of the rocks; for not a few have cast up all, because the truth of some seeming vision hath failed. Mark how David handleth the messenger that brought him tidings of the death of Saul; says he, “ How dost thou know that Saul is dead?” What proof canst thou make of the truth of this story? So should we say of all those visions or messengers that come to persuade us, that either inward or outward deliverance is for us at the door. Prove these stories; look if they be not dead and lifeless fancies; see if you can find that they were plucked off from the tree that is green.

“ And he stayed yet other seven days, and sent forth the dove; which returned not again unto him any more.”

We read before of forty days patience, and after that of seven days patience; and that after the waters began to return from off the earth, and here again of seven days more. Whence note, that the best of God’s people in the times of trials, find their patience too short-winded to hold out the whole length of a trial, unless the time be, as it were, cut in pieces. The prophet when he was to lay siege against Jerusalem, he must rest the one side, by turning him upon the other. It was with holy Job exceeding hard, when he might not have time to swallow his spittle, when he might not a little sit down and rest him. And if you observe him, he doth not desire an absolute deliverance as yet, but only time to take wind and breathe awhile; and then, if God will, to engage in the combat again: “ How long (saith he) wilt thou not depart from me?” Depart; what quite? O! No, saith he, I beg not that absolutely, but only so long as till a man might swallow

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swallow down his spittle. This the church in Ezra's time took as an exceeding favour: "and now (say they) for a little space, grace hath been shewed from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage."

"And he stayed yet other seven days." Note again, that it is not God's way with his people to shew them all their troubles at once; but first he shews them a part; first forty days, after that seven other days, and yet again, seven days more; that, they coming upon them by piece-meal, they may the better be able to travel through them. While Israel was in affliction in Egypt, they knew not the trials that would meet them at the Red-sea. Again, when they had gone through that, they little thought that yet for forty years they must be tempted and proved in the wilderness.

And thus it was with this blessed Noah; he thought that by the first seven days his trials might be ended: But behold, there is yet seven days more behind: "And he stayed yet other seven days."

Further, there may also be by these words thus much insinuated, that these periods of time might also be of Noah's prefixing: And if so, then note, that the people of God in these days are not the first that have been under mistake, as to the timing of their afflictions. Noah counted it would end many days before it ended indeed, even seven days, and seven days, and seven days to that; for he sent forth his dove about the beginning of the first month, in which month also were his two seven days trials. Again, after that he had staid two seven days more, to wit, to the end of that first month. Again he staid almost four sevens more; for he came not out of the ark till the twenty-seventh day of the second month.

Hence therefore let Christians beware that they set not times for God, lest all men see their folly. It is not for you to know the times and the seasons, which the Father hath put in his own power: Yea, I say again, take heed lest that for thy setting of God a seven days time, he set not thee so many as seven times seven.

"And he sent forth the dove, which returned not again to him any more." This is the third time that the dove was sent to see how the waters were abated on the face of the earth. The first time she, by her restlessness, bespake the waters to be high and mighty: the second time, by her olive leaf, she notifieth, that the waters were low and ebbing: But this third time, she seems to be weary of her service, she returned not again to him any more: yet in her so absenting herself, she gives confirmation to Noah, that the waters were even in a manner quite gone: If he will take this for a proof let him, if not, let him hang in susperice with himself. Hence note, That God will not be always testifying, by renewing of his tokens, to that about which we have had sufficient conviction before; for in so doing he should gratify and humour our unbelief. Noah had received already two sufficient testimonies that the waters were decreasing: First, by his seeing the tops of the mountains, and then by the olive-leaf; but notwithstanding these two testimonies, his unbelief in part remains; but God will not humour such a groundless mistrust, by giving him any further token, than the very absenting of the dove. Much like this was that of Samson's father; the angel once had told his wife, that she should have a son that should deliver Israel; well, Manoah heard of this, he also desired that he might see that man that had told his wife this happy news. Now God thus far condescends, as to send the angel a second time; but then, this being now a sufficient antidote against their unbelief, the angel, after the next departing, was not seen again of them at all: But saith the word, "The angel of the Lord did no more appear to Manoah, and to his wife:" so that now they must live by faith, or not at all.

God's dealing with his people, with respect to their spiritual condition, is much like this. The Holy Ghost doth not use to confirm us by new revelations of grace and justification, so often as by our fond doubts and mistrust, we call for and

and desire the same : But having confirmed in us the testimony of Christ, it may be twice or thrice, (for the testimony of two men are true), he then expects we should live by faith. And observe it, if we have, after such testimony, joyful communion with God, it is either by retreating to former experience, or by arguing according to faith ; that because God hath done thus before, he therefore hath given me interest in such and such promises and mercies besides.

I speak now of the first seals of the love of God to the soul, after we have been sufficiently tossed upon the waves of unbelief, as Noah was by the waters of the flood ; such seals are few, the Lord gave them to Solomon twice, and also twice to his servant Paul.—It is enough, that they have seen the tops of the mountains, and have had brought to them the olive-leaf. Let them now believe this confirmation of mercy is sufficient, and if they will not believe now, they shall not be established.

“ And it came to pass in the six hundred and one year, in the first month, the first day of the month, the waters were dried up from off the earth, and Noah removed the covering of the ark, and looked, and behold the face of the ground was dry.”

“ And it came to pass ;” that is, by the working of God, that the waters were dried up. This came to pass in God’s time, to wit, “ In the six hundred and one year, in the first month, the first day of the month ;” not in the times of Noah’s prefixing. God’s time is the time, the best time, because it is the time appointed by him, for the proof and trial of our graces, and that in which so much, and so much of the rage of the enemy, and of the power of God’s mercy, may the better be discovered unto us : I the Lord do hasten it in his time, not before, though we were the signet upon his hand.

Noah, the only man with God in that generation, could not be restored before the time ; no more could Israel from the thralldom of Egypt : Yea, the Son of God himself, must here give place and be content : “ And when Satan had ended all the temptation, when he had ended all, then he departed from him for a season.”

“ And Noah removed the covering of the ark, and looked.” The failing again of his expected comforter, caused him to be up and doing ; probably he had not as yet uncovered the ark, that is, to look round about him, had the dove by returning pleased his humour ; but she failing him, he stirs up himself. Thus it should also be with the Christian now : Doth the dove forbear to come to thee with a leaf in her bill as before, let not this make thee sullen and mistrustful, but uncover the ark and look ; and by looking thou shalt see a further testimony of what thou receivest by the first manifestations : “ He looked, and behold the earth was dry.” Paul tells us, that by looking we have a testimony like, or as that which at first was given us by the spirit of the Lord. “ And behold the face of the earth was dry.”

“ And in the second month, on the seven and twentieth day of the month was the earth dried.”

This prospect was like the rain that we read of in another place, that confirmed God’s inheritance when it was weary : It was a comfortable sight to Noah, to see that the face of the earth was dry ; and now he could wait upon God with less trial and strain to his patience the remaining days, which were fifty and four, to wit, from the first of the first, to the twenty seventh of the second month, than he could one of the sevens that he met with before. Indeed the path is narrowest just at entrance, as also our nature is then the most untoward ; but after we are in, the walk seems to be wider and easy ; the flesh is also then more mortified and conformable. The walk is but a cubit wide at the door, but inward ten times as broad.

“ And in the second month, on the seven and twentieth day of the month, was the earth dried.” So that from the first day it began to rain, (which was the seventeenth day of the second month in the year before, unto this day, was Noah in the ark), in was just a year and ten days : That was the time then, that God

had appointed to try his servant Noah, by the waters of the flood: in which time he was so effectually crucified to the things of this world, that he was as if he was never more to enjoy the same: Wherefore Peter maketh mention of this estate of his; he tells us, it was even like unto our baptism, wherein we profess ourselves dead to the world, and alive to God by Jesus Christ.

In the first verse of this chapter, we read that God remembered Noah; but till now we read not, that the face of the earth was dried. Hence note, that our being under the rage of the enemy, doth not argue, that we are therefore forgotten of God; he remembereth us in our low estate, even when tossed to and fro by the waters of a flood of temptations.

“And God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons wives with thee.”

Now we are come to the end of the trial, and so to the time of Noah's deliverance; and behold as he went in, so he came out: He went into the ark at the commandment of the Lord: “And the Lord said unto Noah, come thou and all thy house into the ark.” And here again, “And God spake unto Noah, saying, Go forth of the ark.” Hence note, that notwithstanding the earth was dry about fifty-four days before, yet Noah waited for the word of God, for his commission to bring him forth of the ark. Providence seemed to smile before, in that the earth was dry, to which had but Noah added reason, he must have concluded, the time is come for me to go forth of the ark. But Noah knew, that as well the providences of God, as the waters of the flood, might be to try his dependence on the word of the Lord; wherefore, though he saw this, yet because he had no answer of God, he will not take the opportunity.

It is dangerous, or at least very difficult, to make the most smiling providence of God our rule to act by. Had David done it, he had killed Saul before the time; but David respected the word of God. Elisha also would not suffer the king to make that improvement of the providence of God, which reason should be put in execution, when he rebuked the king's desire that he had to have killed the Syrians, and commanded that bread should be set before them, that they might eat and go home again to their master: “Hear ye the word of the Lord, ye that tremble at his word.” At the commandment of the Lord, the children of Israel journeyed, and at the commandment of the Lord they pitched. At the commandment of the Lord they rested in their tents, and at the commandment of the Lord they journeyed. They kept the charge of the Lord, at the commandment of the Lord, by the hand of Moses.

“Go forth of the ark, thou, and thy wife, and thy sons wives with thee.”

When God delivereth, he delivereth completely: Thus Israel also went out of Egypt, “they, their wives, their children, with their flocks and herds, not an hoof was left behind.” When David's time was come to possess the kingdom, he brought along with him those six hundred men that had been his companions in his suffering state, every man with his household: But I say, he went up to possess it not simply by the voice of providence, though Saul was dead, but David inquired of the Lord, saying, “Shall I go up to any of the cities of Judah?” Nay, a general answer even from God would not satisfy this holy man. “The Lord said go, but David replied, Whither shall I go? and he said unto Hebron.” Oh! it is safe to regard the word of the Lord; this makes us all come safe to land. When men wrest themselves from under the hand of God, taking such opportunities for their deliverance, which are laid before them only for trial of obedience to the word; they may, it is probable, have a seeming success; the end will be as with Zedekiah king of Judah, affliction with addition. The Jews that were left in the land of Israel, from the hand of the king of Babylon, would flee to the land of Egypt, that they might have quietness there; but they went without the word of God, and therefore their rest brought them to their ruin.

Noah therefore chose the safest way, even to stay in the ark, till God's word came: As it is also said of Joseph, “The word of the Lord tried him: till the word

word of the Lord came to deliver him, and then he had deliverance indeed; as Noah also and David had, safe deliverance for himself and relations.

"Bring forth with thee every living thing that is with thee of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth, that they may breed abundantly in the earth, and be fruitful and multiply upon the earth."

Noah was not only to have in his deliverance respect to himself and family, but to the good of all the world. Mens spirits are too narrow for the mind of God, when their chief end, or their only design in their enjoying this or the other mercy, is for the sake of their own selves only. It cannot be according to God, that such desires should be encouraged: None of us liveth unto himself; why then should we desire life only for ourselves?

The church cries thus, "God be merciful to us, and bless us, and cause his face to shine upon us." "Why? That thy way may be known upon earth, and thy saving health among all nations."

So David, "Restore unto me the joy of thy salvation, and uphold me with thy free spirit: Then will I teach transgressors thy way, and sinners shall be converted unto thee." So then, we must not desire to come out of trials and afflictions alone, or by ourselves; but that in our deliverance the salvation of many may be concerned. It is said, "when Israel went up out of Egypt, there went up with them a mixed multitude, to wit, of Egyptians, and other nations." This going out of captivity was right, they carried out with them the fowls, the beasts, and the creeping things; to wit, the heathens of other lands, and so added increase to the church of God. In Esther's time also, when the Jews came from under the snare of Haman, they brought with them to God, many of the people of the provinces: "Many of the people of the land became Jews."

These words, therefore, "Bring forth with thee every living thing, &c. are not lightly to be passed over; for they shew us, that we ought, in our deliverance, to have special respect to the deliverance of others: And if our deliverance be with the word and liking of God, it must needs have this effect. "When I shall bring again their captivity, the captivity of Sodom, and her daughters, and the captivity of Gomorrah and her daughters; then will I bring again the captivity of thy captives, in the midst of them."

And indeed there is reason for this; for in every affliction and persecution, the devil's design is to impair Christ's kingdom: Wherefore no marvel, that God designeth in our deliverance, the impairing and lessening the kingdom of sin and Satan. Wherefore, O thou church of God in England, which are now upon the waves of affliction and temptation, when thou comest out of the furnace, if thou come out at the bidding of God, there shall come out with thee, the fowl, the beast, and abundance of creeping things. "O Judah, he hath set an harvest for thee, when I return the captivity of my people."

"That they may breed abundantly in the earth, and be fruitful and multiply upon the earth."

This was God's end in preserving the creatures from the flood, that again the earth might be replenished therewith. The same end he hath in his suffering of the persecutor, and all manner of adversity, to take away but a part, some: "Some of them they shall kill and crucify, leaving a remnant alive in the world," namely, that they might breed abundantly in the earth, and be fruitful, and multiply upon the earth. As he saith by the prophet Isaiah, "He shall cause them that come of Jacob to take root, Israel shall blossom and bud, and fill the face of the world with fruit;" and this after their deliverance from persecution. According as he saith again, "The remnant that is escaped of the house of Judah, shall again take root downward, and bear fruit upward:" For out of Judah shall go forth a remnant, that is yet to replenish the earth with converts. As Luke observes, that when the churches in Judea, Galilee, and Samaria, had rest, "they, walking in the fear of the Lord, and in the comforts of the Holy Ghost, were multiplied."

"And

"And Noah went forth, and his sons, and his wife, and his sons wives with him. Obedience is better than sacrifice." Noah is at the beck of God; what he bid him do, that does he; and indeed this is in truth to worship God, yea, this is to know and worship God. It is said of Abraham, when he went at God's command to offer up Isaac, that he counted it going to worship the Lord. And God saith of Hezekiah, "that he did justice and judgement, judging the cause of the poor and needy:" and then adds, "Is not this to know me, saith the Lord?" I bring these to shew, that obedience to the word of God, is the true character of God's people in all ages; and this very text, as also such others before, is on purpose recorded by the Holy Ghost, to shew you, that Noah was obedient in all things; yea, I may add, these commands were to discover the proof of him, whether he would be obedient in all things; and this was also his way with New-Testament churches. The sincerity of love, and of the uprightness of the heart, is greatly discovered by the commandments of God. "He that hath my commandments, and keepeth them, (saith Christ,) he it is that loveth me," &c.

"Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth after their kind, went forth out of the ark."

These words are yet a further expression of the sincerity of Noah's obedience, for that he, at the command of God, did carefully search and seek out every little creeping thing that God had brought to him into the ark. Obedience in little things do oft-times prove us most; for we, through the pride of our hearts, are apt to look over little things; because, though commanded, they are but little. O, but Noah was of another spirit; he carefully looked after little things, even after every thing, whatsoever creepeth upon the earth; and not only so, but sought diligently that they might go out in order, to wit, "male and female, according to their kind." Sometimes God would have men exact to a word, sometimes exact to a tack, or pin, or loop, sometimes to a step. Be careful then in little things, but yet leave not the other undone.

Indeed the command of God is great; if he therefore commands us to worship him, though but with a bird, we must not count such ordinances insignificant, or below a human creature.

"And Noah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar."

This is the first work that we read Noah did, when he came forth of the ark; and it shews us, that at this time he had a deep sense of the distinguishing mercy of God. And indeed he had sufficient cause to wonder; for the whole world was drowned, save only himself, and they that were with him in the ark.

But I say, this was the first work, to wit, to worship God. Hence note, that a sense of mercy, of distinguishing mercy, naturally engageth the heart to worship. It is said of Moses, when the name of the Lord was proclaimed before him, "as merciful, gracious, and abundant in goodness and truth, and that he pardoned iniquity, transgression and sin; that he made haste, and bowed his head toward the earth, and worshipped."

"And Noah builded an altar." Although this altar be the first that we read of, yet forasmuch as there was before a blessed church, and also an open profession of godliness, together with offering sacrifice, in all probability this was not the first altar that was builded unto the Lord. Besides, we read not of any immediate revelation, from which Noah had light and instruction to build it. The text only saith, "he built an altar unto the Lord; which may be aptly expounded, according as he was wont in the other world."

This altar was a type of Christ, as capacitated to bear the sin of the world, (for the altar was it upon which the sacrifices were burnt;) whereupon it, in mine opinion, in special respected his Godhead, by the power of which he offered himself, that is, his flesh. Again, it is said, "The altar sanctifies the gift:" So did the Godhead the humanity of Christ, "through which eternal Spirit, he offered himself without spot to God:" By this altar then this blessed man preached to his family the Godhead and eternity of Christ.

"And took of every clean beast, and of every clean fowl." These beasts and fowls were types of the flesh of the Son of God, as Paul in the ninth and tenth chapters to the Hebrews affirms; wherefore by this act he also preached to his family the incarnation of the Lord Christ, how that in the fulness of time he should in our flesh offer himself a sacrifice for us: for as all the ordinances of the New-Testament ministrations preach to us, that Christ is come; so all the ordinances of worship under the Old Testament preached to them that were under it, Christ, as yet to come.

"Of every clean beast, and of every clean fowl." This was to shew, that when Christ did come, he should not take hold of the Jew, and exclude the Gentile; but that in his flesh he should present unto God every clean beast, and every clean fowl; that is, all the elect, both of Jew and Gentile.

And it was requisite that this by Noah should be preached, because the whole world was yet in his family; from whence, at the multiplication of men, if through their rebellion and idolatry they lost not this doctrine, they might, to all their offspring, preach the Lord Jesus.

Wherefore the doctrine of the gospel, had the world been faithful, might have been to this day retained amongst them that now are the most barbarous people.

"And the Lord smelled a sweet savour, (a savour of rest); and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth, neither will I again smite any more every living thing, as I have done."

These words more fully shew, that this sacrifice of Noah was a type of the offering up of the body of Jesus Christ, he being said to be that blessed sacrifice that is as perfume in the nostrils of God: "He gave himself for us an offering and a sacrifice to God for a sweet-smelling savour." Besides, this offering of Noah was a burnt-offering to God; which burning signified, the curse of God, which Christ was made in his death for us: Wherefore, the burnt-offerings were all along a type of him; as by reading the epistle to the Hebrews you may see: "It is the burnt-offering, saith God, because of the burning upon the altar all night, until the morning; and the fire of the altar shall be burning in it." Which was a type of the fire of the law, and the guilt of sin, that Christ, when he offered himself, should undergo for the sins of man.

"And the Lord smelled a sweet savour." This signifies the content and satisfaction that, for the sin of the world, God should have by the offering up of his Son for us upon the cross: Wherefore, he is said to be "now in Christ, reconciling the world unto himself, not imputing their trespasses to them."

Now it is observable, that Noah was a man of faith long before this. Hence note two things.

1. That men, even of eminent faith, have yet need of a continual remembrance of the death and sufferings of Christ; yea, and that in the most plain and easiest manner to understand.

2. They have need also, notwithstanding they have faith before, to present themselves before God, through Jesus Christ our Lord: For as our persons are not accepted but in and through him, no more are our performances; yea, though they be spiritual services or sacrifices, it is the blood that maketh the atonement, as well for works as persons. As he saith in another place, "I will accept you with your sweet savour, but not without it." As he also said to his church in Egypt, "When I see the blood, I will pass over you; and the plague shall not be upon you to destroy you, when I smite the land of Egypt."

"And the Lord said in his heart, I will not again curse," &c. By heart here, we may understand two things.

1. That God was altogether unfeigned in this promise. He spake it from his very heart; which we use to count the most sincere expressing of our mind: According to that of the prophet, "Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly, in truth, in stability, with my whole heart,"

heart, and with my whole soul." Mark, "I will rejoice to do it, I will do it assuredly, I will do it in truth, even with my whole heart, and with my whole soul."

2. By his saying, "in his heart," we may understand the secrecy of his purpose; for this doctrine, of not cursing again, it is hid from all but those to whom it is revealed by the Spirit of God. For this purpose, in the heart of God, is one of the depths, or of the deep things of God, which the Spirit of a man cannot understand: "Who hath known the mind of the Lord?" None of all the sons of men, but those that have the Holy Ghost: Therefore Paul applieth that to himself and fellows, as that which is peculiar to them to know: "We have the mind of Christ." It is said, that after Christ had by his parables preached his gospel to the world, he in private expounded all things to his disciples.

Hence note, That they that will hear God speak this, they must be near his very heart: "They that are in his heart, may hear it; but to them that are without, in parables." This secret, in revelation of the gospel, is also expressed in other terms; as, "That the Lord spake in mine ears, and it was revealed in mine ears." And again, "Hear now this which I speak in thine ears."

"I will not again curse the ground any more." These words are also under Moses's veil; for in them is contained the sin of the world, and damnation thereof. He said, when he was to bring the flood, "that the earth was corrupt, and that he would destroy the earth;" but his great meaning was, of the sinners that dwelt therein; as the effect of that flood declared. So he saith again, he will not bring any more a flood to destroy the earth; and that the bow in the cloud should be a sign of peace between him and the earth: By all which is meant in special, the men that dwell on the earth; and they are called the ground and earth, because they came from thence. So then there is, as it were, the foundation of all spiritual blessedness couched under these words, "I will not curse the ground, I will not destroy man." And that this must needs be the meaning thereof, consider, that this promise ariseth from the sweet savour that he smelt before in the burnt-offering: which was a figure of Christ, who was made a curse for us, to deliver us from the curse of the law; that we might through him obtain the blessing of forgiveness of sins; to which the curse stands directly opposite.

"I will not again curse the ground for man's sake; for the imagination of man's heart is evil from his youth." The imagination of man's heart was the ground of this dreadful curse; and the effect of this curse was, to lay them up in chains in hell: Wherefore Peter saith, "These men are now in prison." The curse therefore, in its most eminent extension, reached the souls of those ungodly ones that were swept away with the flood: But it seems a strange argument or reason rendered of God, why again he would not curse the ground, if it was because of the evil imagination of man's heart, this being the only argument that prevailed with him to send the flood. The meaning therefore is rather this, that because of the satisfaction that Christ hath given to God for sin, therefore he said in his heart, he would not again curse the ground, for the evil imagination of man; that is, he would not do it, for want of a sacrifice that had in it a sufficient propitiation.

Hence note, That the great cause now of man's condemnation, is not because of his inherent pollution, but because he accepteth not, with Noah, of the satisfaction made by Christ; for to all them that have so accepted thereof, there is now no curse nor condemnation, though still the imagination of their heart be evil: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous."

"For the imagination of man's heart is evil from his youth." These words seem to insinuate the cause of these evil imaginations; and that is, from the corruption of their youth. Now how soon their youth was corrupted, David shews by these words, "I was shapen in iniquity, and in sin did my mother conceive me." Ezekiel also shews, we were polluted in the day that we were born. Further, God to Moses strongly affirms it, in that he commands, that for the first-born,

in whom the rest were included, an offering should be offered, by that they were a month old. God seems therefore, by this word, to look back to the transgression of our first parents, by whom sin came into our natures; and by so doing, he not only intimateth, yea, promiseth a pardon to personal miscarriages; but assureth us, that neither them, nor yet our inward pollutions, shall destroy us, because of the rest that he found before in Christ.

"Neither will I again smite any more every living thing as I have done." The creatures therefore also have some kind of benefit by the death and blood of Christ, that is, so as to live, and have a being; for infinite justice is so perfectly just, as that without a sacrifice it could not have suffered the world to stand, after sin was in the world; but must have destroyed, for the sake of sin, the world which he had made.

For although it be foully absurd to say beasts and fowls are defiled with sin, as man; yet doubtless they received detriment thereby: "The creature was made subject to vanity, by reason of him who hath subjected the same," &c. that is, by Adam's sin. Which vanity they also shew by divers of their practices; as both in their enmity to man, and one to another, with which they were not created; this came by the sin of man. Now that man lives, yea, that beasts live, it is because of the offering up of Christ: Wherefore it is said in that of the Colossians, "The gospel is preached to every creature; in every creature under heaven," to wit, in that they live and have a being.

"Neither will I again smite any more every living thing, as I have done." These words [as I have done] do not exempt the creature from every judgement of God, but from this, or such as this; for we know, that other judgements do befall ungodly men now; and if they continue in final impenitence, they shall partake of far greater judgements than to be drowned by the waters of a flood: "The wicked is reserved unto judgement; yea, the heavens and the earth that now are, are reserved unto fire, and perdition of ungodly men."

"While the earth remaineth, seed-time and harvest, cold and heat, and summer and winter, and day and night, shall not cease."

"While the earth remaineth." These words may have respect both to the words before, and to them that follow after. If they respect the words before, then they are as limits to that large promise, of not destroying the world again: Not but that the day will come, as I said, in which another general judgement, and that too far more dreadful than this of water, will overflow the world, and every living thing shall again be cut off from the face of all the earth; as now by rain of water, then by rain of fire and brimstone: Which day and fore judgement God shewed unto men, when he burned Sodom and Gomorrah with fire and brimstone from heaven. But,

"While the earth remaineth," this shall not be: But in the end, then indeed both it and the works therein, shall (as Peter saith) be burned up: But so long as it remaineth, that is, until it be overtaken with this second, and that too the beginning of eternal judgement, no universal judgement shall over-run the earth. For albeit that since that flood, the earth hath been smitten with many a curse; yet it hath been but here and there, not in every place at once: famines, and earthquakes, and pestilences, have been in divers places, but yet at the same time hath there been seed-time and harvest also.

"Seed time and harvest, cold and heat, and summer and winter, and day and night, shall not cease." These words were some of the first, with that of the bow in the cloud, that prevailed with me to believe that the scriptures were the word of God.

For my reason tells me, they are, and have continued a true prophecy, from the day that they were related; otherwise the world could not have subsisted; for take away "seed-time and harvest, cold and heat," &c. and an end is put to the beginning of the universe.

Besides, if these words be taken in a spiritual sense, they have also stood true from that very day, otherwise the church had ceased to have a being long before

this: For take away seed-time and harvest from the church, with cold and heat, and day and night, and those ordinances of heaven are taken from her, which were ordained for her begetting and continuation. This head might with much largeness be insisted on; but to pass it, and to come to the next chapter.

C H A P. IX.

“AND God blessed Noah, and his sons, and said unto them, Be fruitful and multiply, and replenish the earth.”

Noah having thus waded through these great temptations, and being made also to partake of the mercy of God, in preserving and saving him from the evil thereof; and being brought to partake of the beginning of a new world, while the ungodly that were before the flood were perished for their iniquity: He receiveth now from the mouth of the Lord, before whom he walked before the flood, laws and ordinances, as rules by which he should still govern his life before him. But mark, before he received these rules and commandments, he receiveth blessing from God; blessing, I say, as that which should yet fore-fit him to do his will.

“And God blessed Noah.” Blessed him with spiritual and special grace; for without that no man can walk with God’s acceptance before him: He blessed him with grace suitable to the work he was now to begin, to wit, for the replenishing and governing the new world God had brought him to: so that Noah did not, without precedent qualifications, take this work upon him. God also gave Caleb and Joshua another spirit, and then they followed him fully. That of David is for this remarkable, “Who am I, said he, and what is my people, that we should offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. O Lord God, saith he, all this store that we have prepared to build thee an house for thine holy name, cometh of thine hand, and is all thine own.” So is faith, love, strength, wisdom, sincerity, and all other good things wherewith and by which we walk with God, worship him, and do his will: All which is comprised in these words: “I will give them an heart to know me, that I am the Lord; and they shall be my people, and I will be their God; for they shall return to me with their whole heart. A new heart also will I give them.” And again, “I will put my fear in their hearts, and they shall not depart from me.”

“And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.” After he had blessed him, then he tells him what he should do: namely, “Be fruitful and multiply:” This he spake with respect to the seed that he and his sons should beget, therewith to people the world; which was now the remaining part of his work; and he had three arguments to encourage him thereto. First, he was delivered from the wicked and sinners of the old world: He was made the heir of a new world; and was to leave it as an heritage to his children.

This therefore should teach us, who are brought into the kingdom of Christ, that new world that hath taken its beginning in the word of the gospel, not to be idle, but to be fruitful, and to labour to fill the world with a spiritual seed to God: For as Noah, so are we made heirs of this blessed kingdom; and shall also, as that good man, leave, when we sleep in Jesus, this spiritual seed to possess the kingdom after us.

“And the fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air; upon all that moveth upon the earth; and upon all the fish of the sea; into your hand are they delivered.”

These words seem to be a promise of what shall be a consequence of their putting into practice what was commanded in the verse before; namely, of their being fruitful, and of their multiplying in the earth. Hence note, That the faithful observation of God’s word, puts majesty, and dread, and terror upon them that do it:

Therefore

Therefore it is said, that when "the church is fair as the sun, and clear as the moon, she is terrible as an army with banners." The presence of godly Samuel made the elders of Bethlehem tremble; yea, when Eliſha was fought for by the king of Syria, he durst not engage him, but with chariots and horses an heavy host. Godliness is a wonderful thing, is commandeth reverence, and the stooping of the spirits, even of the world of ungodly ones.

"And the fear of you, and the dread of you, shall be upon every beast" This is true in the letter; for because there is upon man, as man, more of the image and similitude of God than there is upon other creatures; therefore the beasts and all the creatures are made to stoop and fall before them; yea, though in themselves they are mighty and fierce: "Every kind (or nature) of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed by mankind."

But to allegorize the word, (for by the word, ungodly men are beasts); then, as I said before, godliness puts such a majesty and dread upon the professors of it, that their enemies are afraid of them; yea, even then when they rage against them, and lay heavy afflictions upon them. It is marvellous to see in what fear the ungodly are, even of godly men and godliness; in that they stir up the mighty, make edicts against them, yea, and raise up armies, and what else can be imagined, to suppress them; while the persons thus opposed, if you consider them as to their state and capacity in this world, they are most inconsiderable; but as a dead dog, or a flea; O but they are cloathed with godliness! the image and presence of God is upon them. This make the beasts of this world afraid:

"One of you shall chase a thousand."

"Into your hand are they delivered." That is the beasts, birds, and fish of the sea, (as David saith), to be for the service of man. But again, this is also true in an higher nature; for taking these beasts, &c. for men, even they are delivered into the hand of the church, by whose doctrine, power, and faith, they are smitten with severest judgements; laying all that reject them even in the depth of death, and smiting them with all plagues as often as they will. The world is therefore in our hand, and disposed of by our doctrine, by our faith and prayers, although they think far otherwise, and shall one day feel their judgements are according.

"Every moving thing that liveth, shall be meat for you; even as the green herb have I given you all things."

From these words some would insinuate, that before the flood men lived only upon herbs, not eating flesh, as here they have authority granted to do: But, in mine opinion, such should be mistaken, for this reason, if there were no other; because they offered sacrifice before, sacrifices, I say, as types and representatives to the church, of the death and sufferings of Christ: Now, of such sacrifices the offerers used to eat, as is clear by the lamb of the passover, and many other offerings; so that these words seem to be but a renewing of their former privileges, not a granting new liberty to the world.

"Every moving thing." This must be taken with this restriction, that is wholesome and good for food: For, by the law of nature, nothing of that is forbidden to man; though, for some significations, many such creature were forbidden us to use for a time.

"Even as the green herb." For which they expressly had liberty granted them, in the first chapter of this book. And this liberty might afresh be here repeated, from some scruple that might arise in Noah, &c. He remembering that the world before might, for the abuse of the creatures of God, as well as for the abuse of his worship, be drowned with the flood; for sometimes the abuse of that which is lawful to one, may be a snare, abuse, and stumbling to another.

"But flesh, with the life thereof, which is the blood thereof, shall you not eat."

This law seems to be ceremonial, although given long before Moses was, as also some sacrifices and circumcision was: Wherefore we must seek for the reason of this prohibition: "What man soever (saith God) there be of the house of Israel, that eateth any manner of blood, I will set my face against that soul that eateth blood,

blood, and will cut him off from among his people." Why? For the life of the flesh is the blood, and I have given it to you upon the altar, to make an atonement for your souls; for it is the blood that maketh the atonement for the soul: "Therefore I said to the children of Israel, No soul of you shall eat blood." Again, as here the prohibition is only concerning blood; so in another place, the word is as well against our eating the fat: "It shall be a perpetual statute for your generations, throughout your dwellings, that ye neither eat fat nor blood;" and the reason rendered is, "For all the fat is the Lord's."

So then the meaning, the spiritual meaning, seems to be this, that soasmuch as the blood is the life, and that which maketh the atonement, and the fat, the glory, and the Lord's; therefore they both were to be offered to the Lord: that is, we ought always to offer the merit of our salvation to God, by a continual acknowledgement, that it was through the blood of Christ; and we ought always to give him the glory thereof, and this is the fat of all our performances. Now this is so blessed a thing, and calleth for that grace that every professor hath not; every one cannot ascribe to the blood of the Lamb, the whole of his reconciliation to God; nor offer up the fat, the glory, which is God's, to the Lord for so great a benefit: This is the benefit of a peculiar people, even of the priests, the Levites, the sons of Zadok, or they that are justified, or just thereby; "that kept the charge of my sanctuary, when the children of Israel went astray from me; they shall come near to me, to minister unto me; and they shall stand before me, to offer unto me the fat, and the blood, saith the Lord God."

"Wherefore, for men to ascribe to their own works the merit of their salvation, or to take the glory thereof to themselves; it is as eating the blood and the fat themselves, and they shall be cut off from the people of God."

"And surely your blood of your lives will I require: at the hand of every beast will I require it; and at the hand of man, and at the hand of every man's brother, will I require the life of man."

These words are spoken to the church, which then resided in this family: not but that God will avenge the blood that is wrongfully shed, though the person murdered be most carnal and irreligious. A man that doth violence to the blood of any person, shall fly to the pit; let no man stay him.

But I say, these words respect the church in a more special and eminent way: "Surely, (saith God) your blood of your lives will I require." Thus also David insinuates the thing. "When he maketh inquisition for blood, he remembereth them;" the saints and godly in special: "He forgetteth not the cry of the humble, the afflicted."

"At the hand of every beast will I require it." The beasts are here also to be taken for men, to whom they are frequently likened in scripture; and that because they have cast off human affections, and, like savage creatures, make a prey of those that are better than themselves. Ignorance therefore, or brutishness, O thou wicked man! will not excuse thee in the day of judgement; all the injuries that thou dost to the people of God, shall for certain be required of thee.

"At the hand of man will I require it." By [man] here, we may understand, such as have greater place and shew of reason wherewith they manage their cruelty, than those that are as the natural beasts: For all persecutors are not brutish alike; some are in words as smooth oil; others can shew a semblance of reason of state, "why they should sell the righteous for silver, and the poor for a pair of shoes." These act, to carnal reason, like men, as Saul against David, "for the safety of his kingdom;" but these must give an account of their cruelty, for blood is in their hands.

"And at the hand of every man's brother will I require the life of man." This word [brother] may reach in all the apostatized hypocrites that forsake or betray the godly, "for brother shall betray the brother to death." Such are spoken of in Isaiah, "Your brethren that hated you, (saith God), and that cast you forth for my name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed." So that let them be as vile as the brute, or as reason-

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sonable in appearance as men, or as near in relation as a brother; neither their ignorance, nor their reason, nor their relation to the saints, shall secure them from the stroke of the judgement of God.

"Who so sheddeth man's blood, by man shall his blood be shed; for in the image of God made he him."

In these words we have both a threatening and a command; and the same words carry both: "By man shall his blood be shed," there is threatening; "By man shall his blood be shed," there is the command. For as they threaten, so they instruct us, that he is worthy of the loss of his own blood, that doth wickedly shed the blood of another. Blood for blood, equal measure: As he also saith elsewhere, "An eye for an eye, a tooth for a tooth, wound for wound, burning for burning."

"For in the image of God made he him." This seems as the reason of this equal law; because no man can slay his neighbour, but he striketh at the image of God. It is counted an heinous crime for a man to run his sword at the picture of a king, how much more to shed the blood of the image of God? "He that mocketh, or oppresseth the poor, reproacheth his maker; but he that honoureth him, hath mercy on the poor." And if so, how much more do they reproach, yea, despise and abhor their maker, that slay and murder his image! But most of all those do prove themselves the enemies of God, that make the holiness, the goodness, the religion, and sobriety that is found in the people of God, the object of their wrath and hellish cruelty. Hence murder is, in the New-Testament, imputed to that man that hated a holy and godly man: "He that hateth his brother, is a murderer; and we know that no murderer hath eternal life abiding in him."

"And you, be you fruitful, and multiply: bring forth abundantly in the earth, and multiply therein." Thus he doubleth the blessing and command, of multiplying and increasing the church in the earth, for that is the delight of God, and of Christ.

"And God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you."

God having thus blessed them, and given them laws and judgements to walk by, for the further confirmation of their hope in God, he propoundeth to them the immutability of his mind, by the establishing of his covenant with them; for a covenant is that, which not only concludeth the matter concerned between the persons themselves; but it provideth remedy against after temptations, and fears, and mistrusts, as to the faithful performance of that which is spoken of: As Laban said to Jacob, "Now therefore (said he) come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee." Thus also the Apostle insinuates, where making mention of the promise and oath of God, he saith, "This promise and oath are both immutable, that we might have a strong consolation, (or always ground for great rejoicing), who have fled for refuge, lay hold on the hope set before us."

This covenant therefore, it was the encouragement of Noah and his sons, that they might walk before God without fear: Yea, it was to maintain their hope in his promise of forgiveness, though they should find their after performances mixed with infirmities; for so he had told them before, namely, "That he would not again destroy the earth for man's sake, (albeit) the imagination of man's heart be evil from his youth. I will establish my covenant with you, and with your seed after you."

"And with every living creature that is with you; of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth." These words respect the whole creation; for all the things in the world, devils only excepted, have a benefit by this covenant of God: And hence it is, that not man only, but every thing that hath breath, is commanded to praise the Lord: But observe it; as for the sin of man, they before were destroyed by the flood, so now by reason of the mercy of God to man, they are spared,

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spared, and partake of mercy also. This is intimated by these words: "Every creature that is with you; every beast of the earth with you."

"And I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of the flood: neither shall there be any more a flood to destroy the earth."

This is the sum of the covenant, as it respecteth the letter, and the type, and the whole creation in general: But yet as to the spirit and gospel of it, the Holy Ghost must needs have a further reach, an intention of more glorious things, as may further be shewed anon.

"And I will establish my covenant with you." For you that are men, and especially the members of the church, have the most peculiar share therein.

"Neither shall all flesh be cut off any more by the waters of a flood. For because of my covenant which I establish with you, I will spare them also, and give them the taste of my mercy and goodness."

"Neither shall there be any more a flood to destroy the earth." This covenant therefore, is not of that nature as the covenant was which was made with Adam, (to wit, a covenant of works, as the only conditions of life); for by that was the ground, for man's sin, accursed, and accursed again. But now the Lord goeth another way, the way of grace, and forgiveness of sins: Wherefore now, not the curse, but the mercy of God, comes in on the back and neck of sin, still sparing and forgiving man, the great transgressor, and the beast, &c. and the earth, for the sake of him.

"And God said, This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth."

So then, the way to find out the covenant, what that is, it is to see if we can find out this token of it; to wit, the bow, of which the rain-bow is but a type. I find then by the scriptures, where this bow is mystically spoken of, that the Lord Jesus Christ himself is encompassed with the bow. The first is this:

"And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness, as the appearance of a man upon it. And I saw, as the colour of amber, as the appearance of fire round about within; from the appearance of his loins, even upward, and from the appearance of his loins, even downward; I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord, the Man, the Lord's Christ," &c.

The second scripture is this: "I was in the Spirit, and behold a throne was set in heaven, and one sat on the throne, and he that sat was to look upon like a jasper and a sardine stone, and there was a rainbow round about the throne, like unto an emerald." In these two texts there is mention of the rainbow, that was, not to be the covenant, but the token or sign thereof. Now then the covenant itself must needs be the man that was set in the midst of the bow upon the throne; for so he saith by the prophet: "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people." The covenant therefore is Jesus Christ the Saviour, whom the bow in the cloud was a sign or a token of. So then the sum of the text is this, That God, for the sake of the Lord Jesus Christ, will not again, all the days of the earth, bring an universal judgement upon the creature, as in the days of Noah, and of the old world he did: "For Christ by the worth of his blood and righteousness, hath sacrificed the justice of the law for sin." So then the whole universe standeth not upon a bottom of its own, but by the word and power of Christ: "The earth, (saith he), and the inhabitants thereof, are dissolved, I bear up the pillars of it."

But how must Christ be reckoned of God, when he maketh him the poise against all the sin of the world?

The prophet tells us thus: "He shall be the covenant of the people," or he shall be accounted the conditions and worth of the world: "He shall be the covenant," or works, or righteousness of the people; for he, as the high-priest under the law, is set for the people to Godward; that is, he standeth always in the presence of God, as the complete obedience of the people. So then, so long as the Lord Christ bears up his mediatorship, God in justice will neither destroy the world, nor the things that are therein.

In this covenant therefore, the justice, as well as the mercy of God, is displayed in its perfection; in as much as without the perfection of the Mediator Christ, the world could not be saved from judgement.

"And it shall come to pass when I bring a cloud over the earth, that the bow shall be seen in the cloud."

By these words the Lord looks back to the flood that before had drowned the earth; for in those clouds there was no bow, no token of Christ, or of the mercy of God: But now (saith God) I will do far otherwise; from henceforth when I bring a cloud, and there be showers of rain on the earth, these clouds shall not be as the other. But my bow shall be therein.

The cloud then that here is spoken of, must be understood of the judgement of God for sin, like those before, and at the overthrow of the world; only with this difference, they were clouds, judgements without mercy, but these judgements mixed therewith. And often the clouds are thus to be understood. Job, when he curseth his day, saith, "Let a cloud dwell upon it." So the judgements of God upon Zion, are called "the covering of a cloud:" So in Joel also, "to the darkness of clouds," are the judgements of the church compared; yea, that pillar that went before the children of Israel, it being a judgement to the people of Egypt, goes under this epithet, as a term most fit to express this judgement by, "it was a cloud and darkness to them."

And now to the cloud in hand, the cloud in which is the bow, the cloud of rain, although by the mercy and grace of God it is so great a blessing as it is, yet it sometimes becomes a judgement; it comes for correction, as a rod to afflict the inhabitants of the world withal. Thus it was in the days of Ezra, and very often both before and since.

"The bow shall be seen in the cloud." This is the mercy of God to the world, and that by which it hath been hitherto preserved: "The bow shall be seen in the cloud." You know I told you of the bow before, that it was a sign or token of the covenant of God with the world, and that the covenant itself was Christ, as given of God unto us, with all his good conditions, merit, and worth. So then, in that God set this bow in the cloud, and especially in the clouds that he sends for judgement, he would have the world remember, that there comes no judgement as yet on the world, but it is mixed with, or poised by the mercy of God in Christ.

"The bow shall be seen in the cloud." This may respect God, or the world, that is, the seeing of the bow in the cloud; if it respect God, then it tells us he in judgement will remember mercy; if it respect the world, then it admonisheth us not to despond, or sink in despair under the greatest judgement of God; for the bow, the token of his covenant, is seen in the judgements that he executeth.

When the vision of the ruin of Jerusalem was revealed to the Prophet Ezekiel, he saw that yet Christ sat under the bow.

When Antichrist was to come against the saints of God, the commission came from Christ, as he sat under the bow. This John did see and relate, of which we should take special notice: for by this token God would have us to know that these clouds, though they come for correction, yet not to destroy the church.

"My bow shall be seen in the cloud."

"And I will remember my covenant which is between me and you, and every living creature of all flesh, and the waters shall no more become a flood to destroy all flesh."

"And I will remember my covenant." Much like this is that of the Lord

Israel, when they are under all, or any of those forty judgements mentioned Lev. xxvi. "If they confess their iniquities, (saith he), and the iniquities of their fathers, &c. then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember, and I will remember the land." His usual way in other sayings, is to begin with Abraham, but here he ends with him; and the reason is, because there, as it were, the great promise of the Messiah to that people began, saying, "In thy seed shall all nations be blessed."

"And I will remember my covenant which is between me and you." We read not here of any compact or agreement between Noah and God Almighty; wherefore such conditions and compacts could not be the terms between him and us: What then? why that covenant that he calls his, which is his gift to us, "I will give thee for a covenant." This is the covenant which is between God and us: "There is one God, and one Mediator between God and man, the man Christ Jesus." This then is the reason why all the waters, why all the judgements of God, and why all the sins that have provoked those judgements, cannot become a flood to destroy all flesh.

"And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God, and every living creature of all flesh that is upon the earth."

"And the bow shall be in the cloud." This is a kind of a repetition; for this he had told us before, saying, "I do set my bow in the cloud, and the bow shall be seen in the cloud: which repetition is very needful: for it is hard for us to believe that Christ and grace are wrapped up in the judgement of God. Wherefore it had need be attested twice and thrice; "To write the same things to you, (saith Paul), to me indeed is not grievous, but to you it is safe."

"And I will look upon." A familiar expression, and suited to our capacity, and spoken to prevent a further ground of mistrust; much like to that of God, when he was to send the plague upon Egypt: "The blood, (saith God) of the lamb, shall be to you for a token upon the houses where you are; and when I see the blood, I will pass over you, and the plague shall not be upon you, to destroy you, when I smite the land of Egypt."

"And I will look upon it, that I may remember." Not that God is forgetful, "He is ever mindful of his covenant:" But such expressions are used to shew and persuade us, that the whole heart and delight of God is in it.

"That I may remember the everlasting covenant." This word covenant is also the sixth repetition thereof; "my covenant, the covenant, a covenant, and the everlasting covenant. O how fain would God beat it into the heads of the world, that he hath for men a covenant of grace.

"The everlasting covenant." Because the parties on both sides are faithful, perfect, and true; the Father being one, and the Son of his love the other; for this covenant, as I said before, is not a compact and agreement betwixt God and the world; but his Son, as his gift to men, is set for them to Godward. So that what conditions there are, they are perfectly found in Christ, by whose blood the covenant is sealed and established, and indeed becomes everlasting: hence it is called "the blood of the everlasting covenant:" And again the New Testament is said to be in his blood. Besides, the promises are all in Christ, I mean the promises of this covenant: "In him they are yea, and in him amen, to the glory of God the Father:" Now they being all in him, and yea and amen no where else, the covenant itself must needs be of pure grace and mercy, and the bow in the cloud, not qualifications in us, the proper tokens of this covenant.

"And God said unto Noah, "This is the token of the covenant which I have established between me and all flesh that is upon the earth."

Behold a repetition of all things that were essential, either to the covenant itself, or to our faith therein, the making of the covenant, the looking on the covenant, and the token of the covenant, how often are they mentioned, that we might be more fully convinced of the unchangeable nature of it: As Joseph said unto Pharaoh,

raoh, "For that the dream was doubled unto Pharaoh twice, it is because the thing is established by God."

"And God said unto Noah." Where God loveth, he delighteth to apply himself to such, in a more than general way; he singeth out the person, Noah, Abraham, and the like. "I know thee by name, saith he to Moses, and thou hast found grace in my sight."

This is the token of the covenant." It still wants beating into peoples heads, where they should look for the covenant itself, to wit, the throne which the rainbow compasseth round about; for that is the token of the presence of the Messias, and thither we are to look for salvation from all plagues, and from all the judgements that are due to sin: The Lord for Christ's sake forgave you; this is the token of the covenant.

"Of the covenant which I have established."

This word [I], (as also hinted before), doth intimate, that this covenant, is the covenant of grace and mercy; for a covenant of works cannot be established; that is settled between God and men, before both parties have, either by sureties or performance, ratified and confirmed the same. Indeed it may be so established, as that God will appoint no other; but to be so established, as to give us the fruits thereof, that must be the effects of his being well pleased with the conditions of those concerned in the making thereof. But that is not the world, but the Son of God; and therefore it is called his covenant, and he, as given to us of God, is so reckoned our condition and worth.

"Which I have established." To wit, upon better promises than duties purely commanded, or then the obedience of all the angels in heaven; I have established it in the truth and faithfulness, in the merit and worth of the blood of my Son, of whom the rainbow that you see in the cloud is a token.

"And the sons of Noah that went forth of the ark, were Shem, Ham, and Japhet; and Ham is the father of Canaan."

By these words Moses is returned again to the history of Noah: "And the sons of Noah that went forth of the ark." If these words [that went forth of the ark] bear the emphasis of this part of the verse, then it may seem that Noah had more children than these; but they were not accounted of; for they being ungodly, as the rest of the world, they perished with them in their ungodliness. These only went in, and came out of the ark with him; to wit,

"Shem, and Ham, and Japhet." The names thus placed, is not according to their birth; for Japhet was the elder, Ham the younger, and Shem the middlemost of the two.

Shem therefore takes the place, because of his eminency in godliness; also because from him went the line up to Christ: For which cause also, the family of the sons of Judah (though he was but the fourth son of Israel) was reckoned before the family of Reuben, Jacob's first-born, or before the rest of the sons of his brethren. Sometimes persons take their place in genealogy, from the foresight of the mightiness of their offspring. Thus was Ephraim placed before Manasseh: "For truly (said Jacob) his younger brother shall be greater than he.—And he set Ephraim before Manasseh."

Ham is the next in order; not for the sake of his birthright, or because he was much, if any thing, now for godliness; but for that he was the next to be eminent in his offspring, for opposing and fighting against the same.

Shem and Ham, therefore, the two heads, or chief, from whence sprang good and evil men, by way of eminency. Ham is the father of Canaan, or of the Canaanites, the people of God's curse, whom the sons of Shem, who afterwards sprang from Abraham, Isaac, and Jacob, was to cut off from the earth, for their most high abominations.

Japhet comes in, in the first place, as one that at present was least concerned, either in the mercy or displeasure of God; being neither (in his offspring) to be devoutly religious, nor yet incorrigibly wicked, though afterwards he was to be persuaded to dwell in the tents of Shem.

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"These are the three sons of Noah, and of them was the whole earth overspread."

Thus, though Noah's beginning was small, his latter end did greatly increase.

"And Noah began to be an husbandman, and he planted a vineyard. And he drank of the wine and was drunken; and he was uncovered within his tent."

This is the blot in this good man's scutcheon; and a strange blot it is, that such an one as Noah should be thus overtaken with evil! One would have thought that Moses should now have begun with a relation of some eminent virtues, and honourable actions of Noah, since now he was saved from the death that overtook the whole world, and was delivered, both he and his children, to possess the whole earth himself. Indeed he stepped from the ark to the altar; as Israel of old did sing on the shore of the Red sea: But, as they, he soon forgot; he rendered evil to God for good.

Neither is Noah alone in this matter: Lot also being delivered from that fire from heaven, that burnt up Sodom and Gomorrah, falls soon after into lewdness with the children of his body, and begetteth his own two daughters with child.

Gideon also, after he was delivered out of the hands of his enemies, took that very gold which God had given him, as the spoil of them that hated him, and made himself idols therewith. What shall I say of David, and of Solomon also, who after he had been twenty years at work for the service of the true God, both in building and preparing for his worship, and in writing of proverbs by divine inspiration, did, after this, make temples for idols; yea, almost for the gods of all countries? Yea, he did it when he was old, when he should have been preparing for his grave, and for eternity: "It came to pass when Solomon was old, that his wives turned away his heart after other gods; for Solomon went after Ashtaroeth, the goddesses of the Zidonians; and after Milcolim the abomination of the Ammonites. He did also build an high-place for Chemosh, the abomination of Moab, in the hill before Jerusalem; and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense, and sacrificed unto their gods."

All these sins were sins against mercies; yea, and doubtless against covenants, and the most solemn resolutions to the contrary. For who can imagine, but that when Noah was tossed with the flood, and Lot within the scent and smell of the fire and brimstone that burned down Sodom, with his sons and his daughters; and Gideon, when so fiercely engaged with so great an enemy, and delivered by so strange a hand, should in the most solemn manner, both promise and vow to God: But behold! now they in truth are delivered and saved, they recompense all with sin: "Lord, what is man! How abominable and filthy is man, who drinketh in iniquity like water." Let these things learn us "to cease from man, whose breath is in his nostrils; for wherein is he to be accounted of?" Indeed it is a vain thing to build our faith upon the most godly man in the world, because he is subject to err; yea, for better than he was so. If Noah and Lot, and Gideon, and David, and Solomon, who wanted not matter from arguments, and that of the strongest kind, (as arguments that are drawn from mercy and goodness be), to engage to holiness, and the fear of God; yet, after all, did so foully fall as we see: Let us admire grace, that any stand; let the strongest fear, lest he fearfully fall: and let no man but Jesus Christ himself be the absolute platform and pattern of faith and holiness: As the prophet saith, "Let us cease from man," return:

"And Noah began to be an husband-man." This trade he took up for want of better employment; or rather (in mine opinion) from some liberty he took to himself, to be remiss in his care and work as a preacher: For seeing the church was now at rest, and having the world before them, they still retaining outward sobriety, poor Noah, good man, now might think with himself, "I need not now be so diligent, watchful, and painful in my ministry as formerly; the church

is but small, without opposition, and also well settled in the truth; I may now take to myself a little time to tamper with worldly things.' So he makes an essay upon husbandry: "He began to be an husband-man." Ha, Noah! is was better with thee when thou wast better employed! Yea, it was better with thee, when a world of ungodly men set themselves against thee! Yea, when every day thy life was in danger to be destroyed by the giants, against whom thou wast preacher above an hundred years! For then thou didst walk with God; then thou wast better than all the world; but now thou art in the relapse!

Hence note, That though the days of affliction, of temptation and distress, are harsh to flesh and blood; yet they are not half so dangerous as are the days of peace and liberty. Wherefore Moses pre-admonished Israel, that when they had received the land of Canaan, and had herds, and silver, and gold in abundance, that then their heart be not lifted up to forget the Lord their God. "Jesurun kicked when he was fat." O! when provender pricks us, we are apt to be "as the horse or mule, that is without understanding."

"He planted a vineyard, and drank of the wine and was drunken." Although in the course of godliness, many men have but a speculative knowledge of things; yet it is not so in the ways of this world and sin, the practical part of these things are lived in by all the world. They are sinners indeed, "he drank of the wine."

"He drank of the wine and was drunken." The Holy Ghost, when it hath to do with sin, it loveth to give it its own name: drunkenness must be drunkenness, murder must be murder, and adultery must bear its own name: Nay, it is neither the goodness of the man, nor his being in favour with God, that will cause him to lessen or mince his sin. Noah was drunken; Lot lay with his daughters; David killed Uriah; Peter cursed and swore in the garden, and also dissembled at Antioch. But this is not recorded, to the intent that the name of these godly should rot or stink; but to shew, that the best men are nothing without grace; and, "that he that standeth, should not be high minded, but fear." Yea, they are also recorded, for the support of the tempted who when they are fallen, are oft raised up by considering the infirmities of others: "Whatsoever was wrote aforetime, was written for our learning, that we through patience, and comfort of the scriptures might have hope."

"And he was uncovered within his tent." That is, He lay like a drunken man, that regarded not who saw his shame. Hence note, how beastly a sin drunkenness is; it bereaveth a man of consideration, and civil behaviour; it makes him as brutish and shameless as a beast; yea, it discovereth his nakedness to all that behold.

"And he was uncovered." That is, lay naked. Behold ye now, that a little of the fruit of the vine, lays gravity, grey hairs, and a man that for hundreds of years was a lover of faith, holiness, goodness, sobriety, and all righteousness, shamelessly, as the object to the eye of the wicked, with his nakedness in his tent.

"He was uncovered within his tent." The best place of retirement he had, but it could not hide him from the eye of the ungodly. It is not therefore thy secret chamber, nor thy lurking in holes, that will hide thee from the eye of the reproacher: Nothing can do this but righteousness, sobriety, and faithfulness to God; this will hide thee; these are the garments, which, if they be on thee, will keep thee, "that the shame of thy nakedness do not appear."

"And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without."

Ham was the unsanctified one, the father of the children of the curse of God: "He saw the nakedness of his father, and he blazed abroad the matter. Hence note, that the wicked and ungodly man, is he that doth watch for the infirmities of the godly: As David says, "They watched for my halting." Indeed they know not else how to justify their own ungodliness; but this, instead of excusing them of their wickedness, doth but justify the word against them; for by this they

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they prove themselves graceless, and men that watch for iniquity: "They said in their hearts, (said David), Ah! so would we have it." Ammon said, "Aha! against the sanctuary when it was profaned, and against the land of Israel, when it was desolate, and against the house of Judah when it went into captivity." The enmity that is in the hearts of ungodly men, will not suffer them to do otherwise; when they see evil befall the saint, they rejoice and skip for joy.

"He saw the nakedness of his father." Hence note, that saints can rarely slip, but the eyes of the Canaanites will see them. This should make us walk in the world with jealous eyes, with eyes that look round about, not only to what we are and do, but also, how what we do is resented in the world: Abraham was good at this, and so was Isaac and Jacob; for they tendered more the honour and glory of God, than they minded their own concerns.

"He saw the nakedness of his father;" who was the nearest and dearest relation he had in the world; yet neither relation nor kin, nor all the good that his father had done him, could keep his polluted lips from declaring his father's follies; but out they must go, the sin of his own defiled heart must take place of the fifth commandment, and must rather solace itself in rejoicing in his father's iniquity, than in covering his father's nakedness. Wicked men regard not kindred; and no marvel, for they love not godliness: "He that loveth not God, loveth not his brother or father; nay, he wrongeth his own soul."

"And he told his two brethren without." He told them, that is, mockingly, reflecting not only upon Noah, but also upon his brethren; to all of whom himself was far inferior, both as to grace and humanity.

"And Shem and Japhet took a garment, and laid it upon both their shoulders, and went backwards, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness."

Shem and Japhet did it: This is recorded for the renown of these, as the action of Ham is for his perpetual infamy.

"They took a garment, and went backward, and covered their father, and saw not his nakedness." Love will attempt to do that with difficulty, that it cannot accomplish otherwise. I think it might be from this action, that the wise man gathereth his proverb from: "Hatred stirreth up strifes, but love covereth all sins." Indeed Ham would fain have made variance between his father and his brethren, by presenting the folly of the one, to the shame and provocation of the other. But Shem, and his brother Japhet, they took the course to prevent it; "they covered their father's nakedness."

"And Noah awoke from his wine, and knew what his younger son had done unto him."

By these words more is implied than expressed; for this awaking of Noah, not only informeth us of natural awaking from sleep, but of his spiritual awaking from his sin: "He awoke from his wine." As Ely said to Hannah, "How long wilt thou be drunken? Put away thy wine from thee." By which words he exhorteth to repentance. It is said of Nabal, "That his wine went from him," as many men's sins forsake them, because they are decayed, and want strength and opportunity to perform them. Now this may be done where the heart remaineth yet unsanctified: "But Noah awoke from his wine, put it away, or repented him of the evil of his doing: "A just man falleth seven times, and riseth again, but the wicked shall fall into mischief." Wherefore they have cause to say to all the Hams in the world, "Rejoice not against me, O thou mine enemy! for when I fall, I shall arise! but your fall is a fall into mischief."

"He knew what his younger son had done unto him." Whether this was by revelation from heaven, or through the information of Japhet and Shem, I determine not; but so it was, that the good man had understanding thereof: Which might be requisite upon a double account; not only that he might now be ashamed thereof; but take notice, that he had caused the enemies of God to reproach; for this sinks deep into a goodman's heart, and assisteth him so much the more.

"And

"And he said, cursed be Canaan; a servant of servants shall he be unto his brethren."

By these words one would think that Canaan, the grand-child of Noah, was the first that discovered his nakedness; but of this I am uncertain; I rather think that Noah, in a spirit of prophecy, determined the destruction of Ham's posterity, from the prodigiousness of his wicked action, and of his name, which signifieth indignation, or heat; for names of old were oft-times given according to the nature and destiny of the persons concerned. "Is not he rightly called Jacob?" And again, "As his name is, so is he." Besides, by this act did Ham declare himself void of the grace of God; for he that rejoiceth in iniquity, or that maketh a mock, as being secretly pleased with or at the infirmities of the godly, he is declared already, by the Spirit of God, to be nothing.

"A servant of servants shall he be unto his brethren." This was accomplished when Israel took the land of Canaan, and made the offspring of this same Ham, even so many as escaped the edge of the sword, to be captives and bondsmen, and tributes unto them.

Hence note, That the censures of good men are dreadful, and not lightly to be passed over, whether they prophesy of evil or good; because they speak in judgement, and according to the tenor of the word of God.

"And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant."

Shem seems by this to be the first in that action of love to his father, and that Japhet did help through his persuasion: for Shem is blessed in a special manner, and Canaan is made his servant.

Hence note, That forwardness in things that are good, is a blessed sign that the Lord is our God: "Blessed be the Lord God of Shem." It is said of Hananiah, "That he was a faithful man, and feared God above many." Now such men are provocations to good, as I doubt not but Shem's was to Japhet: As Paul saith of some, "Your zeal hath provoked very many."

"God shall enlarge Japhet, and he shall dwell in the tents of Shem."

In the margin, "It is God shall persuade:" and it looks like a confirmation of what I said before, and is a prophecy of that requital of love that God should one day give his posterity, for his kindness to Noah his father: As if Noah had said, "Well, Japhet, thou was soon persuaded by Shem to shew kindness to me thy father, and the Lord shall hereafter persuade thy posterity to trust in the God of Shem."

"God shall enlarge." This may respect liberty of soul, or how great the church of the Gentiles should be; for Japhet was the father of the Gentiles.

If it respect the first, then it shews that sin is as fetters and chains that holds souls in captivity and thralldom. And hence, when Christ doth come in gospel, it is "to preach deliverance to captives, and to set at liberty them that are bruised."

"God shall persuade;" that is, God shall enlarge him by persuasion; for the gospel knows no other compulsion, but to force by argumentation. Them therefore that God brings into the tents, or churches of Christ, they by the gospel are enlarged from the bondage and thralldom of the devil, and persuaded also to embrace his grace to salvation.

"And Noah lived after the flood three hundred and fifty years."

He lived therefore to see Abraham fifty and eight years old: He lived also to see the foundation of Babel laid; nay, the top-stone thereof; and also the confusion of tongues: He lived to see of the fruit of his loins, mighty kings and princes; but in all this time he lived not to do one work that the Holy Ghost thought worthy to record for the favour of his name, or the edification and benefit of his church, save only, "That he died at nine hundred and fifty years;" so great a breach did this drunkenness make upon his spirit.

"So all the days of Noah were nine hundred and fifty years, and he died."

C H A P.

C H A P. X.

NOW these are the generations of the sons of Noah, Shem, Ham, and Japhet; and unto them were sons born after the flood."

Having thus passed over the flood, with what Noah and his sons did after; we now come to the second plantation of the world, to wit, by the three sons of Noah; for by these three was the world replenished after the flood. Shem was the father of the Jews; Ham the father of the Canaanites; and Japhet the father of the Gentiles. So then of Shem came the then present visible church; of Ham the opposers and enemies of it; but of Japhet came those that should be received into the church afterwards; as also abundance of the haters of the Lord.

"The sons of Japhet; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras."

Gomer, a consumer; Magog, covering, or melting: Madai, measuring, or judging; Javan, making sad; Tubal, born, brought, or worldly; Meshech, prolonging; Tiras, a destroyer; these are the English of their names.

Gomer, and Magog, and Meshech, and Tubal, are the great persecutors of the church in the latter days: They shall be persecuted then by consumers, melters, and men of this world. Madai, and Javan, (as some say), were the fathers of the Medes and Greek: These therefore did sometimes help, and not always hinder the church.

"And the sons of Gomer; Askenas, and Riphath, and Togarmah—Also the sons of Javan; Elisha, and Tarshish, Kittim, and Dodanim."

Riphath, medicine, or release; Elisha, the Lamb of God; Dodanim, beloved: Either these names were given them by way of prophecy; implying, that of their seed should arise many Gentile churches; or to shew us, that when men (as their fathers) have lost or lost the power of godliness, yet something of the notion they may yet retain.

"By these were the isles of the Gentiles divided into their lands, every one after his tongue, after their families, in their nations."

But this must be understood to be after the building of, and confusion at Babel; for before they had all but one tongue; and besides they kept all together.

"And the sons of Ham; Cush, and Mizraim, Phut, and Canaan."

Cush black. Of Ham and Mizraim came the Ethiopians, or blackamores: The land of Ham was the country about Egypt; wherefore Israel was first afflicted by them.

"And the sons of Cush; Seba and Havilah, and Sabath, and Raamah, and Sabtecha: and the sons of Raamah, Sheba and Dedan."

Seba and Sheba, sometimes look well upon the church; but when they did not, God gave them for her ransom.

"And Cush begat Nimrod, (or the rebellious one); he began to be a mighty one in the earth."

The beggetting of Nimrod, is accounted a thing that is over and above, and is laid by the Holy Ghost as a blot upon Cush for ever; for when men would vilify, they used to say, "Thou art the son of the rebellious, the son of a murderer." So again, "He that beggetteth Solomon's fool, (or wicked one), he beggetteth him to his own shame."

"Cush begat Nimrod." So then the curse came betimes upon the sons of Ham: for he was the father of Cush: for the curse, as it were, begins in rebellion, and the rebellious one was Nimrod, both by name and nature.

"He began to be a mighty one in the earth." I am apt to think he was the first that in this new world sought after absolute monarchy.

"He began to be a mighty one in the earth," (or, among the children of men.) I suppose him to be a giant; not only in person but in disposition; and so, through the pride of his countenance, did scorn that others, or any should be his equal;

may, could not be content, till all made obeisance to him. He therefore would needs be the author and master of what religion he pleased; and would also sub-
ject the rest of his brethren thereto, by what ways his lusts thought best: where-
fore here began a fresh persecution; That sin therefore which the other world was
drowned for, was again revived by this cursed man, even to lord it over the sons of
God, and to enforce idolatry and superstition upon them: and hence he is called
“the mighty hunter.”

“He was a mighty hunter before the Lord.” Wherefore it is said, “even as
Nimrod the mighty hunter before the Lord.”

“He was a mighty hunter;” that is, a persecutor. Wherefore Saul’s per-
secuting of David is compared to hunting: And so is the persecution of others.
They hunt every man his brother with a net: and it may well be compared there-
to; for the dog or lion that hunteth, is void of bowels and pity; and if they can
but satisfy their doggish and lionish nature, they care neither for innocence, good-
ness, nor life of that they pursue. The life, the blood, the extirpation of the
contrary party, is the end of their course of hunting.

“He was a mighty hunter.” As it is said of Jabin, “He mightily oppressed
Israel twenty years; that is, he did it exceedingly; he went beyond others; he
was more cruel and barbarous; he was a mighty hunter: Wherefore the children
of blessed Shem, by this monster, had sore affliction. Noah therefore lived to see
Nimrod, the mighty one, make havock of the children of his bowels, to his no
little grief and compunction of spirit.

“He was a mighty hunter before the Lord;” or, in the presence of the Lord;
or, in defiance to him. This shews, that the hand of God was stretched forth
against his work; as also it was against Jeroboam’s, by that man of God that
from Judah went down to prophesy against him; but he abode obdurate and hard;
“he regarded not the Lord, nor the operation of his hands:” As he also saith in
another place of the cursed brood of Antichrist, “When they shall fall upon the
sword, they shall be wounded.” Let them do things never so much against the
plain text, they feel not the wounds of conscience; but this is a sore judgement,
and that under which this hunter was; and therefore the presence and hand of
God would not break him off, nor hinder his hunting of souls: But even before
the face of the keeper of the godly, would Nimrod the rebel hunt for their pre-
cious life to destroy it.

Wherefore it is said, “even as Nimrod the mighty hunter before the Lord.”
These words, as it seems, was the proverb that went of him among the godly in
after generations; for he had so left his marks in the sides of the church, that he
could not quickly forget him: Wherefore, when at any time there arose another
that shewed cruelty to the ways of God, he was presently compared to Nimrod that
hunted before the Lord. Nimrod therefore was rebellious to a proverb: And as
it is said of Ahab so might it be said of him, “There was none like Nimrod, who
fold himself to work wickedness in the sight of, or, before the Lord.”

“And the beginning of his kingdom was Babel, and Erech, and Accad, and
Calnech, in the land of Shinar.”

By these words, as I suppose, are those in the chapter that followeth expounded:
Where it says, “Let us build us a city, and a tower;” for this work was chiefly
the invention of Nimrod, who with his wicked council, contrived this work; and
as one that had made himself head of the people, he enjoined them to set to the
work.

“And the beginning of his kingdom was Babel.” Babel therefore was the
first great seat of oppressors after the flood; whose situation was in the land of
Shinar, in that land which is now called Babylon. By this we may also gather,
by whom our mystical Babel was builded, to wit, by those that rebelled (as Nim-
rod) from the simplicity of the gospel of Christ; for the builders, especially the
chief, have a semblance one of another. It was even such as came of the seed of
the godly, as these did of blessed Noah; who, in time, apostatizing from the
word, and desiring mastership over their brethren, they, as lords, fomented a heat
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own conceptions, and then enjoined the people to build. As Rehoboam forsook the counsel of the ancients, that stood before his father Solomon; so these have forsaken the counsel of the old men, the Apostles, that stood before Jesus Christ; and hearkening to the counsel of a younger sort of wanters of their grace and wisdom, they imagine and build a Babel.

"Out of that land went forth Ashur, and builded Nineveh, and the city Rehoboth, and Calah, and Resen, between Nineveh and Calah: the same is a great city."

Nimrod having begun to exalt himself; others, that were big with desires of ostentation, did soon follow his example, making themselves captains and heads of the people, and built them strong holds for the supportation of their glory. But they did it (as I said) by Nimrod's example; wherefore it is said, "they went out of the land." Just thus it was at the beginning of myſtical Babel: First, the tyranny began at Babel itself, where the usurper was seen to sit in his glory, before whose face the world did tremble. Now other inferior persons, inferior, I say, in power, but not in pride, having desire to be lords, as Nimrod himself, they will also go build them cities; by which means Nimrod's invention could not be kept at Rome, but hath spread itself in many and mighty kingdoms.

"Out of that land went forth Ashur, and builded Nineveh," &c. Ashur seems to be the second son of Shem, ver. 22. A fit resemblance of those persons that have come from myſtical Babel, to built their Ninevehs, and Rehoboths, and Calnehs, in all lands: Still they have pretended religion; that they had their orders from the apostolical see; that they were the true sons of Shem, or disciples of Christ: But the seeing Christian should remember, that some of the children of Shem were in Babel with rebellious Nimrod: That instead of learning humility of their father, through the pride and rebellion of their own vainglorious fancies, they learned wickedness and rebellion of cursed and prodigious Nimrod.

Hence note, That what cities, that is, churches soever have been builded by persons that have come from Romish Babel, those builders and cities are to be suspected for such as had their founder and foundation from Babel itself. Wherefore let Israel say, "Ashur shall not save us, for he shall not save himself; but as the star of Jacob ariseth, he shall fade and perish for ever." So perish all the builders and building that hath had its pattern from myſtical Babel, unless a miracle of grace prevents.

It was Ashur that carried away the ten tribes; it is Ashur that joineth with the enemies of the church; it is Ashur that with others upholds the great mart of the nations: Wherefore Ashur, and all his company, must at last go down into their pit,

So then, let Augustine the monk come from Rome into England, and let him build his Nineveh here; let others go also into other countries, and build their Resens and Calahs there; these are all but brats of Babel, "and their end shall be, that they perish for ever." John saw it, and the cities, that is, the churches of the nations, or the national churches fell; and great Babylon, their inventor and founder, "came into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath."

"And Mizraim begat Ludim, and Ananim, and Lehabim, and Naphtuhim, and Pathrusim, and Casluhim, (out of whom came Philistim), and Capthorim."

Ludim, as I suppose, may be the same with Lubim that came up with the Egyptians and Ethiopians against Israel, of whose cruelty Nahum complains; where he said, "They also helped Nineveh against the children of God." The rest of them were of the same disposition, especially the Philistine that came of Casluhim; for they, both in Saul and David's days, were implacable against the church and people of God: they were a giantish people, and trusted in their strength, and seldom overcome, but when Israel went against them in the name of the Lord their God.

"And Canaan begat Sidon his first born, and Heth, and the Jebusite, and the Emorite, and the Girgashite, and the Hivite, and the Arkite, and the

the Sinite, and the Arvadite, and the Zemarite, and the Hamathite: And afterward were the families of the Canaanites spread abroad."

"These are the children of Canaan, the son of Ham, the accursed of the Lord: These did chiefly possess the land of Canaan before Israel went out of Egypt: they were mighty giantish people, yet Israel must fight with them, notwithstanding they were, in comparison to these, but as the grasshopper.

"And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza, as thou goest unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Lashah."

They bordered therefore upon the Philistines on the one side; for Gerar and Gaza belonged to them, and they touched upon Sodom and Gomorrah, &c. on the other: They were placed therefore by the judgement of God, between these two wicked and sinful people, that they might, as a punishment for their former sins, be infected with the sight and infection of their ungodly and monstrous abominations; "They that turn aside to their own crooked ways, the Lord shall lead them forth with the workers of iniquity."

"These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations."

Ham had a mighty offspring; but the judgement of God was, "That they should be wicked men, idolaters, persecutors; sinners with an high hand; such as God was resolved to number to the sword, both in this world, and that to come; I mean, for the generality of them.

"Unto them Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born."

The manner of style which the Holy Ghost here useth in his preamble to the genealogy of Shem, is worthy to be taken notice of; as that he is called the father of all the children of Eber, and the brother of Japheth.

By his being called the father of all the children of Eber, we may suppose, that from Eber to Abraham, (by whom the reckoning of the genealogy was cut off from Eber, and intailed to the name of Abraham), all the children of Eber were, as it were, the disciples of Shem, for he lived awhile after Abraham: His doctrine therefore they might profess, though possibly with some mixture of those inventions that came in among men afterwards; which, I think, were at the greatest about Abraham's time. Besides, he shews by this, that the other children of Shem, as Elam, Ashur, Lud, and Aram, with Uz, Hul, Gether, and Mash, went away with Nimrod, and the rest of that company, into idolatry, tyranny, and other profaneness; so that only the line from Shem to Eber, and from thence to Abraham, &c. were the visible church in those days.

"The brother of Japheth." So he was of Ham; but because Ham was cut off for his wickedness to his father, therefore both Shem and Japheth did hold him in abomination, and would not own that relation that before was between them, especially in things pertaining to the kingdom of God and of Christ: wherefore the Holy Ghost also, in reckoning up the kindred of Shem, excludeth Ham the younger brother, and stops after he had mentioned Japheth: "The brother of Japheth the elder."

"Unto him were children born, unto Shem also." "Unto him were children born:" The Holy Ghost doth secretly here, as he did before in the generation of Seth, insinuate a wonder. For, considering the godliness of Shem, and the ungodliness of Ham, and the multitude of his tyrannical brood, it is a wonder that there should such a thing as the offspring of Shem be found upon the face of the earth: For I am apt to think that Shem, with his posterity, did testify against the actions of Nimrod; as also against the children of Ham, in their wickedness and rebellion against the way of God; as may be hinted after: Wherefore he, with his seed, were in jeopardy, among that tumultuous generation: Yet God preserved him and his seed upon the face of the earth: For, let the number and wickedness of men be never so great in the world, there must be also a church, by whose actions the ways of the wicked must be condemned.

"The

“The children of Shem, Elam, and Ashur, and Arphaxad, and Lud and Aram.”

These children were born unto Shem : The book of Chronicles mentions four more, as Uz, and Hul, and Gether, Meshech, or Mash ; but these were the natural sons of Aram, Shem being only their father's father.

Elam and Ashur, as also Lud and Aram, notwithstanding they were the sons of Shem, struck off, as I think, with Nimrod, and left their father for the glory of Babel ; yea, they had a province there in the days of Daniel : Wherefore great judgements are threatened against Elam ; as, “ That Elam shall drink the cup of God's fury : That their bow shall be broken : That God would bring upon him the four winds : ” And, “ That there should be no nation whither the captives of Elam should not come : Yet God would save them in the latter days. ”

As for Lud, although through the wickedness of his heart he forsook his father Shem, and so the true religion ; yet a promise is made of his conversion, when God calls home the children of Japheth, and persuaded them to dwell in the tents of Shem : “ I will set a sign among them, (saith God), and I will send to those that escape of them, even to Tarshish, Pul, and Lud, to Tubal and Javan, to the isles afar off that have not heard my fame : Yea, thus it shall be, although they were once the soldiers of the adversaries of the church, and bare the shield and helmet against her. Of Ashur I have spoken before. Aram became also an heathen, and dwelt among the mountains of the east : Out of him came Balaam the soothsayer, that Balak sent for to curse the children of Israel.

In Arphaxad, though he was not the eldest, remained the line that went from Abraham to David ; and from him to Jesus Christ.

“ And the children of Aram, Uz, and Hul, and Gether, and Mash. ”

Uz went also off from Shem ; but yet good men came from his loins ; for Job himself was of that land : yet the wrath of God was threatened to go forth against them, because they had a hand in the persecution of the children of Israel, &c.

“ And Arphaxad begat Salah, and Salah begat Eber : and unto Eber were born two sons, the name of the one was Peleg, for in his days was the earth divided ; and his brother's name was Joktan. ”

This Eber was a very godly man, the next after Shem that vigorously stood up to maintain religion. Two things are entailed upon him to his everlasting honour : First, The children of God, even Abraham himself, was not ashamed to own himself one of this man's disciples, or followers, and hence he is called Abraham the Hebrew or Ebrew. Joseph also will have it go there : “ I was stolen (said he) out of the land of the Hebrews : ” Nay, the Lord God himself, to shew how he honoured this man's faith and life, doth style himself the God of his fathers, to wit, the God of the Hebrews, the Lord God of the Hebrews. Secondly, This was the man that kept that language with which Adam was created : and that in which God spake to the fathers of old, from being corrupted and confounded by the confusion of Babel ; and therefore it is for ever called his, the Hebrew tongue, the tongue in which Christ spake from heaven to Saul : This man therefore was a stiff opposer of Nimrod ; neither had he a hand in the building of Babel ; for all that had, had their language confounded by that strange judgement of God.

“ And unto Eber were born two sons, the name of the one was Peleg, (or, Division) ; for in his days was the earth divided ; and his brother's name was Joktan. ” This division (in mine opinion) was not only that division that was made by the confusion of tongues ; but a division also that was made among men by the blessed doctrine of God, which most eminently rested in the bosom of Shem and Eber, neither of which had their hands in that monstrous work : Wherefore as Eber, by abstaining, kept entire the holy language ; so Shem, to shew that he was clear from this sin also, is by the Holy Ghost called, “ The father of all the children of Eber ; ” implying, that Eber and Shem did mightily labour to preserve a seed from the tyranny and pollution of Nimrod and Babel : and by that means made a division in the earth ; unto whom, because the rebels would not adhere, therefore did God the Lord smite them with confusion of tongues, and scatter them abroad upon the face of all the earth.

“ And ”

"And Joktan begat Almodad, and Sheleph, and Hazermaveth and Jerah."

Here again he left the holy line, which is from Eber to Abraham, and makes a stop upon Joktan's genealogy, and so comes down to the building of Babel.

These therefore begat Joktan: He also begat "Hadoram, and Usal, and Diklah, and Obal, and Abimael, and Sheba: and Ophir, and Havilah, and Jobab; all these were the sons of Joktan: and their dwelling was from Mesha, as thou goest into Sephar, a mount of the east."

"These are the sons of Shem, after their families, after their tongues, in their lands, after their nations."

Moses, as I said, by this relation, respecteth, and handleth chiefly those, or them persons, who were at first the planters of the world after the flood; leaving the church, or a relation of that, and its seed, to be discoursed after the building of Babel, unto the tenth verse of the next chapter. Hence, methinks, one might gather, that these above mentioned, whose genealogies are handled at large, as the families of Japheth, of Ham, and Joktan are, were both, in in their persons and offspring, engaged (some few only excepted, who might adhere to Noah, Shem and Eber) in that foul work, the building of Babel. Now that which inclineth me thus to think, it is because immediately after their thus being reckoned by Moses, even before he taketh up the genealogy of Shem, he bringeth in the building thereof; the which he not only mentioneth, but also enlargeth upon; yea, and also telleth of the cause of the stopping of that work, before he returneth to the church, and the line that went from Shem to Abraham.

"These are the families of the sons of Noah after their generations, in their nations; and by these were the nations divided in the earth after the flood."

C H A P. XI.

"AND the whole earth was of one language, and of one speech."

Moses having thus briefly passed through the genealogies of Japheth, Ham, and Joktan: in the next place he cometh to shew us their work, which they had by this time engaged to do; and that was to build a Babel, whose tower might reach to heaven. Now in order to this their work, or rather to his relation thereof, he maketh a short fore-speech, which consisteth of two branches. The first is, That now they had all one language, or lip. The other was, That they yet had kept themselves together, either resting or walking as an army compact: An excellent resemblance of the state of the church, before she imagined to build her a Babel: For till then, however one might outstrip another in knowledge and love; yet, so far as they obtained, their language or lip was but one: "Having but one heart and one soul, they with one mouth did glorify God even the Father."

"And the whole earth was of one language." By these words, therefore, we may conceive the reason why so great a judgement as that great wickedness, Babel, should be contrived, and endeavoured to be accomplished. "The multitude was one:" Not but that it is a blessed thing for the church to be one: As Christ saith, "My beloved is but one." But here was an oneness, not only in the church, but in her mixing with the world. The whole earth, among which, as I suppose, is included Noah, Shem, and others, who being overtopped by Nimrod the mighty hunter, might company with him until he began to build Babel. Therefore it is said in the next verse, "that they compacted together from the east, to the land of Shinar."

Hence note, That the first and primitive churches were safe and secure, so long as they kept entire by themselves; but when once they admitted of a mixture, great Babel, as a judgement of God, was admitted to come into the mind.

"And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar, and they dwelt there."

By these words, we gather, that the first rest of Noah, and so the inhabiting of his posterity, was still eastward from Babylon, towards the sun-rising.

But to gospelize: They journeyed from the east: and so consequently they turned their backs upon the rising of the sun: So did also the primitive church, in the day when she began to decline from her first and purest state. Indeed, so long as she kept close to the doctrine and discipline of the gospel, according to the word and commandment of the Lord Jesus, then she kept her face still towards the sun-rising: According to the type in Ezekiel, who saith of the second and mystical temple, Her fore front, or face, did stand towards the east: Also he saith, when he saw the glory of God, how it came unto this temple, "it came from the way of the east." Their journeying therefore from the east was their turning their backs upon the sun: And to us, in gospel-times, it holdeth forth such a mystery as this: that their journey was thus recorded, to shew they were now apostatized; for assuredly they had turned their back upon the glorious sun of righteousness, as upon that which shineth in the firmament of heaven.

"They found a plain in the land of Shinar." Shinar is the land of Babylon.

"They found a plain." Or, place of fatness and plenty, as usually the plains are: and are, upon that account, great content to our flesh; This made Lot separate from Abraham, and chuse to dwell with the sinners of Sodom; why, the country was a plain, and therefore fat and plentiful, even like the garden of the Lord, and the land of Egypt. Here therefore they made a stop; here they dwelt and continued together: A right resemblance of the degenerators course in the days of general apostacy from the true apostolical doctrine, to the church of our Romish Babel. So long as the church endured hardship and affliction, she was greatly preserved from revolts and backslidings; but after she had turned her face from the sun, and had found the plain of Shinar; that is, the fleshly contents that the pleasures, and profits, and honours of this world afford; she forgetting the world and order of God, was content, with the travellers in the text, to dwell in the land of Babel.

"And they said one to another, Go to, let us make brick, and burn them thoroughly, (and burn them to a burning;) and they had brick for stone, and slime had they for mortar."

Now they being filled with ease and plenty, they begin to lift up the horn, and to consult one with another what they were best to do: Whereupon, after some time of debate, they came to this conclusion, that they would go to build a Babel.

"And they said one to another, Go to." This manner of phrase is often used in scripture; and is sometimes, as also here, used to shew, that the thing intended, must come to pass, what opinion or contradiction to the contrary soever there be. It argueth that a judgement is made in the case, and proceedings shall be accordingly. Thus it is also to be taken in Judges, Ecclesiastes, Isaiah, James, &c. Wherefore it shews, that these men had cast off the fear of God, and, like Israel in the days of the prophet Jeremiah, they resolved to follow their own imagination, let God or his judgements speak never so loud to the contrary. And so indeed he says of them at verse the sixth: "And this they have begun to do, (saith God), and nothing will restrain them."

The work of JESUS CHRIST as an Advocate, clearly explained, and largely improved, for the benefit of all believers.

The Epistle to the READER.

Courteous Reader,

OF all the excellent offices which God the Father has conferred on Jesus Christ our Lord, this of his being an Advocate with him for us is not the least, though (to the shame of saints it may be spoken) the blessed benefits thereof

thereof have not with that diligence and fervent desire been inquired after as they ought.

Christ as sacrifice, Priest, and King, with the glories in, and that flow from him as such, has, God be thanked, in this our day, been much discovered by our seers, and as much rejoiced in by those who have believed their words: but as he is an Advocate with the Father, an Advocate for us, I fear the excellency of that doth still too much lie hid; though I am verily of opinion, that the people of God in this age have as much need of the knowledge thereof, (if not more need), than had their brethren that are gone before them.

These words (if not more need) perhaps may seem to some to be somewhat out of joint; but let the godly-wise consider the decays that are among us, as to the power of godliness, and what abundance of foul miscarriages the generality of professors now stand guilty of, (as also how diligent their great enemy is to accuse them at the bar of God for them), and I think they will conclude, that in so saying I indeed have said some truth. Wherefore when I thought on this, and had somewhat considered also the transcendent excellency of the advocateship of this our Lord, and again, that but little of the glory thereof has by writing been in our day communicated to the church, I ventured to write what I have seen thereof, and do by what doth follow present it unto her for good.

I count not myself sufficient for this, or any other truth, as it is in Jesus; but yet I say, I have told you somewhat of it, according to the proportion of faith. And I believe some will thank God for what I here have said about it; but it will be chiefly those whose right and title to the kingdom of heaven and glory doth seem to themselves to be called in question by their enemy, at the bar of the judge of all.

These, I say, will read and be glad to hear that they have an Advocate at court that will stand up to plead for them, and that will yet secure to them a right to the heavenly kingdom. Wherefore it is more particularly for those that at present, or that hereafter may be in this dreadful plight, that this my book is now made public; because it is, as I have shewed, for such that Jesus Christ is Advocate with the Father.

Of the many and singular advantages, therefore, that such have by this their Advocate, in his advocateship for them, this book give some account; as where he pleads, how he pleads, what he pleads, when he pleads, with whom he pleads, for whom he pleads, and how the enemy is put to shame and silence before their God and all the holy angels.

Here is also shewed to those herein concerned, how they indeed may know that Jesus is their Advocate; yea, and how their matters go before their God, the Judge; and particularly, that they shall come off well at last, yea, though their cause (as it is theirs) is such, in justification of which themselves do not dare to shew their heads.

Nor have I left the dejected souls without directions how to entertain this Advocate to plead their cause: Yea, I have also shewn that he will be with them named by him. Their comfort also is, that he never left a cause, nor a soul, for whom he undertook to be an Advocate with God.

But, reader, I will no longer detain thee from the perusal of the discourse: Read and think, read and compare what thou readest with the word of God. If thou findest any benefit by what thou readest, give the Father and his Son the glory; and also pray for me, if thou findest me short in this, or to exceed in that, impute all such things to my weakness, of which I am always full. Farewell.

I am thine to serve thee what I may,

JOHN BUNYAN.

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The Work of JESUS CHRIST as an Advocate explained.

And if any Man sin, we have an Advocate with the Father, Jesus Christ the righteous, 1 John ii. 1.

THAT the apostle might obtain due regard from those to whom he wrote, touching the things about which he wrote, he tells them, That he received not his message to them at second or third hand, but was himself an eye and ear witness thereof: "That which was from the beginning, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life, (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us), that which we have seen and heard, declare we unto you." Having thus told them of his ground for what he said, he proceeds to tell them also the matter contained in his errand, to wit, That he brought them news of eternal life, as freely offered in the word of the gospel to them; or rather that the gospel which they had received would certainly usher them in at the gates of the kingdom of heaven, were their reception of it sincere and in truth: For (saith he) then the blood of Jesus Christ the Son of God cleanseth you from all sin."

Having thus far told them what was his errand, he sets upon an explication of what he had said, especially touching our being cleansed from all sin: "Not (saith he) from a being of sin; for should we say so, we should deceive ourselves," and should prove that we have no truth of God in us; but by cleansing, I mean a being delivered from all sin, so as that none at all shall have the dominion over you, to bring you down to hell; for that for the sake of the blood of Christ all trespasses are forgiven you.

This done, he exhorts them to shun or fly sin, and not to consent to the motions, enticings, or allurements thereof, saying, "I write unto you, that you sin not." Let not forgiveness have so bad an effect upon you, as to cause you to be remiss in Christian duties, or to tempt you to give way to evil. Shall we sin because we are forgiven? or shall we not much matter what manner of lives we live, because we are set free from the law of sin and death? God forbid; let grace teach us another lesson, and lay other obligations upon our spirits. "My little children, (saith he), these things I write unto you, that you sin not." What things? why, tidings of pardon and salvation, and of that nearness to God to which you are brought by the precious blood of Christ. Now, lest also by this last exhortation, he should yet be misunderstood, he adds, "And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." I say, he addeth this to prevent desponding in those weak and sensible Christians that are so quick of feeling, and of discerning the corruptions of their natures; for these cry out continually, That there is nothing that they do, but it is attended with sinful weaknesses: Wherefore in the words we are presented with two great truths.

1. With a supposition that men in Christ, while in this world, may sin: "If any man sin:" any man; none are excluded; for all, or any one of the all of them that Christ hath redeemed and forgiven are incident to sin. By may, I mean not a toleration, but a possibility; "for there is not a man, not a just man upon the earth, that doeth good and sinneth not," Eccl. vii. 20. 1 Kings viii. 46.

2. The other thing with which we are presented, is, an Advocate: "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous."

Now there lieth in these two truths two things to be inquired into. As, 1. What the apostle should hear mean by sin. 2. And also what he here doth mean by an Advocate: "If any man sin, we have an Advocate."

There is ground to inquire after the first of these; because though here he saith, they that sin have an Advocate, yet in the very next chapter he saith, "Such are of the devil, have not seen God, neither know him, nor are of him."

There is ground also to inquire after the second, because an Advocate is supposed in the text to be of use to them that sin: "If any man sin, we have an Advocate."

1. For the first of these, to wit, what the apostle should here mean by sin, "If any man sin."

I answer, since there is a difference in the persons, there must be a difference in the sin. That there is a difference in the persons, is shewed before; one is called a child of God, the other is said to be of the wicked one. Their sins differ also in their degree at least, for no child of God sins to that degree as to make himself incapable of forgiveness: "For he that is born of God keepeth himself, and that wicked one toucheth him not," ch. v. 17, 18. Hence the apostle says, "There is a sin unto death," Matth. xii. 32. which is the sin from which he that is born of God is kept.

The sins therefore are thus distinguished: The sins of the people of God are said to be sins that men commit, the others are counted those which are the sins of devils.

First, The sins of God's people are said to be sins which men commit, and for which they have an Advocate, though they who sin after the example of the wicked one have none.

"When a man or a woman (saith Moses) shall commit a sin which men commit, they shall confess their sins, and an atonement shall be made for them," Numb. v. 5—7. Mark, it is when they commit a sin which men commit; or as Hosea has it, "When they transgress the commandment like Adam," Hos. vi. 7. Now these are the sins under consideration by the apostle, and to deliver us from which "we have an Advocate with the Father."

But for the sins mentioned in the third chapter, since the persons sinning go here under another character, they also must be of another stamp, to wit, a making head against the person, merits, and grace of Jesus Christ. These are the sins of devils in the world; and for these there is no remission: These they also that are of the wicked one commit, and therefore sin after the similitude of Satan, and so fall into the condemnation of the devil.

2. But what is it for Jesus to be an Advocate for these? "If any man sin, we have an Advocate."

An advocate is one who pleadeth for another at any bar, or before any court of judicature; but of this more in its place. So then we have in the text a Christian, as supposed, committing sin, and a declaration of an advocate prepared to plead for him: "If any man sin, we have an Advocate with the Father."

And this leads me first to inquire into what by these words the apostle must of necessity presuppose. For making use here of the similitude or office of an advocate, thereby to shew the preservation of a sinning Christian, he must,

1. Suppose that God, as judge, is now upon this throne of his judgement; for an advocate is to plead at a bar, before a court of judicature. Thus it is among men; and forasmuch as our Lord Jesus is said to be "an Advocate with the Father," it is clear, that there is a throne of judgement also: This the prophet Micah affirms, saying, "I saw the Lord sitting upon a throne, and all the host of heaven standing by him on the right hand, and on the left," 1 King xxii. 19, 20. sitting upon a throne for judgement; for from the Lord, as then sitting upon the throne, proceeded the sentence against King Ahab, that he should go and fall at Ramoth-gilead; and he did go, and did fall there, as the award, or fruit of that judgement. That is the first.

2. The text also supposing that the saints as well as sinners are concerned at that bar, for the Apostle saith plainly, "That there we have an Advocate." And the saints are concerned at that bar, because they transgress as well as others, and because the law is against the sin of saints, as well as against the sins of other men. If the saints were not capable of committing sin, what need would they have of an advocate? 1 Chr. xxi. 3—6. 1 Sam. xii. 13, 14. Yea, though they did sin, yet if they were by Christ so set free from the law, as that it could by no means take

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cognisance of their sins, what need would they have of an advocate? None at all. If there be twenty places where there are assizes kept in this land, yet if I have offended no law, what need have I of an advocate? especially if the judge be just, and knows me altogether, as the God of heaven does. But here is a Judge that is just, and here is an Advocate also, an Advocate for the children, an Advocate to plead, (for an advocate as such, is not of use, but before a bar to plead); therefore here is an offence, and so a law broken by the saints as well as others. That is the second thing.

3. As the text supposeth that there is a judge, and crimes of saints, so it supposeth that there is an accuser; one that will carefully gather up the faults of good men, and that will plead them at this bar against them. Hence we read of, "the accuser of the brethren, that accuseth them before God day and night," Rev. xii. 10—12. for Satan doth not only tempt the godly man to sin; but, having prevailed with him, and made him guilty, packs away to the court, to God the Judge of all, and there addresses himself to accuse that man, and to lay to his charge the heinousness of his offence, pleading against him the law that he has broken, the light against which he did it, and the like. But now, for the relief and support of such poor people, the Apostle, by the text presents them with an advocate; that is, with one to plead for them, while Satan pleads against them; with one that pleads for pardon, while Satan by accusing seeks to pull judgement and vengeance upon our heads: "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." That is the third thing.

4. As the Apostle supposeth a judge, crimes, and an accuser, so he also supposeth, that those herein concerned, to wit, the sinning children, neither can nor dare attempt to appear at this bar themselves, to plead their own cause before this Judge and against this accuser: for if they could or durst do this, what need they have an advocate? for an advocate is of use to them whose cause themselves neither can nor dare appear to plead. Thus Job prayed for an advocate to plead his cause with God, Job xvi. 20, 21. and David cries out, "Enter not into judgement with thy servant, O God, for in thy sight shall no man living be justified," Ps. cxliii. 1—3. Wherefore it is evident that saints neither can, nor dare venture to plead their cause. Alas! the Judge is the Almighty and Eternal God; the law broken is the holy and perfect rule of God, in itself a consuming fire; the sin is so odious, and a thing so abominable, that it is enough to make all the angels blush to hear it but so much as once mentioned in so holy a place as that is, where this great God doth sit to judge. This sin now hangs about the neck of him that hath committed it, yea, it covereth him as doth a mantle: the adversary is bold, cunning, and audacious, and can word a thousand of us into an utter silence in less than half a quarter of an hour. What then should the sinner, (if he could come there) do at this bar to plead? Nothing, nothing for his own advantage. But now comes in his mercy, he has an advocate to plead his cause: "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." That is the fourth thing. But again,

5. The Apostle also supposeth by the text, that there is an aptness in Christians, when they have sinned, to forget that they "have an Advocate with the Father;" wherefore this is written to put them in remembrance, "If any man sin, (let him remember), we have an Advocate." We can think of all other things well enough, namely, that God is a just Judge, that the law is perfectly holy, that my sin is an horrible and abominable thing, and that I am certainly thereof accused before God by Satan.

These things, I say, we readily think of, and forget them not. Our conscience puts us in mind of these, our guilt puts us in mind of these, the devil puts us in mind of these, and our reason and sense holds the knowledge and remembrance of these close to us. All that we forget is, that we have an advocate; "an Advocate with the Father;" that is, one that is appointed to take in hand in open court, before all the angels of heaven, my cause, and to plead it by such law and arguments as will certainly fetch me off, though I am clothed with filthy garments;

but this, I say, we are apt to forget, as Job, when he said, "Oh that one might plead for a man with God as one pleads for his neighbour," Job xvi. 21. Such a one Job had, but he had almost at this time forgot it; as he seems to intimate also, where he wisheth for a dayman that might lay his hand upon them both, ch. ix. 33. But our mercy is, we have one to plead our cause, "an Advocate with the Father, Jesus Christ the righteous," who will not suffer our soul to be spilt and spoiled before the throne, but will surely plead our cause.

6. Another thing that the apostle would have us learn from the words is this, That to remember and to believe that Jesus Christ is an advocate for us when we have sinned, is the next way to support and strengthen our faith and hope. Faith and hope are very apt to faint when our sins in their guilt do return upon us; nor is there any more proper way to relieve our souls, than to understand that the Son of God is our advocate in heaven. True, Christ died for our sins as a sacrifice, and as a priest he sprinkled with his blood the mercy-seat; ay, but here is one that has sinned grievously, so grievously that his sins are come up before God; yea, are at his bar pleaded against him by the accuser of the brethren, by the enemy of the godly: What shall he do now? Why, let him believe in Christ. Believe, that's true; but how now must he conceive in his mind of Christ, for the encouraging him so to do? Why, let him call to mind that Jesus Christ is an advocate with the Father, and as such he meeteth the accuser at the bar of God, pleads for this man that has sinned, against this accuser, and prevaileth for ever against him. Here now, though Satan be turned lawyer, though he accuseth, yea, though his charge against us is true, (for suppose that we have sinned), "yet our advocate is with the Father, Jesus Christ the righteous."

Thus is faith encouraged, thus is hope strengthened, thus is the spirit of the sinking Christian revived, and made to wait for a good deliverance from a bad cause and a cunning adversary; especially if you consider,

7. That the apostle doth also further suppose by the text, that Jesus Christ as advocate, if he will but plead our cause, let that be never so black, is able to bring us off, even before God's judgement-seat, to our joy, and the confounding of our adversary: For when he saith, "We have an advocate," he speaks nothing if he means not thus. But he doth mean thus, he must mean thus, because he seeketh here to comfort and support the fallen: "Has any man sinned? we have an advocate." But what of that, if yet he be unable to fetch us off when charged for sin at the bar, and before the face of a righteous judge?

But he is able to do this; the apostle says so, in that he supposes a man has sinned, as any man among the godly ever did; for so we may understand it, and if he giveth us not leave to understand it so, he saith nothing to the purpose neither; for it will be objected by some, But can he fetch me off, though I have done as David, as Solomon, as Peter, or the like? It must be answered, Yes. The openness of the term any man, the indefiniteness of the word sin, doth naturally allow us to take him in the largest sense; besides, he brings in this saying as the chief, most apt, and fittest to relieve one crushed down to death and hell by the guilt of sin and a wounded conscience.

Further, methinks, by these words the apostle seems to triumph in his Christ, saying, "My brethren, I would have you study to be holy;" but if your adversary the devil should get the advantage of you, and besmear you with the filth of sin, you have yet, besides all that you have heard already, "an advocate with the Father, Jesus Christ the righteous;" who is as to his person, in interest with God's wisdom and worth, able to bring you off to the comfort of your souls.

Let me, therefore, for a conclusion as to this, give you an exhortation to believe, to hope and expect, that though you have sinned (for now I speak to the fallen saint) that Jesus Christ will make a good end with thee; "Trust (I say) in him, and he shall bring it to pass." I know I put thee upon a hard and difficult task, for believing and expecting good, when my guilty conscience doth nothing but clog, burden, and terrify me with the justice of God, the greatness of my sins, and that burning torments is hard and sweating work: But it must be, the

text calls for it, thy case calls for it, and thou must do it, if thou wouldst glorify Christ; and this is the way to hasten the issue of thy cause in hand, for believing daunts the devil, pleaseth Christ, and will help thee beforehand to sing that song of the church, saying, "O Lord, thou hast pleaded the causes of my soul, thou hast redeemed my life," Lam. iii. 55—59. Yea, believe, and hear thy pleading Lord say to thee, "Thus saith thy Lord the Lord, and thy God, that pleadeth the cause of his people, Behold I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury, thou shalt no more drink it again," Is. li. 20—22. I am not here discoursing of the sweetness of Christ's nature, but of the excellency of his offices, and of his office of advocateship in particular, which, as a lawyer for his client, he is to execute in the presence of God for us. Love may be where there is no office, and so where no power is to do us good; but now, when love and office shall meet, they will surely both combine in Christ to do the fallen Christian good. But of his love we have treated elsewhere; we will here discourse of the office of this loving one. And for thy further information, let me tell thee, That God thy father counteth that thou wilt be, when compared with his law, but a poor one all thy days; yea, the apostle tells thee so, in that he saith, there is an advocate provided for thee. When a father provides crutches for his child, he doth as good as say, I count that my child will be yet infirm; and when God shall provide an advocate, he doth as good as say, My people are subject to infirmities: Do not therefore think of thyself above what, by plain texts and fair inferences drawn from Christ's offices, thou art bound to think: What doth it bespeak concerning thee, "That Christ is always a priest in heaven, and there ever lives to make intercession for thee," Heb. vii. 24. but this, that thou art the best in thyself, yea, and in thy best exercising of all thy graces too, but a poor, pitiful, sorry, sinful man; a man that would (when yet most holy) be certainly cast away, did not thy high priest take away for thee the iniquity of thy holy things. The age we live in is a wanton age, the godly are not so humble, and low, and base in their own eyes as they should, though their daily experience calls it, and the priesthood of Jesus Christ too.

But above all, the advocateship of Jesus Christ declares us to be sorry creatures, for that office does as it were predict, that some time or other we shall basely fall, and by falling be undone, if the Lord Jesus stand not up to plead. And as it shews this concerning us, so it shews concerning God, that he will not lightly or easily lose his people: He has provided well for us, blood to wash us in, a priest to pray for us, that we may be made to persevere; and, in case we foully fall, an advocate to plead our cause, and to recover us from under, and out of all the danger that by sin and Satan we at any time may be brought into.

But having thus briefly passed through that in the text which I think the apostle must necessarily presuppose, I shall now endeavour to enter into the bowels of it, and see what, in a more particular manner, shall be found therein. And, for my more profitable doing of this work, I shall chuse to observe this method in my discourse.

1. I shall shew you more particularly of this advocate's office, or what and wherein Christ's office as advocate doth lie. 2. After that I shall also shew you how Jesus Christ doth manage this office of an advocate. 3. I shall also then shew you who they are that have Jesus Christ for their advocate. 4. I shall also shew you what excellent privileges they have who have Jesus Christ for their advocate. 5. And to silence cavillers, I shall also shew the necessity of this office of Jesus Christ. 6. I shall come to answer some objections; and, Lastly, To the use and application.

I. To begin with the first of these, namely, to shew you more particularly of Christ's office as an advocate, and wherein it lieth; the which I shall do these three ways.

1. Touch again upon the nature of this office; and then, 2. Treat of the order and place that it hath among the offices; and, 3. Treat of the occasion of the execution of this office.

1. To touch upon the nature of this office. It is that which impowereth a man to plead for a man, or one man to plead for another, not in common discourses, and upon common occasions, as any man may do, but at a bar, or before a court of judicature, where a man is accused or impeached by his enemy: I say, this advocate's office is such, both here and in the kingdom of heaven. An advocate is as one of our attorneys, at least in the general, who pleads according to law and justice, for one or other that is in trouble by reason of some miscarriage, or of the naughty temper of some that are about him, who trouble and vex, and labour to bring him in danger of the law. This is the nature of this office, as I said, on earth, and this is the office that Christ executes in heaven. Wherefore he saith, "If any man sin, we have an advocate," one to stand up for him, and to plead for his deliverance before the bar of God, Joel iii. 2. Is. lxvi. 16. Ezek. xxxix. 22. Jer. ii.

For though, in some places of scripture, Christ is said to plead for his with men, and that by terrible arguments, as by fire, and sword, and famine, and pestilence; yet this is intended by this text; for the apostle here saith, he is an advocate with the Father, or before the Father, to plead for those that there (or that to the Father's face) shall be accused for their transgressions: "If any man sin, we have an Advocate with the Father, even Jesus Christ the righteous." So then this is the employ of Jesus Christ, as he is for us an advocate. He has undertaken to stand up for his people at God's bar, and before that great court, there to plead, by the law and justice of heaven, for their deliverance, when for their faults they are accused, indicted, or impeached by their adversary.

2. And now to treat of the order or place that this office of Christ hath among the rest of his offices, which he doth execute for us while we are here in a state of imperfection: And I think it is an office that is to come behind, as a reserve, or for an help at last, when all other means shall seem to fail. Men do not use to go to law upon every occasion; or if they do, the wisdom of the judge, the jury, and the court, will not admit that every brangle and foolish quarrel shall come before them, but an advocate doth then come into place, and then to the exercise of his office, when a cause is counted worthy to be taken notice of by the judge, and by the court. Wherefore he, I say, comes in the last place, as a reserve or help at last to plead; and by pleading, to set that right by law which would otherwise have caused an inlet to more doubts and further dangers.

Christ as priest doth always works of service for us; because, in our most spiritual things, there may faults and spots be found, and these he taketh away of course by the exercise of that office; for he always wears that plate of gold upon his forehead before the Father, whereon is written, "Holiness to the Lord." But now, besides these common infirmities, there are faults that are highly gross and foul, that oft are found in the skirts of the children of God: Now, these are they that Satan takes hold on, these are they that Satan draws up a charge against us for; and to save us from these it is that the Lord Jesus is made an advocate. When Joshua was clothed with filthy garments, Satan stood at his right hand to resist him; "then the Angel of the covenant, the Lord Jesus, pleaded for his help," Zech. iii. By all which it appears, that this office comes behind, is provided as a reserve, that we may have help at a pinch, and then belisted out, when we sink in mire where there is no standing.

This is yet further hinted at by the several postures that Christ is said to be in, as he exerciseth his priestly and advocate's office. As a priest he sits, as an advocate he stands, Is. iii. 13. The Lord stands up when he pleads. His sitting is more constant, and of course, (sit thou, &c.) but his standing is occasional, when Joshua is indicted, or when hell and earth is broken loose against his servant Stephen. For as Joshua was accused by the devil, and as then the angel of the Lord stood by, so when Stephen was accused by men on earth, and that charge seconded by the fallen angels before the face of God, it is said "the Lord Jesus stood on the right hand of God," Acts vii. 55. to wit, to plead, for so I take it, because standing is his posture as an advocate, Heb. x. not as a priest, for as a priest

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priest he must sit down, but he standeth as an advocate, as has been shewed afore. Wherefore,

3. The occasion of his exercising of this office of advocate, is, as has been hinted already, when a child of God shall be found guilty before God of some heinous sin, of some grievous thing in his life and conversation. For as for those infirmities that attend the best in their most spiritual sacrifices, if a child of God were guilty of ten thousand of them, they are of course purged, through the much incense that is always mixed with those sacrifices "in the golden censer that is in the hand of Christ;" and so he is kept clean and counted upright, notwithstanding those infirmities: and therefore you shall find, that notwithstanding those common faults, the children of God are counted good and upright in conversation, and not charged as offenders. "David (saith the text) did that which was right in the eyes of the Lord, and turned not aside from any thing that he commanded him, all the days of his life, save only in the matter of Uriah the Hittite," 1 Kings xv. 5. But was David in a strict sense without fault in all things else? No, verily: But that was foul in a higher degree than the rest, and therefore there God sets a blot; ay, and doubtless for that he was accused by Satan before the throne of God; for here is adultery, and murder, and hypocrisy in David's doings; here is notorious matter, a great sin, and so a great ground for Satan to draw up an indictment against the king, and a thundering one to be sure shall be preferred against him. This is the time then for Christ to stand up to plead; for now there is room for such a question, Can David's sin stand with grace? or, is it possible that a man that has done as he has, should yet be found a saint, and so in a saved state? or, can God repute him so, and yet be holy and just? or, can the merits of the Lord Jesus reach, according to the law of heaven, a man in this condition? Here is a case dubious, here is a man whose salvation, by his foul offences, is made doubtful; now we must to law and judgement, wherefore now let Christ stand up to plead. I say, now was David's case dubious, (Psal. li.) he was afraid that God would cast him away, and the devil hoped he would; and to that end charged him before God's face, if perhaps he might get sentence of damnation to pass upon his soul: But this was David's mercy, he had an Advocate to plead his cause, by whose wisdom and skill, in matters of law and judgement, he was brought off those heavy charges, from those gross sins, and delivered from that eternal condemnation that by the law of sin, and death was due thereto.

This is then the occasion that Christ taketh to plead, as advocate, for the salvation of his people, to wit, the cause: "He pleadeth the cause of his people." Not every cause, but such and such a cause; the cause that is very bad, and by the which they are involved, not only in guilt and shame, but also in danger of death and hell. I say, the cause is bad, if the text be true, if sin can make it bad, yea if sin itself be bad: "If any man sin we have an Advocate:" An advocate to plead for him; for him as considered guilty, and so consequently as considered in a bad condition. It is true we must distinguish between the person and the sin; and Christ pleads for the person, not the sin: but yet he cannot be concerned with the person, but he must be with the sin; for though the person and the sin may be distinguished, yet they cannot be separated. He must plead then not for a person only, but for a guilty person, for a person under the worst of circumstances: "If any man sin we have an Advocate" for him, as so considered.

When a man's cause is good, it will sufficiently plead for itself, yea, and for its master too: especially when it is made appear so to be before a just and righteous Judge. Here therefore needs no advocate, the Judge himself will pronounce him righteous. This is evidently seen in Job, "Thou movest me against him (this said God to Satan) to destroy him without a cause," Job ii. 3. Thus far Job's cause was good, wherefore he did not need an advocate; his cause pleaded for itself and for its owner also; but if it was to plead good causes for which Christ is appointed advocate, then the apostle should have written thus: If any man be righteous, we have an Advocate with the Father. Indeed I never heard but

but one in all my life preach from this text, and he, when he came to handle the cause for which he was to plead, pretended it must be good, and therefore said to the people, See that your cause be good, else Christ will not undertake it. But when I heard it, Lord, thought I, if this be true, what shall I do, and what will become of all this people, yea, and of this preacher too? Besides, I saw that by the text the apostle supposeth another cause, a cause bad, exceeding bad, if sin can make it so. (And this was one cause why I undertook this work).

When we speak of a cause, we speak not of a person simply as so considered; for, as I said before, person and cause must be distinguished; nor can the person make the cause good, but as he regulates his actions by the word of God. If then a good, a righteous man doth what the law condemns, that thing is bad; and if he be indicted for so doing, he is indicted for a bad cause, and he that will be his advocate must be concerned in and about a bad matter, and how he will bring his client off, therein doth lie the mystery.

I know that a bad man may have a good cause depending before the judge, and so also good men have, Job xxxi. but then they are bold in their own cause, and fear not to make mention of it, and in Christ to plead their innocency before the God of heaven, as well as before men, Psal. lxxi. 3, 4, 5. 2 Cor. i. 23. Gal. i. 20. Phil. i. 8. But we have in the text a cause that all men are afraid of, a cause that the apostle concludes so bad, that none but Jesus Christ himself can save a Christian from it. It is not only sinful, but sin itself: "If any man sin, we have an Advocate with the Father."

Wherefore there is in this place handled by the apostle one of the greatest mysteries under heaven, to wit, That an innocent and holy Jesus should take in hand to plead for one before a just and righteous God, that has defiled himself with sin; yea, that he should take in hand to plead for such a one against the fallen angels, and that he should also, by his plea, effectually rescue, and bring them off from the crimes and curse whereof they were verily guilty, by the verdict of the law, and approbation of the Judge.

This, I say, is a great mystery, and deserves to be pried into by all the godly, both because much of the wisdom of heaven is discovered in it, and because the best saint is, or may be concerned with it. Nor must we by any means let this truth be lost, because it is the truth; the text has declared it so; and to say otherwise is to belie the word of God, to thwart the apostle, to sooth up hypocrites, to rob Christians of their privilege, and to take the glory from the head of Jesus Christ, Luke xviii. 11, 12.

The best saints are most sensible of their sins, and most apt to make mountains of their molehills. Satan also, as has been already hinted, doth labour greatly to prevail with them to sin, and to provoke their God against them, Job ii. 9. by pleading what is true, or by surmising evilly of them, to the end they may be accused by him. Great is his malice towards them, great is his diligence in seeking their destruction; wherefore greatly doth he desire to sift, to try, and winnow them, if perhaps he may work in their flesh to answer his design, that is, to break out in sinful acts, that he may have by law to accuse them to their God and Father. Wherefore for their sakes this text abides, that they may see, that when they have sinned, "they have an Advocate with the Father, Jesus Christ the righteous."

And thus have I shewed you the nature, the order, and occasion of this office of our blessed Lord Jesus.

II. I come now to shew you how Jesus Christ doth manage this his office of an Advocate for us. And that I may do this to your edification, I shall cause this method for the opening of it.

1. Shew you how he manages this office with his Father.
2. I shall shew you how he manages it before him against our adversary.
1. How he manages this his office of Advocate with his Father.

1st, He doth it by himself, by no other, as deputy under him, no angel, no saint, no work has place here, but Jesus, and Jesus only. This the text implies:

"We

"We have an Advocate," speaking of one, but one, one alone, without an equal or an inferior. We have but one, and he is Jesus Christ.

Nor is it for Christ's honour, nor for the honour of the law, or of the justice of God, that any but Jesus Christ should be an advocate for a sinning saint. Besides, to assert the contrary, what doth it but lessen sin, and make the advocateship of Jesus Christ superfluous? It would lessen sin should it be removed by a saint or angel; it would make the advocateship of Jesus Christ superfluous, yea needless, should it be possible that sin could be removed from us by either saint or angel.

Again, if God should admit of more advocates than one, and yet make mention of never an one but Jesus Christ; or if John should allow another, and yet speak nothing but of Jesus only; yea, that an advocate under that title should be mentioned but once, but once only in all the book of God, and yet that divers should be admitted, stands neither with the wisdom or love of God, nor with the faithfulness of the apostle. But saints have but one Advocate, if they will use him, to improve their faith in that office for their help, so; if not, they must take what follows.

This I thought good to hint at, because the times are corrupt, and because ignorance and superstition always waits for a countenance with us, and these things have a natural tendency to darken all truth, especially this, which bringeth to Jesus Christ so much glory, and yieldeth to the godly so much help and relief.

2dly, As Jesus Christ alone is advocate, so God's bar, and that alone, is that before which he pleads, for God is judge himself, Deut. xxxii. 36. Heb. xiii. 23. Nor can the cause which now he is to plead be removed into any other court, either by appeals or otherwise.

Could Satan remove us from heaven to another court, he would certainly be too hard for us, because there we should want our Jesus, our Advocate, to plead our cause. Indeed sometimes he impleads us before men, and they are glad of the occasion, for they and he are often one; but then we have leave to remove our cause, and to pray for a trial in the highest court, saying, "Let my sentence come forth from thy presence, and let thine eyes behold the things that are equal," Psal. xvii. 2. This wicked world doth sentence us for our good deeds, but how then would they sentence us for our bad ones? But we will never appeal from heaven to earth for right; for here we have no advocate, "our Advocate is with the Father, Jesus Christ the righteous."

3dly, As he pleadeth by himself alone, and no where else but in the court of heaven with the Father, so as he pleadeth with the Father for us, he observeth this rule.

(1) He granteth and confesseth whatever can rightly be charged upon us; yet so as that he taketh the whole charge upon himself, acknowledging the crimes to be his own.

"O God (says he) thou knowest my foolishness, and my sins; my guiltiness is not hid from thee," Psal. xcix. 5. And this he must do, or else he can do nothing: If he hides the sin, or lesseneth it, he is faulty; if he leaves it still upon us, we die: He must then take our iniquity to himself, make it his own, and so deliver us; for having thus taken the sin upon himself, as lawfully he may, and lovingly doth, "for we are members of his body," (so it is his hand, it is his foot, it is his ear that hath sinned), it followeth that we live if he lives; and who can desire more? This then must be thoroughly considered, if ever we will have comfort in a day of trouble and distress for sin.

And thus far there is, in some kind, a harmony betwixt his being a sacrifice, a priest, and an advocate; as a sacrifice, our sins were laid upon him, Isa. liii. as a priest, he beareth them, Exod. xxviii. 38. and as an advocate, he acknowledges them to be his own, Psal. xcvi. 5. Now having acknowledged them to be his own, the quarrel is no more betwixt us and Satan, for the Lord Jesus has espoused our quarrel, and made it his. All then that we in this matter have to do is, to stand at the bar by faith among the angels, and see how the business

goes. O blessed God! what a lover of mankind art thou! and how gracious is our Lord Jesus, in his thus managing matters for us!

(2) The Lord Jesus having thus taken our sins upon himself, next pleads his own goodness to God on our behalf, saying, "Let not them that wait on thee, O Lord God of hosts, be ashamed for thy sake; let not those that seek thee be confounded for my sake, O God of Israel; because for thy sake I have born reproach, shame hath covered my face," Psal. lxxix. 6, 7. Mark, let them not be ashamed for my sake, let them not be confounded for my sake. Shame and confusion are the fruits of guilt, or of a charge for sin, Jer. iii. 25; and are but an entrance into condemnation, Dan. xii. 2. John v. 29. But behold how Christ pleads, saying, Let not that be for my sake, for the merit of my blood, for the perfection of my righteousness, for the prevalency of my intercession, "Let them not be ashamed for my sake, O Lord God of hosts." And let no man object, because this text is in the Psalms, as if it were not spoke by the prophet of Christ; for both John and Paul, yea and Christ himself, do make this psalm a prophecy of him: compare ver. 9, with John ii. 17. and with Rom. xv. 3. and ver. xxi. with Matth. xxvii. 48. and xv. 25.

But is not this a wonderful thing, that Christ should first take our sins, and account them his own, and then plead the value and worth of his whole self for our deliverance? For by these words [for my sake] he pleads his own self, his whole self, and all that he is and has: And thus he put us in good estate again, though our cause was very bad.

To bring this down to weak capacities: Suppose a man should be indebted twenty thousand pounds, but has not twenty thousand farthings to pay it with; and suppose also that this man be arrested for this debt, and that the law also by which he is sued will not admit of a penny bate; this man may yet come well enough off, if his advocate or attorney will make the debt his own, and will, in the presence of the judges, out with his bags, and pay down every farthing. Why, this is the way of our advocate. Our sins are called debts, Matth. vi. 12. we are sued for them at the law, Luke xii. 59. and the devil is our accuser; but behold, the Lord Jesus comes out with his worthiness, pleads it at the bar, making the debt his own, Mark xii. 42. 2 Cor. iiii. 5. and saith, now "let them not be ashamed for my sake, O Lord God of hosts, let them not be confounded for my sake, O God of Israel." And hence as he is said to be an advocate, so he is said to be a propitiation, or a mends-maker, or one that appeaseth the justice of God for our sins: "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins."

And who can now object against the deliverance of the child of God? God cannot; for he, for Christ's sake, according as he pleaded, hath forgiven us all trespasses, Col. ii. 13. Eph. iv. 32. The devil cannot, his mouth is stopped, as is plain in the case of Joshua, Zech. iii. The law cannot, for that approveth of what Christ has done. This then is the way of Christ's pleading.

You must know, that when Christ plead with God, he pleads with a just and righteous God, and therefore he must plead law, and nothing but law; and this he pleads in both these pleas: First, in confessing of the sin, he justified the sentence of the law, in pronouncing of it evil, and then in his laying of himself, his whole self, before God for that sin, he vindicated the sanction and perfection of the law. Thus therefore he magnifies the law, and makes it honourable, and yet brings off his client safe and sound, in the view of all the angels of God.

(3) The Lord Jesus having thus taken our sins upon himself, and presented God with all the worthiness that is in his whole self for them, in the next place he calleth for justice, or a just verdict upon the satisfaction he hath made to God and to his law. Then proclamation is made in open court, saying, "Take away the filthy garments from him, from him that hath offended, and cloath him with change of raiment," Zech. iiii.

Thus the soul is preserved that hath sinned; thus the God of heaven is content that he should be saved; thus Satan is put to confusion, and Jesus applauded and cried up by the angels of heaven, and by the saints on earth.

Thus have I shewed you how Christ doth advocate it with God, and his Father, for us; and I have been the more particular in this, because the glory of Christ, and the comfort of the dejected, is greatly concerned and wrapt up in it. Look then to Jesus, if thou hast sinned; to Jesus as an advocate pleading with the Father for thee. Look to nothing else, for he can tell how, and that by himself, to deliver thee; yea, and will do it in a way of justice, which is a wonder, and to the shame of Satan, which will be his glory, and also to thy complete deliverance, which will be thy comfort and salvation.

2. But to pass this, and come to the second thing, which is, to shew you how the Lord Jesus manages this his office of an advocate before his Father, against the adversary; for he pleadeth with the Father, but pleadeth against the devil; he pleadeth with the Father law and justice, but against the adversary he letteth out himself,

I say, as he pleads against the adversary, so he enlarges himself with arguments over and besides these which he pleads with God his Father.

Nor is it meet or needful that our advocate, when he pleads against Satan, should so submit himself to matter of law, as when he pleadeth with his Father. The saint by sinning owes Satan nothing; no law of his is broken thereby, why then should he plead, for the saving of his people, justifying righteousness to him?

Christ, when he died, died not to satisfy Satan, but his Father; not to appease the devil, but to answer the demands of the justice of God; nor did he design, when he hanged on the tree, to triumph over his Father, but over Satan: "He redeemed us therefore from the curse of the law by his blood, (Gal. iii. 13.) and from the power of Satan by his resurrection," Heb. ii. 14. He delivered us from righteous judgement by price and purchase, but from the rage of hell by fight and conquest.

And as he acted thus diversly in the work of our redemption, even so he also doth in the execution of his advocate's office. When he pleads with God, he pleads so; and when he pleads against Satan he pleads so: and how he pleads with God when he deals with law and justice, I have shewed you. And now I will shew you how he pleads before him against the accuser of the brethren.

He pleads against him the well-pleasedness that his Father has in his merits, saying, This shall please the Lord; or this doth or will please the Lord, better than any thing that can be propounded, Ps. lxix. 31. Now this plea being true, as it is, being established upon the liking of God Almighty, whatever Satan can say to obtain our everlasting destruction, is without ground, and so unreasonable. "I am well pleased," saith God, Matth. iii. 17. and again. "The Lord is well pleased for [his] Christ's righteousness sake," Is. xlii. 21. All that enter actions against others, pretend that wrong is done either against themselves, or against the king. Now Satan will never enter an action against us in the court above, for that wrong by us has been done to himself, he must pretend then, that he sues us for that wrong by us has been done to our king. But behold, "We have an advocate with the Father," and he has made compensation for our offence; He gave himself for our offences; but still Satan maintains his suit, and our God, saith he, is well pleased with us for this compensation-sake, yet he will not leave off his clamour. Come then, says the Lord Jesus, the contention is not now against my people, but myself, and about the sufficiency of the amends that I have made for the transgressions of my people: "But he is near that justifieth me, that approveth and accepteth of my doings, therefore shall I not be confounded. Who is mine adversary? let him come near me: Behold the Lord God will help me," Is. l. 7-9. "Who is he that condemneth me? Lo they all shall (were there ten thousand times as many more of them) wax old as a garment, the moth shall eat them up." Wherefore if the Father saith amen to all this, as I have shewed already that he hath and doth, the which also further appeareth, because the Lord God has called him the Saviour, the Deliverer, and the Amen; what follows, but that a rebuke should proceed from the throne against him? And this indeed

our Advocate calls for from the hand of his Father, saying, O enemy, the Lord rebuke thee: Yea, he doubles this request to the judge, to intimate his earnestness for such a conclusion, or to shew that the enemy shall surely have it, both from our advocate, and from him before whom Satan has so grievously accused us, Zech. iii.

For what can be expected to follow from such an issue in law as this is, but sound and severe snubs from the judge upon him that hath thus troubled his neighbour, and that hath in the face of the country, cast contempt upon the highest act of mercy, justice, and righteousness, that ever the heathens beheld? And all this is true with reference to the case in hand; wherefore, "The Lord rebuke thee," is that which, in conclusion, Satan must have for the reward of his works of malice against the children, and for his contemning the works of the Son of God.

Now, our advocate having thus established (by the law of heaven) his plea with God for us against our accuser, there is a way made for him to proceed, upon a foundation that cannot be shaken; wherefore he proceeds in his plea, and further urges against this accuser of the brethren.

2dly, God's interest in his people, and prayeth that God would remember that: "The Lord rebuke thee, O Satan; the Lord that hath chosen Jerusalem, rebuke thee." True, the church, the saints are despicable in the world, wherefore men do think to tread them down: The saints are also weak in grace, but have corruptions that are strong, and therefore Satan, the god of this world, doth think to tread them down; but the saints have a God, the living, the eternal God, and therefore shall not be trodden down, yea, "They shall be holden up, for God is able to make them stand," Rom. xiv. 4.

It was Haman's mishap to be engaged against the Queen, and the kindred of the Queen; it was that made him he could not prosper, that brought him to contempt and the gallows. Had he sought to ruin another people, probably he might have brought his design to a desired conclusion; but his compassing the death of the Queen spoiled all. Satan also, when he fighteth against the church, must be sure to come to the worst, for God has a concern in that; therefore it is said, "The gates of hell shall not prevail against it;" but this hindereth not but that he is permitted to make almost what spoils he will of those that belong not to God: Oh, how many doth he accuse, and soon get out from God, against them, a licence to destroy them! as he served Ahab and many more. But this, I say, is a very great block in his way, when he meddles with the children, God has an interest in them: "Hath God cast away his people, God forbid," Rom. xi. 1, 2. The text intimates, that they, for sin, had deserved it, and that Satan would fain have had it been so; but God's interest in them preserved them: "God hath not cast away his people which he foreknew. Wherefore, when Satan accuses them before God, Christ (as he pleaderth his own worth and merit) pleadeth also against him that interest that God has in them.

And this (to some) may seem but an indifferent plea? For what engagement lieth, may they say, upon God to be so much concerned with them, for they sin against him, and often provoke him most bitterly? Besides, in their best state they are altogether vanity, and a very thing of nought: "What is man (sorry man) that thou art mindful of him, or that thou shouldst be so?"

I answer, Though there lieth no engagement upon God for any worthiness there is in man, yet there lieth a great deal upon God for the worthiness that is in himself. God has engaged himself with his, having chosen them to be a people to himself; and by this means they are so secured from all that all can do against them, that the apostle is bold (upon this very account) to challenge all despite to do its worst against them, saying, "Who shall lay any thing to the charge of God's elect?" Rom. viii. 33. Who? saith Satan, Why, that will I. Ay, saith he, but who can do it and prevail? "It is God that justifieth, who is he that condemneth?" ver. 34. by which words the apostle clearly declares, that charges against the elect (though they be brought against them) must needs prove ineffectual as to their condemnation, because their Lord God still will justify, for that Christ has died for them.

Besides,

Besides, a little to enlarge, the elect are bound to God by a sevenfold cord, and a threefold one is not quickly broken.

(1) Election is eternal as God himself, and so without variableness or shadow of change; and hence it is called "an eternal purpose, and a purpose of God that must stand," Eph. iii. 11. Rom. ix. 11. (2) Election is absolute, not conditional, and therefore cannot be overthrown by the sin of the man that is wrapt up therein. No works foreseen to be in us was the cause of God's chusing us; no sin in us shall frustrate or make election void: "Who shall lay any thing to the charge of God's elect? It is God that justifieth," Rom. ix. 11. ch. viii. 33. (3) By the act of election the children are involved, wrapped up, and covered in Christ, he hath chosen us in him, not in ourselves, not in our virtues, no, not for, or because of any thing, but of his own will, Eph. i. 4 — 11. (4) Election includeth in it a permanent resolution of God to glorify his mercy on the vessels of mercy, thus foreordained unto glory, Rom. ix. 15, 18, 23. (5) By the act of electing love it is concluded, that all things whatsoever shall work together for the good of them whose call to God is the fruit of this purpose, this eternal purpose of God, Rom. viii. 28 — 30.

(6) The eternal inheritance is by a covenant of free and unchangeable grace made over to those thus chosen; and to secure them from the fruits of sin, and from the malice of Satan, it is sealed by this our Advocate's blood, as he is Mediator of this covenant, who also is become surety to God for them, to wit, to see them forthcoming at the great day, and to set them then safe and sound before his father's face after the judgement is over, Rom. ix. 24. Heb. ix. 15. ch. vii. 22. ch. xiii. 20. ch. ix. 17 — 24. John x. 28, 29. (7) By this choice, purpose, and decree, the elect, the concerned therein, have allotted them by God, and laid up for them in Christ, a sufficiency of grace to bring them through all difficulties to glory; yea, and they, every one of them, after the first act of faith, (the which also they shall certainly attain, because wrapt up in the promise for them), are to receive the earnest and first-fruits thereof into their souls, 2 Tim. i. 9. Acts xiv. 22. Ephes. i. 4, 5, 13, 14.

Now put all these things together, and then feel if there be not weight in this plea of Christ against the devil; he pleads God's choice and interest in his saints against him; an interest that is secured by the wisdom of heaven, by the grace of heaven, by the power, will, and mercy of God in Christ; an interest in which all the three persons of the Godhead have engaged themselves, by mutual agreement and operation, to make good, when Satan has done his all. I know there are some that object against this doctrine as false; but such perhaps are ignorant of some things else as well as this. However they object against the wisdom of God, whose truth it is, and against Christ our advocate, whose argument, as he is such, it is; yea, they labour (what in them lieth) to wrest that weapon out of his hand, with which he so cudgelleth the enemy, when, as advocate, he pleadeth so effectually against him for the rescuing of us from the danger of judgement, saying, "The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem, rebuke thee."

3dly, As Christ as advocate pleads against Satan, the interest that his Father hath in his chosen, so also he pleads against him, by no less authority, his own interest in them; "Holy Father (saith he) keep through thine own name, those whom thou hast given me," John xvii. 11. Keep them while in the world, from the evil, the soul-damning evil of it. These words are directed to the Father, but they are levelled against the accusations of the enemy, and were spoken here to shew what Christ will do for his (against our foe) when he is above. How, I say, he will urge, before his Father, his own interest in us, against Satan, and against all his accusations, when he brings them to the bar of God's tribunal, with design to work our utter ruin: And is there not a great deal in it? As if Christ should say, Father, my people have an adversary who will accuse them for their faults before thee, but I will be their advocate, and as I have bought them of thee, I will plead my right against him," John x. 28. Our English proverb is, Interest will

will not lie; interest will make a man do that which otherwise he would not. How many thousands are there for whom Christ doth not so much as once open his mouth, but leaves them to the accusations of Satan, and to Ahab's judgement, nay, a worse, because there is none to plead their cause? And why doth not he concern himself with them, but because he is not interested in them? "I pray not for the world, but for those thou hast given me, for they are thine, and all mine are thine, and I am glorified in them," John xvii. 9, 10.

Suppose so many cattle in such a pound, and one goes by whose they are not; doth he concern himself? No; he beholds them and goes his way; but suppose that at his return he should find his own cattle in that pound, would he now carry it unto them as he did unto the other? No, no; he has interest here, they are his that are in the pound; now he is concerned, now he must know who put them there, and for what cause too they are served as they are; and if he finds them rightfully there, he will fetch them thence by ransom; but if wrongfully, he will replevy them, and stand a trial at law with him that has thus illegally pounded his cattle.

And thus it is betwixt Jesus Christ and his. He is interested in them, the cattle are his own, his own sheep, John x. 3, 4. but pounded by some other, by the law, or by the devil. If pounded by the law, he delivers them by ransom; if pounded by the devil, he will replevy them, stand a trial at law for them, and will be, against their accuser, their advocate himself. Nor can Satan withstand his plea, though he should against them join argument with the law, forasmuch as has been proved before, he can and will (by what he has to produce and plead of his own) save his from all trespasses, charges, and accusations. Besides, all men know that a man's proper goods are not therefore forfeited, because they commit many, and them too great transgressions. "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

Now the strength of this plea (thus grounded upon Christ's interest in his people) is great, and hath many weighty reasons on its side; as,

(1) They are mine, therefore in reason at my dispose, not at the dispose of an adversary; for while a thing can properly be called mine, no man has therewith to do but myself; nor doth (a man, nor) Christ close his right to what he has by the weakness of that thing which is his proper right. He therefore, as an advocate, pleadeth interest, his own interest in his people, and right must take place with the Judge of all the earth: "Shall not the Judge of all the earth do right?" Gen. xxviii. 25.

(2) They cost him dear, and that which is dear bought is not easily parted with, 1 Cor. vi. 20. "They were bought with his blood," Eph. i. 7. 1 Pet. i. 18, 19. "They were given him for his blood, and therefore are dear children," Eph. v. 1. for they are his by the highest price; and this price he as Advocate pleadeth against the enemy of our salvation; yea, I will add, "They are his, because he gave his all for them," 2 Cor. viii. 9. When a man shall give his all for this or that, then that which he has so purchased is become his all. Now Christ has given his all for us; he made himself poor for us, Eph. i. 23. wherefore we are become his all, his fulness, and so the church is called. Nay, further, Christ likes well enough of his purchase, though it hath cost him his all: "The lines (says he) are fallen to me in pleasant places, I have a goodly heritage," Psal. xvi. Now put all these things together, and there is a strong plea in them. Interest, such an interest will not be easily parted with. But this is not all; for,

(3) As they cost him dear, so he hath made them near to himself, near by way of relation. Now that which did not only cost dear, but that by way of relation is made so, that a man will plead heartily for, Said David to Abner. "Thou shalt not see my face, except thou first bring Michal, Saul's daughter, when thou comest to see my face," 2 Sam. iii. 13, 14. Saul's daughter cost me dear; I bought her with the jeopardy of my life; Saul's daughter is near to me, she is my beloved wife. He pleaded hard for her, because she was dear and near to him.

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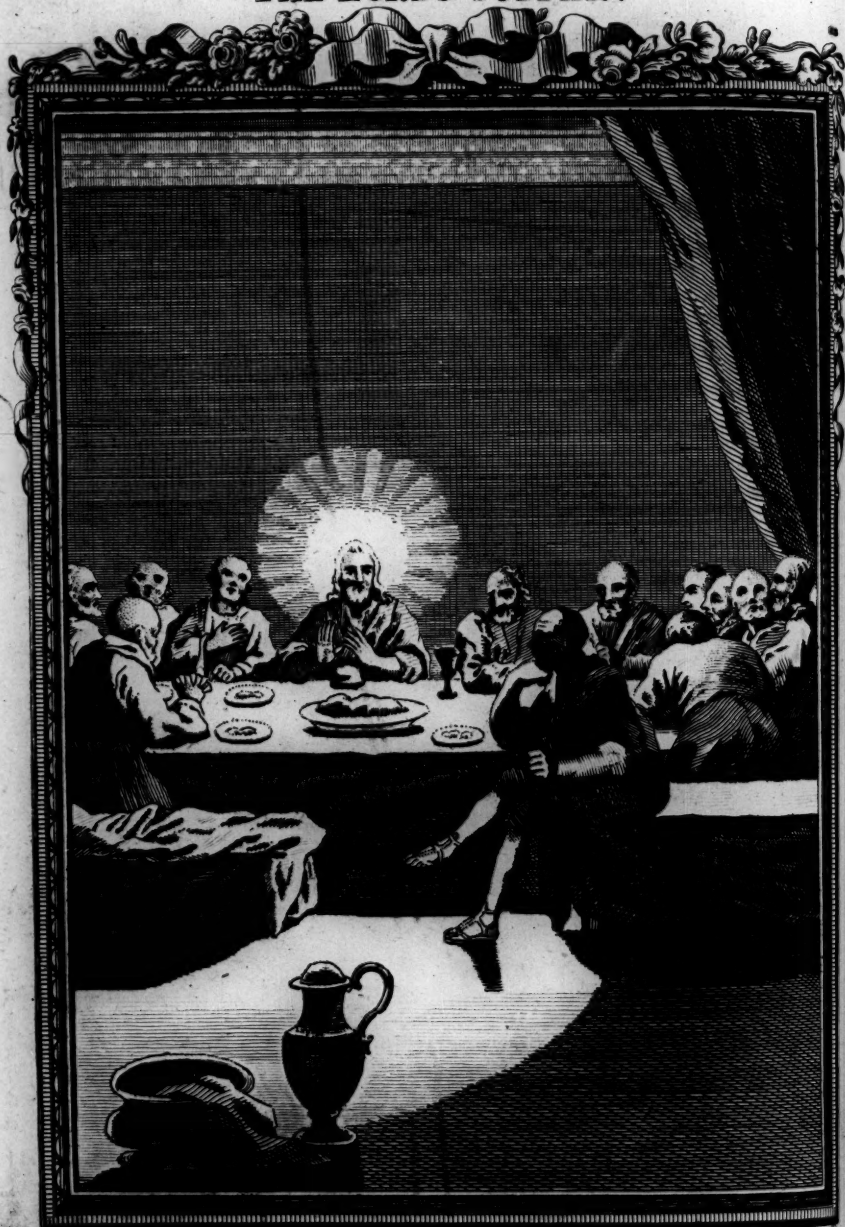
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THE LORD'S SUPPER.



He took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. As often as you eat this bread, and drink this cup, ye do shew the Lord's death till he come. *Lk. 22. 19, 20. 1 Cor. 10.*

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Now, I say, the same is true in Christ: his people cost him dear, and he hath made them near to him; wherefore, to plead interest in them, is to hold fast by an argument that is strong.

(1) They are his spouse, and he hath made them so; they are his love, his dove, his darling, and he counts them so. Now, should a wretch attempt in open court to take a man's wife away from him, how would this cause the man to plead! yea, and what judge that is just, and knows that the man has this interest in the woman pleaded for, would yield to, or give a verdict for the wretch, against the man whose wife the woman is? Thus Christ, in pleading interest, in pleading [thou gavest them me,] pleads by a strong argument, an argument that the enemy cannot invalidate. True, were Christ to plead this before a Saul, 1 Sam. xxv. 44. or before Samson's wife's father, the Philistine, Judges xiv. 20. perhaps such treacherous judges would give it against all right: But I have told you, the court in which Christ pleads is the highest and the justest, and that from which there can be no appeal; wherefore Christ's cause, and so the cause of the children of God, must be tried before their Father, from whose face to be sure just judgement shall proceed. But,

(2) As they are called his spouse, so they are called his flesh and members of his body, 1 Cor. xii. 27. Now said Paul to the church, "Ye are the body of Christ, and members in particular," Eph. v. 30. This relation also makes a man plead hard. Were a man to plead for a limb or member of his own, how would he plead! what arguments would he use! and what sympathy and feeling would his arguments flow from!

I cannot lose a hand, I cannot lose a foot, cannot lose a finger: why, saints are Christ's members. How strenuously would a man plead the necessity of his members to him, and the unnaturalness of his adversary in seeking the destruction of his members, and the deformity of his body! yea, a man would thrug, and cringe, and weep, and intreat, and make demurs, and halts, and delays, to 1000 years, (if possible), before he would lose his hand, or any other member.

But I say, how would he plead and advocate it for his members, if judge, law, reason, and equity, were all on his side, and if by the adversary there could be nothing urged, but that against which the advocate had long before made provision for the effectual overthrow thereof? And all this is true as to the case that lies before us.

Thus we see what strength there lieth in this second argument that our advocate bringeth for us against the enemy. They are his flesh and bones, his members; he cannot spare them; he cannot spare this, because, nor that, because, nor any, because they are his members: As such, they are dear to him, as such they are useful to him, as such they are an ornament to him; yea, though in themselves they are feeble, and through infirmities much disabled from doing as they ought. Thus, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." But,

4thly, As Christ, as advocate, pleads for us, against Satan, his Father's interest in us and his own, so he pleadeth against him that right and property he has in heaven to give it to whom he will. He has a right to heaven as priest and king; it is his also by inheritance, and since he will be so good a benefactor, as to bestow this on some, but not for their deserts; and since again he has to that end spilt his blood for, and taken a generation into covenant-relation to him, that it might be bestowed on them: it shall be bestowed on them; and he will plead this if there be need, if his people sin, and if their accuser seeks, by their sin, their ruin and destruction: "Father, (saith he), I will that those whom thou hast given me be with me where I am; that they may behold my glory," John xvii. 24. Which "thou hast given me;" Christ's will is the will of heaven, the will of God: Shall not Christ then prevail?

"I will," saith Christ; I will, saith Satan; but whose will shall stand? It is true Christ in the text speaks more like an arbitrator than an advocate, more like judge than one pleading at a bar: I will have it so; I judge that so it ought

ought to be, and must. But there is also something of plea in the words both before his Father and against our enemy; and therefore he speaketh like one that can plead and determine also, yea, like one that has power so to do. But shall the will of heaven stoop to the will of hell? or the will of Christ to the will of Satan? or the will of righteousness to the will of sin? Shall Satan, who is God's enemy, and whose charge wherewith he chargeth us for sin, and which is grounded not upon love to righteousness, but upon malice against God's designs of mercy against the blood of Christ, and the salvation of his people; I say, shall this enemy and this charge prevail with God against the well grounded plea of Christ, and against the salvation of God's elect, and so keep us out of heaven? No, no; Christ will have it otherwise, he is the great donator, and his eye is good. True, Satan was turned out of heaven because he sinned there, and we must be taken into heaven, though we have sinned here; this is the will of Christ, and as advocate he pleads it against the face and accusation of our adversary: Thus, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous. But,

5thly, As Christ, as advocate, pleadeth for us, against Satan, his Father's interest in us and his own, and pleadeth also what right he has to dispose of the kingdom of heaven: so he pleadeth against this enemy, that malice and enmity that is in him, and upon which chiefly his charge against us is grounded, to the confusion of his face. This is evident from the title that our advocate bestows upon him while he pleads for us against him, "The Lord rebuke thee," O Satan, O enemy, saith he; for Satan is an enemy, and this name given him signifies so much. And lawyers in their pleas can make a great matter of such a circumstance as this, saying, My Lord, we can prove that what is now pleaded against the prisoner at the bar is of mere malice and hatred, that has also a long time lain burning and raging in his enemy's breast against him. This, I say, will greatly weaken the plea and accusation of an enemy: But, says Jesus Christ, Father, here is a plea brought in against my Joshua, that clothes him with filthy garments, but it is brought in against him by an enemy, by one that hates goodness worse than he, and that loveth wickedness more than the man against whom at this time he has brought such a heinous charge. Then leaving with the Father the value of his blood for the accused, he turneth him to the accuser and pleads against him as an enemy: O Satan, thou that accusest my spouse, my love, my members, art an enemy. But it will be objected, That the things charged are true; grant it; yet what law takes notice of the plea of one who doth professedly act as an enemy? for it is not done in love to truth, justice, and righteousness, nor intended for the honour of the King, or the good of the persecuted, but to gratify malice and rage, and merely to kill and destroy. There is therefore a deal of force and strength in an advocate's pleading of such a circumstance against an accuser, especially when the crimes now charged are those only for which the law, in the due execution of it, has been satisfied before; wherefore now a lawyer has double and treble ground or matter to plead for his client against his enemy. And this advantage against him has Jesus Christ.

Besides, it is well known that Satan, as to us, is the original cause of those very crimes for which he accuses us at the bar of God's tribunal. Not to say any thing of how he cometh to us, solicits us, tempts us, flatters us, and always (in a manner) lies at us to do those wicked things for which he so hotly pursues us to the bar of judgement: For though it is not meet for us thus to plead, to wit, laying that fault upon Satan, but rather upon ourselves, yet our advocate will do it, and make work of it too before God. "Simon, Simon, Satan has desired to have thee, that he might sift thee as wheat, but I have prayed for thee, that thy faith fail not;" Luke xxii. 31, 32. He maketh here mention of Satan's desires, by way of advantage against him; and doubtless so he did in his prayer with God for Peter's preservation. And what he did here, while on earth, as a Saviour in general, that he doth now in heaven as a Priest and an Advocate in special.

I will further suppose that which may be supposed, and that which is suitable to our purpose, Suppose, therefore, that a father that has a child whom he

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loveth, but the child has not half that wit that some of the family hath, (and I am sure that we have less wit than angels, and suppose also that some bad-minded neighbour, by tampering with, tempting of, and by unwearied solicitations should prevail with this child to steal something out of his father's house or grounds, and give it unto him; and this he doth on purpose to set the father against the child. And suppose again, that it comes to the father's knowledge, that the child, through the allurements of such a one, has done so and so against his father, will he therefore disinheret this child? Yea, suppose again, that he that did tempt this child to steal should be the first that should come to accuse this child to its father for so doing, would the father take notice of the accusation of such an one? No verily, we that are evil can do better than so; how then should we think that the God of heaven should do such a thing, since also we have a brother that is wise, and that will and can plead the very malice of our enemy, that doth to us all these things against him, for our advantage? I say, this is the sum of this fifth plea of Christ our advocate, against Satan. O Satan, says he, thou art an enemy to my people, thou pleadest not out of love to righteousness, not to reform, but to destroy my beloved and inheritance. The charge wherewith thou chargest my people is thine own, Job viii. 44. not only as to a matter of charge, but the things that thou accusest them of are thine, thine in the nature of them. Also thou hast tempted, allured, flattered, and daily laboured with them, to do that for which now thou so willingly would have them destroyed, Yea, all this hast thou done of envy to my Father, and to goodness; of hatred to me and my people; and that thou mightest destroy others besides, 1 Chron. xxi. 4. And now, what can this accuser say? Can he excuse himself? Can he contradict our advocate? He cannot; he knows that he is a Satan, an enemy, and as an adversary has he sown his tares among the wheat, that it might be rooted up; but he shall not have his end, his malice has prevented him, and so has the care and grace of our Advocate: The tares therefore he shall have returned unto him again; but the wheat, for all this, shall be gathered into God's barn, Matth. xiii. 25, 26, 27, 28.

Thus, therefore, our Advocate makes use, in his plea against Satan, of the rage and malice that is the occasion of the enemy's charge, wherewith he accuseth the children of God. Wherefore, when thou readest these words, [O Satan], say with thyself, Thus Christ our advocate accuseth our adversary of malice and envy against God and goodness, while he accuseth us of the sins which we commit, for which we are sorry, and Christ has paid a price of redemption: "And (thus) if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." But,

6thly, Christ, when he pleads as an advocate for his people, in the presence of God, against Satan, he can plead those very weaknesses of his people for which Satan would have them damned, for their relief and advantage. Is not this a brand plucked out of the fire? This is part of the plea of our Advocate against Satan, for his servant Joshua, when he said, "The Lord rebuke thee, O Satan;" Josh. 3. 2. Now, to be a brand plucked out of the fire, is to be a saint, impatient, weakened, defiled, and made imperfect by sin; for so also the Apostle means, when he saith, "And others save with fear, pulling them out of the fire, hating even the garment spotted by the flesh;" Jude 23. By fire, in both these places, we are to understand sin; "for that it burns and consumes as fire;" Rom. i. 27. Wherefore a man is said to burn, when his lusts are strong upon him; and to burn in lust to others, when his wicked heart runs wickedly after them, 1 Cor. vii. 9.

Also when Abraham said, "I am but dust and ashes," Gen. xviii. 27. he means, he was but what sin had left; yea, he had something of the smut and smearings of sin yet upon him; wherefore it was a custom with Israel in days old, when they set days apart to confession of sin, and humiliation for the same, to sprinkle themselves with, or to wallow in dust and ashes: Esth. iv. 1. 3. No. 62.

Jer. vi. 25. Job xxx. 9. xlii. 6. as a token that they did confess they were but what sin had left, and that they were defiled, weakened, and polluted by it.

This then is the next plea of our goodly advocate for us; O Satan, this a brand plucked out of the fire. As who should say, Thou objected against my servant Joshua, that he is black like a coal, or that the fire of sin, at times, is still burning in him. And what then? the reason why he is not totally extinct as tow, is not thy pity, but my Father's mercy to him: I have plucked him out of the fire, yet not so out, but that the smell thereof is yet upon him; and my Father and I, we consider his weakness and pity him; for since he is as a brand pulled out, can it be expected by my Father or me, that he should appear before us as clear, and do our biddings as well, as if he had never been there? This is a brand plucked out of the fire, and must be considered as such, and must be borne with as such. Thus, as Mephibosheth pleaded for his excuse his lameness, 2 Sam. xvii. 24, 25, 26. so Christ pleads the infirm and indigent condition of his people against Satan for their advantage.

Wherefore Christ, by such pleas as these for his people, doth yet further shew the malice of Satan, (for all this burning comes through him), yea, and by it he moveth the heart of God to pity us, and yet to be gentle, and long-suffering, and merciful to us; for pity and compassion are the fruits of the yearning of God's bowels towards us, while he considereth us as infirm and weak, and subject to slips, and stumbles, and falls, because of weakness.

And that Christ our advocate, by thus pleading, doth turn things to our advantage, consider, (1) That God is careful that through our weakness our spirits do not fail before him when he chides, Isa. lvii. 16, 17, 18. (2) "He stays his rough wind in the day of his east wind, Isa. xxvii. 7, 8, 9. and debates about the measure of affliction, when for sin we should be chastened, lest we should sink thereunder. (3) "He will not strictly mark what is done amiss, because if he should, we cannot stand," Psal. cxxx. 3. (4) "When he threatneth to strike, his bowels are troubled, and his repentings are kindled together," Hos. xi. 8, 9. (5) He will spin out his patience to the utmost length, because he knows we are such bunglers at doing," Jer. ix. 24. (6) He will count our little a very great deal, for that he knows we are so unable to do any thing at all," J. b. i. 21. (7) He will excuse the souls of his people, and lay the fault upon their flesh, (which has greatest affinity with Satan), if through weakness and infirmity we do not do as we should, Matth. xxvi. 41.

Now, as I said, all these things happen unto us, both infirmities and pity, because, and for that we were once in the fire, and for that the weakness of sin abides upon us to this day. But none of this favour could come to us, nor could we, by any means, cause those infirmities to work for us thus advantageously, but that Christ our advocate stands our friend, and plead for us.

But again, before I pass this over, I will, for the clearing of this, present you with a few more considerations, which are of another rank, to wit, that Christ our advocate, as such, makes mention of our weaknesses so against Satan, and before his Father, as to turn all to our advantage.

(1) We are therefore to be saved by grace, because by reason of sin we are disabled from keeping of the law, Dent. ix. 5. Isa. lxiv. 6. (2) We have given unto us the spirit of grace to help, because we can do nothing that is good without it, Eph. ii. 5. Rom. viii. 26. Ezek. xvi. 8. (3) God has put Christ's righteousness upon us to cover our nakedness with, because we have none of our own to do it withal, Phil. iii. 7, 8. (4) God alloweth us to ride in the bosom of Christ to the grave, and from thence in the bosom of angels to heaven, because our own legs are not able to carry us thither, Isa. xl. 11, xl. 4. Psal. lxxvii. 17. Luke xvi. 22. (5) God has made his Son our head, our Priest, our Advocate, our Saviour, our Captain, that we may be delivered from all the infirmities and all the fiends that attend us, and that plot to do us hurt, Eph. i. 22. Col. i. 18. Heb. vii. 12. (6) God has put the fallen angels into chains, 2 Pet. ii. 4. Rev. xx. 1, 2. that they might not follow us too fast, and has enlarged us,

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Psal. xxxiv. 7. and directed our feet in the way of his steps, that we may haste us to the strong tower and city of refuge for succour and safety, and has given good angels a charge to look to us, Heb. i. 14. (7. God has promised, That we at our counting days shall be spared, as a man spareth his own son that serves him, Mal. iii. 17.

Now from all these things it appears that we have indulgence at God's hand, and that our weaknesses, as our Christ manages the matter for us, are so far off from laying a block or bar in the way to the enjoyment of favour, that they also work for our good; yea, and God's foresight of them has so kindled his bowels and compassion to us, as to put him upon devising of such things for our relief, which by no means could have been, had not sin been with us in the world, and had not the best of the saints been "as a brand plucked out of the burning."

I have seen men (and yet they are worse than God, take most care of, and also best provide for those of their children that have been most infirm and helpless: (and our Advocate "shall gather his lambs with his arm, and carry them in his bosom.") Yea, and I know that there is such an art in shewing and making mention of weaknesses, as shall make the tears stand in a parent's eyes, and as shall make him search too to the bottom of his purse to find out what may do his weakling good. Christ also has that excellent art, as he is an advocate with the Father for us: he can so make mention of us and our infirmities, while he pleads before God, against the devil for us, that he can make the bowels of the Almighty yearn towards us, and to wrap us up in their compassions.

You read much of the pity, compassion, and of the yearning of the bowels of the mighty God towards his people; all which, I think, is kindled and made burn towards us, by the pleading of our Advocate.

I have seen fathers offended with their children; but when a brother had turned a skilful advocate, the anger has been appeased, and the means hath been concealed. We read but little of this Advocate's office of Jesus Christ, yet much of the fruit of it is extended to the churches: But as the cause of smiles, after offences committed, is made manifest afterward; so at the day when God will open all things, we shall see how many times our Lord, as an advocate, pleaded for us, and redeemed us, by his so pleading, into the enjoyment of smiles and embraces, who for sin, but a while before, were under frowns and chastisements.

And thus much for the making out how Christ doth manage his office of an advocate for us with the Father: "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous."

III. And I shall come now to the third head, to wit, To shew you more particularly who they are that have Jesus Christ for their Advocate.

In my handling of this head, I shall shew, 1. That this office of an advocate differeth from that of a priest, and how. 2. I shall shew you how far Christ extendeth this his office of advocateship; I mean in matters concerning the people of God. And then, 3. I shall come more directly to shew who they are that have Christ for their Advocate.

1. For the first of these, That this office of Christ, as an advocate, differeth from that of a priest. That he is a priest, a priest for ever, I heartily acknowledge; but that his priesthood and advocateship should be one and the same, I cannot believe.

(1) Because they differ in name. We may as well say a father (as such) is a son, or that father and son is the self-same relation, as say a priest and an advocate, as to office, are but one and the same thing. They differ in name as much as priest and sacrifice do: a priest is one, and a sacrifice is another; and though Christ is priest and sacrifice too, yet as a priest he is not a sacrifice, nor as a sacrifice a priest.

(2) As they differ in name, so they differ in the nature of office: A priest is to slay a sacrifice; an advocate is to plead a cause; a priest is to offer his sacrifice, to the end that by the merit thereof he may appease; an advocate is to plead,

plead according to law; a priest is to make intercession by virtue of his sacrifice; an advocate is to plead law, because amends is made.

(3) As they differ in name and nature, so they also differ as to their extent. The priesthood of Christ extendeth itself to the whole of God's elect, whether called, or in their sins; but Christ (as advocate) pleadeth only for the children.

(4) As they differ in name, in nature, and extent, so they differ as to the persons with whom they have to do. We read not any where that Christ (as priest) has to do with the devil as an antagonist, but as an advocate he hath.

(5) As they differ in these, so they differ as to the matters about which they are employed. Christ, as priest, concerns himself with every wry thought, and also with the least imperfection or infirmity, that attends our most holy things; but Christ, as advocate, doth not so, as I have already shewed.

(6) So that Christ as priest goes before, and Christ as advocate comes after; Christ as Priest continually intercedes; Christ as advocate, in case of great transgressions, pleads: Christ as priest, has need to act always; but Christ as advocate sometimes only. Christ as priest acts in times of peace; but Christ as advocate in times of broils, turmoils, and sharp contentions; wherefore Christ, as advocate, is, as I may call him, a reserve; and his time is then to arise, to stand up and plead, when his are clothed with some filthy sin that of late they have fallen into, as David, Joshua, or Peter. When some such thing is committed by them, as minstreth to the enemy a shew of ground to question the truth of their grace; or when it is a question, and to be debated, whether it can stand with the laws of heaven, with the merits of Christ, and the honour of God, that such a one should be saved: now let an advocate come forth, now let him have time to plead, for this is a fit occasion for the saints advocate to stand up to plead for the salvation of his people. But,

2. I come next to shew you how far this office of an advocate is extended. I hinted at this before, so now shall be the more brief. (1) By this office he offers no sacrifice, he only as to matter of justice pleads the sacrifice offered. (2) By this office he obtains the conversion of none; he only thereby secureth the converted from the damnation which their adversary, for sins after light and profession, endeavoureth to bring them to. (3) By this office he prevents not temporal punishment, but by it he preserves the soul from hell. (4) By this office he brings in no justifying righteousness for us, he only thereby prevails to have the dispose of that brought in by himself as priest, for the justifying of those by a new and fresh act, who had made their justification doubtful by new falls into sin. And this is plain in the history of our Joshua, Zech. iii. so often mentioned before. (5) As priest he hath obtained eternal redemption for us, and as advocate, he, by law, maintains our right thereto against the devil and his angels.

3. I come now to shew you who they are that have Jesus Christ for their advocate. And this I shall do first more generally, and then shall be more particular and distinct about it.

1st, More generally. They are all the truly gracious, those that are the children by adoption; and this the text affirmeth: "I write unto you little children, that you sin not; and if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." They are then the children by adoption that are the persons concerned in the advocateship of Jesus Christ. The priesthood of Christ extendeth itself to the whole body of the elect, but the advocateship of Christ doth not so. This is further cleared by this apostle, and that in this very text, if you consider what immediately follows: "We have an Advocate, (says he), and he is also the propitiation for our sins." He is our advocate, and also our priest. As an advocate ours only; but as a propitiation, not ours only, but also for the sins of the whole world; to be sure for the elect throughout the world, and they that will extend it further let them.

And I say again, had he not intended that there should have been a straiter limit put to the advocateship of Christ than he would have us put to his priestly office, what needed he; when he speaketh of the propitiation which relates to Christ

as priest, have added, "And not for ours only." As an advocate then he engageth for us that are children; and as a priest too he hath appeased God's wrath for our sins; but, as an advocate, his offices are confined to the children only, but as priest he is not so. He is the propitiation for our sins, and not for ours only. The sense therefore of the apostle should, I think, be this, That Christ, as a priest, hath offered a propitiatory sacrifice for all; but, as an advocate, he pleadeth only for the children. Children, we have an advocate to ourselves, and he is also our priest; but as he is a priest, he is not ours only, but maketh, as such, amends for all that shall be saved. The elect therefore have the Lord Jesus for their advocate then, when they are by calling put among the children, because as advocate he is entirely the childrens: "My little children, we have an Advocate."

Obj. But he also saith: "If any man sin, we have an Advocate;" any man that sinneth seems by the text, notwithstanding what you say, "to have an Advocate with the Father."

Ans. By any man, must not be meant any of the world, nor any of the elect, but any man in faith and grace: for he still limits this general term [any man], with this restriction [we]: Children, "If any man sin we have an advocate." We, any man of us. And this is yet further made appear, since he saith, that it is to them he writes, not only here, but further in this chapter: "I write unto you, little children, I write unto you fathers, I write unto you young men," ver. 12-14. These are the persons intended in the text, for under these three heads are comprehended all men, for they are either children, and so men in nature, or young men, and so men in strength; or else they are fathers, and so aged and of experience. Add to this, by [any man] that the apostle intended not to enlarge himself beyond the persons that are in grace, but to supply what was wanting by that term [little children]; for since the strongest saint may have need of an advocate, as well as the most feeble of the flock, why should the apostle leave it to be so understood, as if the children, and they only, had an interest in that office? Wherefore, after he had said, "My little children, I write unto you, that ye sin not;" he then adds with enlargement, "If any man sin, we have an Advocate with the Father." Yet the little children may well be mentioned first, since they most want the knowledge of it, are most feeble, and so by sin may be forced most frequently to act faith on Christ as advocate: Besides, they are most ready, through temptation, to question whether they have so good a right to Christ and all his offices, as has better and more well grown saints; therefore they, in this the apostle's salutation, are first set down: "My little children, I write unto you, that ye sin not: If any man sin, we have an Advocate," &c. So then the children of God are they who have the Lord Jesus an advocate for them with the Father.

(1) Since then the children have Christ for their advocate, Art thou a child? "Art thou begotten of God by his word?" James i. 18. "Hast thou in thee the spirit of adoption?" Gal. iv. 6. "Canst thou in faith say, Father, Father, to God?" Then is Christ thy advocate, "now to appear in the presence of God before thee," Heb. ix. 24. to appear there, and to plead there, in the face of the court of heaven, for thee; to plead there against thine adversary, whose accusations are dreadful, whose subtilty is great, whose malice is inconceivable, and whose rage is intolerable; to plead there before a just God, a righteous God, before whose face thou wouldst die, if thou was to shew thyself at his bar, to plead thy own cause. But,

(2) There is a difference in children, some are bigger than some; there are children and little children: "My little children, I write unto you." Little children; some of the little children can neither say Father, nor so much as know that they themselves are children.

This is true in nature, and so it is in grace: Wherefore, notwithstanding what was said under the first head, it doth not follow, that if I be a child I must certainly know it, and also be able to call God Father. Let the first then serve to poise and balance the confident ones, and let this be for the relief of those more feeble; for they that are children, whether they know it or no, have Jesus Christ for

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for their advocate, for Christ is assigned to be our advocate by the Judge, by the King, by our God and Father, though we have not known it. True, at present there can come from hence to them that are thus concerned in the advocacy of Christ, but little comfort; but yet it yields them great security; they have "an Advocate with the Father, Jesus Christ the righteous." God knows this, the devil feels this, and the children shall have the comfort of it afterwards. I say, the time is coming, when they shall know, that even then, when they knew it not, they had an advocate with the Father; an advocate who was neither loth, afraid, nor ashamed, to plead for their defence against the proudest foe.

And will not this, when they know it, yield them comfort? Doubtless it will, yea more, and of a better kind than that which flows from the knowledge that one is born to crowns and kingdoms.

Again: As he is an advocate for the children, so he is also, as before was hinted, for the strong and experienced; for no strength in this world secureth from the rage of hell, nor can any experience, while we are here, fortify us against his assaults. There is also an incidence in the best to sin: and the bigger man, the bigger the fall; for the more hurt, the greater damage. Wherefore it is of as absolute necessity that an advocate be provided for the strong as for the weak. "Any man;" he that is most holy, most reformed, most refined, and most purified, may as soon be in the dirt as the weakest Christian; and, so far as I can see, Satan's design is against them most. I am sure the greatest sins have been committed by the biggest saints; "for this wayfaring man came to David's house, and when he stood up against Israel, he provoked David to number the people," 2 Sam. xii. 4, 7. 1 Chron. xxi. 1. Wherefore they have as much need of an advocate as the youngest and feeblest of the flock. What a mind had he to try a fall with Peter? and how quickly did he break the neck of Judas? The like, without doubt, he had done to Peter, had not Jesus, by stepping in prevented. As long as sin is in our flesh, there is danger. Indeed he saith of the young men, that they are strong, and that they have overcome the wicked one; but he does not say they have killed him. As long as the devil is alive, there is danger; and though a strong Christian may be too hard for, and may overcome him in one thing, he may be too hard for, yea, and may overcome him two for one afterwards. Thus he served David, and thus he served Peter, and thus he in our day has served many more. The strongest are weak, the wisest are fools, when suffered to be sifted as wheat in Satan's sieve; yea, and have often been so proved, to the wounding of their great hearts, and the dishonour of religion.

To conclude this: God of his mercy hath sufficiently declared him, for the strongest and most sanctified, as well as for the least, weakest, and most feeble saint, an advocate: "My little children, I write unto you, that ye sin not: and if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

2dly, *Obj.* But some may object, That what has been said as to discovering for whom Christ is an advocate, has been too general, and therefore would have me come more to particulars, else they can get no comfort.

Ans. Well, inquiring soul, so I will; and therefore hearken to what I say.

1st, Wouldst thou know whether Christ is thine advocate or no? I ask, Hast thou entertained him so to be? When men have suits of law depending in any of the king's courts above, they entertain their attorney or advocate to plead their cause, and so he pleads for them.

I say, Hast thou entertained Jesus Christ for thy lawyer, to plead thy cause? "Plead my cause, O God," said David, Ps. xx v. 1. And again, "Lord, plead thou my cause, Ps. xliii. 1. This therefore is the first thing that I would propound to thee; Hast thou with David entertained him for thy lawyer, or with good Hezekiah cried out, "O Lord, I am oppressed, undertake for me," II. xxxviii. 14. What sayest thou, soul? Hast thou been with him, and prayed him to plead thy cause, and cried unto him to undertake for thee? This I call entertaining him to be thy advocate, and I chuse to follow the similitude, both because the scripture seems to smite upon such a way of discourse, and because the question doth naturally

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rally lead me to it. Wherefore, I ask again, Hast thou been with him? Hast thou entertained him, or desired him to plead thy cause?

Quest. Thou wilt say unto me, How should I know that I have done so?

Ans. I answer, Art thou sensible that thou hast an action commenced against thee in that high court of justice that is above? I say, Art thou sensible of this? For the defendants (and all God's people are defendants) do not use to entertain their lawyers, but from knowledge that an action either is, or may be, commenced against them before the God of heaven. If thou sayest yea, then I ask, Who told thee that thou standest accused for transgression before the judgement-seat of God? I say, Who told thee so? Hath the Holy Ghost, hath the world, or hath thy conscience? For nothing else, as I know of, can bring such tidings to thy soul.

Again, Hast thou found a failure in all others that might have been entertained to plead thy cause? Some make their sighs, their tears, their prayers, and their reformations, their advocates, "Hast thou tried these, and found them wanting?"

Hast thou seen thy state to be desperate, if the Lord Jesus doth not undertake to plead thy cause? for Jesus is not entertained, so long as men can make shift without him: But when it comes to this point, I perish for ever, notwithstanding the help of all, if the Lord Jesus steps not in; then Lord Jesus, good Lord Jesus, undertake for me.

Hast thou therefore been with Jesus Christ as concerned in thy soul, as heartily concerned about the action that thou perceivest to be commenced against thee?

Quest. You will say, How should I know that?

Ans. I answer, Hast thou well considered the nature of the crime wherewith thou standest charged at the bar of God? Hast thou also considered the justness of the judge? Again I ask, Hast thou considered what truth, as to matter of fact, there is in the things whereof thou standest accused? Alas, Hast thou considered the cunning, the malice, and diligence of thy adversary, with the greatness of the loss thou art to sustain, shouldst thou with Ahab (in the book of Kings), 1 Kings xxii. 17—23. or with the hypocrites in Isaiah, ch. vi. 1—10. have the verdict of the Lord God gone out from the throne against thee? I ask thee these questions, because if thou art in the knowledge of these things to see, or if thou art not deeply concerned about the greatness of the damage that will certainly overtake thee, and that for ever, (shouldst thou be indeed accused before God, and have none to plead thy cause), thou hast not, or canst not, let what will come upon thee, have been with Jesus Christ to plead thy cause; and so, let thy case be never so desperate, thou standest alone, and hast no helper, Job xxx. 13. or if thou hast, they not being the advocates of God's appointing, must needs fall with thee, and with thy burden: Wherefore, consider of this seriously, and return thy answer to God, who can tell if truth shall be found in thy answers, better by far than any, for it is he that tries the reins and the heart, and therefore to him I refer thee. But,

2dly, Wouldst thou know whether Jesus Christ is thine advocate? Then I ask again, Hast thou revealed thy cause unto him? I say, Hast thou revealed thy cause unto him? For he that goes to law for his right, must not only go to a lawyer, and say, Sir, I am in trouble, and am to have a trial at law with mine enemy, pray undertake my cause; but he must also reveal to his lawyer his cause: He must go to him, and tell him what is the matter, how things stand, where the shoe pinches, and so.

Thus did the church of old, and thus doth every true Christian now; for though nothing can be hid from him, yet he will have things out of thy own mouth; he will have thee to reveal thy matters unto him, Matth. xx. 32. "O Lord of hosts, (said Jeremy), that judgest righteously, and triest the reins and the heart, let me see thy vengeance upon them, for unto thee have I revealed my cause," Jer. xi. 20. And again, "But, O Lord of hosts, that triest the righteous, and seest the reins and the heart, let me see thy vengeance on them, for unto thee have I opened my cause," ch. xx. 12. Seest thou here, how saints of old were wont to do; how they

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not only in a general way intreat Christ to plead their cause, but in a particular way go to him and reveal or open their cause unto him?

O! it is excellent to behold how some sinners will do this when they get Christ and themselves in a closet alone; when they upon their knees are pouring out their souls before him; or, like the woman in the gospel, telling him all the truth. O Lord, saith the soul, I am come to thee upon an earnest business; I am arrested by Satan, the bailiff was my own conscience, and I am like to be accused before the judgement-seat of God: My salvation lies at stake; I am questioned for my interest in heaven; I am afraid of the Judge; my heart condemns me, 1 John iii. 20. My enemy is subtle, and wants not malice to prosecute me to death, and then to hell: Also, Lord, I am sensible that the law is against me, for indeed I have horribly sinned, and thus and thus have I done: Here I lie open to law; and there I lie open to law; here I have given the adversary advantage, and there he will surely have a hawk against me. Lord, I am distressed, undertake for me. And there are some things that thou must be acquainted with about thine advocate, before thou wilt venture to go thus far with him. As,

(1) Thou must know him to be a friend, and not an enemy, to whom thou openest thy heart; and until thou comest to know that Christ is a friend to thee, or to souls in thy condition, thou wilt never reveal thy cause unto him, not thy whole cause: And it is from this that so many that have soul-causes hourly depending before the throne of God, and are in danger every day of eternal damnation, forbear to entertain Jesus Christ for their Advocate, and so wickedly conceal their matters from him; but "he that hideth his sins shall not prosper," Prov. xxviii. 13. This therefore must first be believed by thee, before thou wilt reveal thy cause unto him.

(2) A man, when his estate is called in question, (I mean his right and title thereto), will be very cautious, especially if he also questions his title to it himself, to whom he reveals that affair: he must know him to be one that is not only friendly, but faithful, to whom he reveals such a secret as this. Why, thus it is with Christ and the soul; if the soul is not somewhat persuaded of the faithfulness of Christ, to wit, that if he can do him no good, he will do him no harm, he will never reveal his cause unto him, but will seek to hide his counsel from the Lord. This therefore is another thing by which thou mayst know thou hast Christ for thy advocate, if thou hast heartily and in very deed revealed thy cause unto him.

Now, they that do honestly reveal their cause to their lawyer, will endeavour to possess him, as I hinted before, with the worst; they will with words make it as bad as they can; for (think they) by that means I shall prepare him for the worst that my enemy can do. And thus souls deal with Jesus Christ; see Ps. li. and xxxviii. with several others that might be named, and see if God's people have not done so. "I said, (saith David), that I would confess my transgressions against myself, and thou forgavest the iniquity of my sin." But,

3dly, Hast thou Jesus Christ for thy advocate? or wouldst thou know if thou hast? Then I ask again, Hast thou committed thy cause to him? When a man retains his lawyer to stand for him and plead his cause, he doth not only reveal, but commits his cause to him: "I would seek unto him, (says Eliphaz to Job), and unto him would I commit my cause," Job v. 8. Now there is difference betwixt revealing my cause and committing it to a man: To reveal my cause, is to open it to one; and to commit it to him, is to trust it in his hand. Many a man will reveal his cause to him unto whom he will yet be afraid to commit it; but he that retains a lawyer to plead his cause, doth not only reveal, but commit his cause unto him: As, suppose right to his estate be called in question, why then he not only reveals his cause to his lawyer, but puts into his hands his evidences, deeds, leases, mortgages, bonds, or what else he hath to shew a title to his estate. And thus doth Christians deal with Christ: they deliver up all to him, to wit, all their evidences, promises, and assurances, which they have thought they had for heaven and the salvation of their souls, and have desired him to peruse, to search and try them

them every one, Ps. cxxxix. 23. "And if there be iniquity in me, lead me in the way everlasting." This is committing of thy cause to Christ, and this is the hardest task of all, for the man that doth thus, trusteth Christ with all; and it implieth, that he will live and die, stand and fall, lose and win, according as Christ manages the business. Thus did Paul, 2 Tim. i. 12. and thus Peter admonishes us to do.

Now he that doth this must be convinced,

(1) Of the ability of Jesus Christ to defend him, for a man will not commit so great a concern as his all is to his friend: No; not to his friend, be he never so faithful, if he perceives not in him ability to save him, and to preserve what he hath against all the cavils of an enemy. And hence it is that the ability of Jesus Christ, as to the saving of his people, is so much insisted on in the scripture; as, "I have laid help upon one that is mighty," Ps. lxxxix. 19. "I that speak in righteousness mighty to save," Isa. lxiii. 1. And again, "I will send them a Saviour, and a great one," ch. xix. 20.

(2) As they must be convinced of his ability to help them, so they must of his courage; a man that has parts sufficient may yet fail of his friend for want of courage: wherefore the courage and greatness of Christ's Spirit, as to the undertaking of the cause of his people, is also amply set out in scripture: "He shall not fail, nor be discouraged, until he hath set judgement in the earth, until he hath brought judgement to victory," Isa. xlii. 4. Matth. xii. 20.

(3) They must also be convinced of his willingness to do this for them; for though one be able, and of courage sufficient, yet if he is not willing to undertake one's cause, what is it the better? wherefore he declareth his willingness also, and how ready he is to stand up to plead the cause of the poor, and them that are in want: "The Lord will plead their cause, and spoil the soul of those that spoiled them," Prov. xxii. 23.

(4) They must also be convinced of this, that Christ is tender, and will not be offended at the dullness of his client. Some men can reveal their cause to their lawyers better than some, and are more serviceable and handy in that affair than others: But, saith the Christian, I am dull and stupid that way, will not Christ be very shy of me because of this? Honest heart, he hath a supply for thy defects in himself, and knoweth what thou wantest, and where the shoe pinches, though thou art not able distinctly to open matters to him. The child is pricked with a pin, and lies crying in the mother's lap, but cannot shew its mother where the pin is, but there is pity enough in the mother to supply this defect of the child, wherefore she undresses it, opens it, searches every clout from head to foot of the child, and thus finds where the pin is. Thus will thy lawyer do, he will search and find out thy difficulties, and where Satan seeketh an advantage of thee, accordingly will provide his remedy.

(5) O, but will he not be weary? The prophet complains of some, "that they weary God," Isa. vii. 13. and mine is a very cross and intricate cause, I have wearied many a good man while I have been telling my tale to him, and I am afraid that I shall also weary Jesus Christ.

Ans. Soul, he suffered and did bear with the manners of Israel forty years in the wilderness, Acts xiii. 18. and hast thou tried him half so long: The good souls that have gone before thee have found him a tried stone, a sure one to be depended on as to this; and the prophet saith positively, Isa. xxviii. 16. "That he fainteth not, neither is wearied, and that there is no searching of his understanding," xl. 28. Let all these things prevail with thee to believe, that if thou hast committed thy cause unto him, he will bring it to pass, to a good pass, to so good a pass as will glorify God, honour Christ, save thee, and shame the devil.

4thly, Would thou know whether Jesus Christ is thine advocate, whether he has taken in hand to plead thy cause? Then I ask, Dost thou together with what has been mentioned before, wait upon him according to his counsel, till things shall come to a legal issue? Thus must clients do. There is a great many turnings and windings about suits and trials at law; the enemy also, with his superfluities,

cavils, and motions, often defers a speedy issue, wherefore the man whose the concern is, must wait; as the prophet said, "I will look (said he) unto the Lord, I will wait for the God of my salvation." But how long, prophet, wilt thou wait? Why, says he, "until he plead my cause, and execute judgement for me," Mic. vii. 7—10.

Perhaps when thy cause is tried things for the present are upon this issue; thy adversary indeed is cast, but whether thou shalt have an absolute discharge, as Peter had, or a conditional one, as David, 2 Sam. xii. 10—14. and as the Corinthians had, that is the question, True, thou shalt be completely saved at last, but yet whether it is not best to leave thee a memento of God's displeasure at thy sin, by awarding, that the sword shall never depart from thy house, or that some sore sickness or other distresses shall haunt thee as long as thou livest, or perhaps that thou shalt walk without the light of God's countenance for several years and a day. Now, if any of these three things happen to thee, thou must exercise patience, and wait; thus did David, "I waited patiently;" and again he exercises his soul in this virtue, saying, "My soul, wait thou only upon him, for my expectation is from him," Ps. lxxii. 5. For now we are judged of the Lord, that we may not be condemned with the world; And by this judgement, though it sets us free from their damnation, yet we are involved in many troubles, and perhaps must wait many a day before we can know that (as to the main) the verdict hath gone on our side. Thus, therefore, in order to thy waiting on him without fainting, it is meet that thou shouldst know the methods of him that manages thy cause for thee in heaven; and suffer not distrust to break in and bear sway in thy soul, for "he will at length bring thee forth to the light, and thou shalt behold his righteousness. She also that is thine enemy shall see it, and shame shall cover her that said unto thee, Where is thy God?"

Obj. But what is it to wait upon him according to his council?

Ans. (1) To wait, is to be of good courage, to live in expectation, and to look for deliverance, though thou hast sinned against thy God: "Wait on the Lord, be of good courage, and he shall strengthen thy heart: Wait, I say, on the Lord," Ps. xxvii. 14.

(2) To wait upon him, is to keep his way, to walk humbly in his appointments: "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land," Ps. xxxvii. 34.

(3) To wait upon him, is to observe and keep those directions which he giveth thee; to observe, even while he stands up to plead thy cause; for without doing this, a man may mar his cause in the hand of him that is to plead it; wherefore keep far from an evil matter, have no correspondence with thy enemy, walk humbly for the wickedness thou hast committed, and loath and abhor thyself for it in dust and ashes. To these things doth the scripture every where direct us.

(4) To wait, is to incline, to hearken to those further directions thou mayst receive from the mouth of thine advocate, as to any fresh matters that may forward and expedite a good issue of thy affair in the court of heaven. The want of this was the reason that the deliverance of Israel did linger so long: "O (says he) that my people had hearkened to me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned mine hand against their adversaries. The hapers of the Lord should soon have submitted themselves, but their time should have endured for ever," Ps. lxxxi. 13.

(5) Also if it tarry long, wait for it. Do not conclude that thy cause is lost, because at present thou dost not hear from court. Cry, if thou wilt, O when wilt thou come unto me? but never let such a wicked thought pass through thy heart, saying, "This evil is of the Lord, why should I wait upon the Lord any longer?" 2 Kings vi. 33.

(6) But take heed that thou turn not thy waiting into sleeping. Wait thou must, and wait patiently too; but yet wait with much longing and earnestness of spirit, to see or hear how matters go above. You may observe, that when a man that dwells far down in the country, and has some business at the term, in this or another

another of the king's courts, though he will wait his lawyer's time and convenience, yet he will so wait, as still to inquire at the post-house, or at the carriers, or if a neighbour comes down from term, at his mouth, for letters, or any other intelligence, that he may know how his cause went, whether he or his adversary had the better. Thus thou must wait upon thy Advocate: His ordinances are his post-house, his ministers his carriers, where tidings from heaven are to be had, and where those that are sued in that court by the devil may, at one time or other, hear from their lawyer, or advocate, how things are like to go. Wherefore, I say, wait at the posts of Wisdom's house, go to ordinances with expectation to hear from thy Advocate there; for he will send in due time; though it tarry, wait for it, because "it will surely come, and will not tarry:" Hab. ii. 1—3. And now, Soul, I have answered thy request, and let me hear what thou sayest unto me.

Soul. Truly; says the soul, methinks that by what you have said, I may have this blessed Jesus to be my advocate, for I think verily I have retained him to be my advocate; I have also revealed my cause unto him, yea, committed both it and myself unto him; and, as you say, I wait, Oh! I wait! and my eyes fail with looking upward. Fain would I hear how my soul standeth in the sight of God, and whether my sins (which I have committed since light and grace was given unto me) be by my Advocate taken out of the hand of the devil, and by my Advocate removed as far from me as the ends of the earth are asunder; whether the verdict has gone on my side, and what a shout there was among the angels when they saw it went well with me! But alas! I have waited, and that a long time, and have, as you advise, ran from ordinance to minister, and from minister to ordinance, or (as you phrase it) from the post to the carrier, and from the carrier to the post-house, to see if I could hear ought from heaven, how matters went about my soul there. I have also asked those that pass by the way, "If they saw him whom my soul loveth," and if they had any thing to communicate to me? But nothing can I get or find but generals, as, that I have an Advocate there, and that he pleadeth the cause of his people, and that he will thoroughly plead their cause: But what he has done for me, of that as yet I am ignorant. I doubt if my soul shall by him be effectually secured, that yet a conditional verdict will be awarded concerning me, and that much bitter will be mixed with my sweet, and that I must drink gall and wormwood for my folly: for if David, Aza, Hezekiah, and such good men, were so served for their sins, 2 Chron. x. 7, 12. why should I look for other dealing at the hand of God? But as to this, I will endeavour to "bear the indignation of the Lord, because I have sinned against him;" Isa. xxxix. 3, 8. and shall count it an infinite mercy, if this judgement comes to me from him, that I may not be condemned with the world, 1 Cor. xi. 32. I know it is dreadful walking in darkness; but if that also should be the Lord's lot upon me, I pray God I may have faith enough to stay upon him till death, and then will the clouds blow over, and I shall see him in the light of the living:

My enemy the devil, as you see, is of an inveigling temper; and though he has accused me before the judgement-seat of God; yet when he comes to me at any time, he glavers and flatters as if he never did mean me harm; but I think it is that he may get further advantage against me. But I carry it now at a greater distance than formerly: and O that I was at the remotest distance, not only from him, but also from that self of mine, that laboureth with him for my undoing!

But although I say these things now, and to you, yet I have my solitary hours, and in them I have other strange thoughts; for thus I think, My cause is bad, I have sinned, and have been vile; I am ashamed myself of mine own doings; and have given mine enemy the best end of the staff; the law, and reason, and my conscience, plead for him against me, and all is true he puts into his charge against me, that I have sinned more times than there be hairs on my head. I know not any thing that ever I did in my life, but it had flaw, or wrinkle, or spot, or some such thing in it: Mine eyes have seen vileness in the best of my doings, what then, think you, must God needs see in them? Nor can I do any thing yet, for all I

know that I am accused by my enemy before the judgement-seat of God, better than what already is imperfect. "I lie down in my shame, and my confusion covers my face;" "I have sinned, what shall I do unto thee, O thou preserver of men?" Jer. iii. 24, 25. Job vii. 20.

Reply. Well, soul, I have heard what thou hast said, and if all be true which thou hast said, it is good, and gives me ground of hope, that Jesus Christ is become thine Advocate; and if that be so, no doubt but thy trial will come to a good conclusion. And be not afraid, before, of the holiness of God; for thine Advocate has this for his advantage, that he pleads before a judge that is just, and against an enemy that is unholy and rejected. Nor let the thoughts of the badness of thy cause terrify thee over much. Cause thou hast indeed to be humble, and thou dost well to cover thy face with shame; and it is no matter how base and vile thou art in thine own eyes, provided it comes not by renewed acts of rebellion, but through a spiritual sight of thy imperfections: Only let me advise thee here to stop; let not thy shame, nor thy self-abasing apprehension of thyself, drive thee from the firm and permanent ground of hope, which is the promise, and the doctrine of an Advocate with the Father. No, let not the apprehension of the badness of thy cause do it, forasmuch as he did never yet take cause in hand that was good, perfectly good of itself; and his excellency is, to make a man stand that has a bad cause; yea, he can make a bad cause good, in a way of justice and righteousness.

IV. And for thy further encouragement in this matter, I will here bring in the fourth chief head, to wit, to shew what excellent privilege (I mean over and above what has already been spoken of) they have, that are made partakers of the benefit of this office. "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous."

Priv. 1. Thy Advocate pleads to a price paid, to a propitiation made, and this is a great advantage: Yea, he pleads to a satisfaction made for all wrongs done, or to be done, by his elect; "For by one offering he hath perfected for ever them that are sanctified;" Heb. x. 10, 14. ix. 26. "By one offering;" that is, by the offering of himself; by one offering once offered, once offered in the end of the world. This, I say, thy Advocate pleads. When Satan brings in fresh accusations for more transgressions against the law of God, he forces not Christ to shift his first play: I say, he puts him not to his shifts at all, for the price once paid has in it sufficient value (would God impute it to that end) to take away the sin of the whole world. There is a man that hath brethren, he is rich, and they are poor, (and this is the case betwixt Christ and us), and the rich brother goeth to his father, and saith, Thou art related to my brethren with me, and out of my store, I pray thee, to let them have sufficient, and for thy satisfaction I will put into thy hand the whole of what I have, which perhaps is worth an hundred thousand pounds by the year: and this other sum I also give, that they be not disinherited. Now will not this last his poor brethren to live upon a great while? But Christ's wrath can never be drawn dry.

Now, set the case again, that some ill-conditioned man should take notice that these poor men live all upon the spend, (and saints do so), and should come to the good man's house, and complain to him of the spending of his sons, and that while their elder brother stands by, what do you think the elder brother would reply, if he was as good-natured as Christ? Why, he would say, I have yet with my Father in store for my brethren; wherefore then seekest thou to stop his hand? As he is just, he must give them for their conveniency, yea, and as for their extravagancies, I have satisfied for them so well, that however he afflicts them, he will not disinherit them. I hope you will read and hear this, not like them that say, "Let us do evil that good may come," but like those whom the love of Christ constrains to be better; however, this is the childrens bread, that which they have need of, and without which they cannot live; and they must have it, though Satan should put pins into it therewith to choke the dogs.

And for the further clearing of this, I will present you with these few considerations.

(1) Those

(1) Those that are most sanctified, have yet a body of sin and death in them, Rom. vii. 24. and so also it will be; while they continue in this world. (2) This body of sin strives to break out, and will break out, to the polluting of the conversation, (if saints be not the more watchful), Chron. vi. 12. yea, it has broke out in a most sad manner, and that in the strongest saints, Gal. v. 17. (3) Christ offereth no new sacrifice for the salvation of these his people: "For, being raised from the dead, he dies no more," Rom. vi. 9. So then if saints sin, they must be saved (if saved at all) by virtue of the offering already offered; and if so, then all Christ's pleas, as an advocate, are grounded upon that one offering which before, as a priest, he presented God with, for taking away of sin. So then Christians live upon this old stock, their transgressions are forgiven for the sake of the worth that yet God finds in the offering that Christ hath offered. And all Christ's pleadings, as an advocate, are grounded on the sufficiency and worth of that one sacrifice; I mean all his pleadings with his Father, as to the charge which the accuser brings in against them: For though thou art a man of infirmity, and so incident to nothing as to stumble and fall, if grace doth not prevent, (and it always preventeth not); yet the value and worth of the price that was once paid for thee, is not yet worn out; and Christ, as an advocate, still pleadeth (as occasion is given) that, with success, to thy salvation. And this privilege they have, who indeed have Christ for their advocate; and I put it here, in the first place, because all other do depend upon it.

Priv. 2. Thine Advocate, as he pleadeth a price already paid, so, and therefore, he pleads for himself as for thee. We are all concerned in one bottom; if he sinks, we sink; if we sink, he sinks. Give me leave to make out my meaning.

(1) Christ pleads the value and virtue of the price of his blood and sacrifice for us: And admit of this horrible supposition a little, for argument's sake, That though Christ pleads the worth of what, as priest, he offereth, yet the soul for whom he so pleads perishes eternally. Now, where lieth the fault? In sin, you say: true; but it is because there was more virtue in sin to damn, than there was in the blood pleaded by Christ to save; for he pleaded his merit, he put into the balance against sin, but sin hath weighed down the soul of the sinner to hell, notwithstanding the weight of merit that he did put in against it. Now, What is the result? but that the advocate goes down, as well as we, we to hell, and he in esteem. Wherefore, I say, he is concerned with us; his credit, his honour, his glory, and renown, flies all away, if those for whom he pleads as an advocate, perish for want of worth in his sacrifice pleaded. But shall this ever be said of Christ; or will it be found, that any, for whom Christ as advocate yet pleads, perish for want of worth in the price, or of neglect in the advocate to plead it? No, no; himself is concerned, and that as to his own reputation and honour, as to the value and virtue of his blood; nor will he lose those for want of pleading for them concerned in this office.

(2) I argue again: Christ, as advocate, must needs be concerned in his plea, for that every one, for whose salvation he advocates, is his own; so then if he loses, he loses his own, his substance and inheritance. Thus, if he lose the whole, and if he lose a part, one, any one of his own, he loseth part of his all, and of hisfulness; wherefore we may well think that Christ, as advocate, is concerned, even concerned with his people, and therefore will thoroughly plead their cause.

Suppose a man should have a horse, though lame, and a piece of ground, though somewhat barren, yet if any should attempt to take these away, he would not sit still and so lose his own: No, saith he, since they are mine own, they shall cost me five times more than they are worth, but I will maintain my right. I have seen men sometimes strongly engaged in law, for that which, when well considered, by itself, one would think was not worth regarding; but when I have asked them, why so concerned for a thing of so little esteem? they have answered, O, it is some of that by which I hold a title of honour, or my right to a greater income, and

and therefore I will not lose it. Why, thus is Christ engaged: what he pleads for is his own, his all, his fulness; yea, it is that by which he holds his royalty, for he is "King of saints," Rev. xv. 3. John vi. 37—39. Psal. xvi. 5, 6: It is part of his estate, and that by which he holds some of his titles of honour, Eph. v. 6. Jer. li. 34. Rom. xi. 26. Heb. ii. 10. Saviour, Redeemer, Deliverer, and Captain, are some of his titles of honour; but if he loseth any of those upon whose account he wears those titles of honour, for want of virtue in his plea, or for want of worth in his blood, he loseth his own, and not only so, but part of his royalty, and does also diminish and lay a blot upon his glorious titles of honour; and he is jealous of his honour, his honour he will not give to another.

Wherefore he will not (be not afraid) leave nor forsake those who have given themselves unto him, and for whom he is become an advocate with the Father, to plea their cause; even because thou art one, one of his own, one by whom he holdeth his glorious titles of honour.

Obj. O, but I am but one, and a very sorry one too; and what is one, especially such an one as I am? Can there be a miss of the loss of such an one?

Ans. One and one makes two, and so ad infinitum. Christ cannot lose one, but as he may lose more, and so in conclusion lose all: "But of all God has given him, he will lose nothing," John vi. 38, 39. Besides, to lose one, would encourage Satan, disparage his own wisdom, make him incapable of giving in, at the day of account, the whole tale to God of those that he has given him. Further, this would dishearten sinners, and make them afraid of venturing their cause and their souls in his hand, and would, as I said before, either prove his propitiation in some sense ineffectual, or else himself defective in his pleading of it: But none of these things must be supposed. "He will thoroughly plead the cause of his people," Micah vii. execute judgement for them, bring them out of the light, and cause them to behold his righteousness.

Priv. 3. The plea of Satan is groundless, and that is another privilege: for albeit thou hast sinned, yet since Christ before has paid thy debt, and also paid for more; since thou hast not yet run beyond the price of thy redemption, it must be concluded, that Satan wants a good bottom to ground his plea upon, and therefore must, in conclusion, fail of his design. True, there is sin committed, there is a law transgressed, but there is also a satisfaction for this transgression, and that which superabounds; so, though there be sin, yet there wants a foundation for a plea. Joshua was clothed with filthy garments, but Christ had other garments prepared for him, change of raiment; wherefore iniquity, as to the charge of Satan, vanishes. "And the angel answered and said, Take away his filthy garments from him;" [this intimates, that there was no ground, no sufficient ground for Satan's charge]; and to him he said, "Behold I have caused thine iniquity to pass from thee, and will cloath thee with the change of raiment," Josh. iii. 4. Now, if there be no ground, no sound and sufficient ground, to build a charge against the child upon, I mean as to eternal condemnation; for that is the thing contended for; then, as I said, Satan must fall like lightening to the ground, and be cast over the bar, as a corrupt and illegal pleader: But this is so, as in part is proved already, and will be further made out by that which follows: They that have indeed Christ for their advocate, are themselves, by virtue of another law than that against which they have sinned, secured from the charge that Satan brings in against them. I granted before, that the child of God has sinned, and that there is a law that condemneth for this sin; but here is the thing, this child is removed by an act of grace into and under another law: "For we are not under the law," Rom. vi. 14. viii. 1. and so consequently there is now no condemnation for them: wherefore, when God speaketh of his dealing with his, he saith, "It shall not be by their covenant, Ezek. xvi. 61. that is, not by that of the law, they then being not under the law. What if a plea be commenced against them, a plea for sin, and they have committed sin; a plea grounded upon the law, and the law takes cognizance of their sin? Yet, I say, the plea wants a good bottom, for that the person thus

accused, is put under another law; hence he says, "Sin shall not have dominion over you, for you are not under the law." If the child was under the law, Satan's charge would be good, because it would have a substantial ground of support, but since the child is dead to the law, Gal. ii. 16. and that also dead to him, for both are true as to condemnation, Rom. vii. 5. how can it be that Satan should have a sufficient ground for his charge, though he should have matter of fact, sufficient matter of fact, that is sin? For by his change of relation, he is put out of the reach of that law. There is a woman, a widow, that oweth a sum of money, and she is threatened to be sued for the debt; now what doth she but marry; so when the action is commenced against her as a widow, the law finds her a married woman, what now can be done? Nothing to her, she is not who she was, she is delivered from that state by her marriage; if any thing be done, it must be done to her husband. But if Satan will sue Christ for my debt, he oweth him nothing; and as for what the law can claim of me while I was under it, Christ has delivered me by redemption from that curse, "being made a curse for me," Gal. iii. 13.

Now the covenant into which I am brought by grace, by which also I am secured from the law, is not a law of sin and death, as that is from under which I am brought, Rom. viii. 2. but a law of grace and life; so that Satan cannot come at me by that law and by grace: I am by that secured also from the hand, and mouth, and sting of all other; I mean still as to an eternal concern: Wherefore God saith, "If we break his law, the law of works, he will visit our sin with a rod, and our iniquity with stripes; but his covenant, his new covenant, will he not break," Psal. lxxxix. 30—37. but will still keep close to that, and so secure us from eternal condemnation.

Christ also is made the mediator of that covenant, and therefore an advocate by that, for his priestly office and advocateship are included by his mediation; wherefore when Satan pleads by the old, Christ pleads by the new covenant, for the sake of which the old one is removed: In that he saith, "A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away," Heb. viii. 13. So then the ground of plea is with Jesus Christ, and not with our accuser. Now, what doth Christ plead, and what is the ground of his plea? Why, he pleads for exemption and freedom from condemnation, though by the law of works his children have deserved it: And the ground of this his plea, as to law, is the matter of the covenant itself, for thus it runs: "For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more," ver. 12. Now here is a foundation, a foundation in law, for our advocate to build his plea upon, a foundation in a law not to be moved, or removed, or made to give place, as that is forced to do, upon which Satan grounds his plea against us.

Men, when they plead before a judge, use to plead matter of law. Now, suppose there is an old law in the realm, by which men deserve to be condemned to death; and there is a new law in this realm that secureth men from that condemnation which belongs to them by the old; and suppose also, that I am completely comprehended by all the proviso's of the new law, and not by any title hereof, excluded from a share therein: suppose again, that I have a brangling adversary that pursues me by the old law, which yet cannot in right touch me, because I am interested in the new; my Advocate also is one that pleads by the new law, where only there is ground of plea; shalt not now mine adversary feel the power of his plea to the delivering of me, and the putting of him to shame? Yes, verily, especially since the plea is good, the judge just, nor can the enemy find any ground for a demur to be put in against my present discharge in open court, and that by proclamation; especially since my advocate has also, by his blood, fully satisfied the old law, that he might establish the new, Heb. x. 9, 11, 12.

Priv. 4. Since that which goeth before is true, it follows, that he that entereth his plea against the children must needs be overthrown; for always before just judges

judges it is right that takes place. "Judge the right, O Lord," said David; or, let my sentence come forth from thee, according to the law of grace. And he that knows what strong ground or bottom our Advocate has for his pleadings, and how Satan's accusations are without sound foundation, will not be afraid, he speaking in Christ, to say, I appeal to God Almighty, since Christ is my advocate by the new law, whether I ought to be condemned to death and hell for what Satan pleads against me by the old. Satan urgeth, that we have sinned, but Christ pleads to his propitiatory sacrifice; and so Satan pleads the justice and holiness of God against us; and there the accuser is overthrown again: And to them Christ appeals, and his appeal is good, since the law testifies to the sufficiency of the satisfaction that Christ has made thereto by his obedience, Rom. iii. 22, 23. and also since, by another covenant, God himself has given us to Jesus Christ, and so delivered us from the old. Wherefore you read nothing as an effect of Satan's pleading against us, but that his mouth is stopped, as appears by the 3d of Zechariah: and that he is cast, yea, cast down, as you have it in Rev. xii.

Indeed when God admits not, when Christ wills not to be an advocate, and when Satan is bid stand at the right hand of one accused, Psal. cix. 6, 7. to enforce, by pleading against him, the things charged on him by the law, then he can prevail; prevail for ever against such a wretched one: but when Christ stands up to plead, when Christ espouses this or that man's cause, then Satan must retreat, then he must go down. And this necessarily flows from the text, "we have an advocate," a prevailing one, one that never lost cause, one that always puts the children's enemy to the rout before the judgement-seat of God. This therefore is another privilege that they have who have Jesus Christ for their advocate; their enemy must needs be overthrown, because both law and justice is on their side.

Priv. 5. Thine Advocate has pity for thee, and great indignation against thine accuser; and these are two excellent things. When a lawyer hath pity for a man whose cause he pleadeth, it will engage him much; but when he has indignation also against this man's accuser, this will yet engage him more. Now, Christ has both these, and that not of humour, but by grace and justice; grace to us, and justice to our accuser. He came down from heaven that he might be a Priest, and returned thither again to be a Priest and Advocate for his; and in both these offices he levelleth his whole force and power against thine accuser: "For this cause was the Son of God manifest, that he might destroy the works of the devil." 1 John iii. 8.

Cunning men will, if they can, retain such a one to be their advocate that has a particular quarrel against their adversary; for thus think they, he that is such, will not only plead for me, but for himself, and to right his own wrongs: And since it is so, my concerns and my Advocate's are interwoven; I am like to fare much better for the anger that is conceived in his heart against him. And this, I say, is the childrens case; their Advocate counts their accuser his greatest enemy, and waits for a time to take vengeance, and often takes opportunity, when he has ought to do for his people: Hence he says, "The day of vengeance is in my heart, and the year of my redeemed is come;" Isa. lxiii. 3, 4.

I do not say that this revenge of Christ is, as oft-times is a man's of spite, prejudice, or other irregular lettings out of passion; but it arises from righteousness and truth: nor can it be, but that Jesus must have a desire to take vengeance on his enemy and ours, since holiness is in him to the utmost bounds of perfection. And I say again, that in all his pleading as an advocate, as well as in all his offering as a priest, he has a hot and flaming desire and design to right himself upon his foe and ours: Hence he triumphed over him, when he died for us on the cross; and designed the spoiling his principality, "while he poured out his blood for us before God;" Col. ii. 14, 15. We then have this advantage more, in that Christ is our advocate, our enemy is also his, and the Lord counts him so.

Priv. 6. As thine Advocate, so thy Judge holdeth thine accuser for his enemy

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also. For it is not in love to righteousness and justice that Satan accuseth us to God, but that he may destroy the workmanship of God: Wherefore he also fighteth against God when he accuseth the children; and this thy Father knows right well. He must therefore distinguish between the charge and the mind that brings it, especially when what is charged upon us is under the gracious promise of a pardon, (as I have shewed it is). Shall not the Judge then hear his Son (for our Advocate is his Son) in the cause of one that he favours, and that he justly can, against an enemy who seeks his dishonour, and the destruction of his eternal designs of grace?

A mention of the judge's son goes far with countrymen; and great striving there is with them who have great enemies and bad causes, to get the judge's son to plead, promising themselves, that the judge is as like to hear him, and to yield a verdict to his plea, as to any other lawyer. But what now shall we say concerning our Judge's Son, who takes part not only with his children, but with him, and with law and justice, in pleading against our accuser? Yea, what shall we say when Judge, Advocate, and law, are all bent to make our persons stand and escape, whatever, and how truly soever, the charge and accusation is by which we are assaulted of the devil: And yet all this is true: wherefore here is another privilege of them that have Jesus for their advocate.

Priv. 7. Another privilege that they have who have Jesus Christ for their Advocate, is, that he is undaunted, and of a good courage, as to the cause that he undertakes; for that is a requisite qualification for a lawyer, to be bold and undaunted in a man's cause; such a one is coveted especially by him that knows he has a brazen-faced antagonist: Wherefore he saith, that "he will set his face like a flint," *Is. l. 5, 6, 7.* when he stands up to plead the cause of his people. Lawyers, of all men, need this courage, and to be above other men of hard foreheads, because of the affronts they sometimes meet with, be their cause never so good, in the face sometimes of the chief of a kingdom. Now Christ is our lawyer, and stands up to plead, not only sometimes, but always, for his people, before the God of gods, and that not in a corner, but while all the host of heaven stands by, both on the right hand and on the left. Nor is it to be doubted but that our accuser brings many a fore charge against us into the court; but however, we have an Advocate that is valiant and courageous, one that will not fail, nor be discouraged, till he has brought judgement into victory. Hence John inserts his name, saying, "If any man sin, we have an Advocate with the Father, Jesus Christ."

Men love to understand a man before they commit their cause to him, to wit, whether he be fitly qualified for their business. Well, here is an Advocate propounded, an Advocate to plead our cause against our foe. But what is he? What is his name? Is he qualified for my business? The answer is, It is Jesus Christ. How! Jesus Christ, that old friend of publicans and sinners! Jesus Christ! he used never to fail, he used to set his face like a flint against Satan, when he pleads the cause of his people. Is it Jesus Christ? says the knowing soul; then he shall be mine Advocate.

For my part, I have often wondered, when I have considered what sad causes Jesus Christ sometimes takes in hand, and for what sad souls he sometimes pleads with God his Father: he had need of a face as hard as flint, else how could he bear up in that work, in which, for us, sometimes he is employed; a work enough to make angels blush. Some indeed will lightly put off this, and say, It is his office: But I say, his office, notwithstanding the work in itself is hard, exceeding hard, when he went to die, had he not despised the shame, he had turned his back upon the cross, and left us in our blood: And now it is his turn to plead, the case would be the same, only he can make argument upon that which to us seems to yield no argument at all, to take courage to plead for a Joshua, for a Joshua clothed with filthy garments. "He (saith he) that is ashamed of me and my words in this adulterous generation, of him will I be ashamed," &c. *Mark iii. 31.* Hence it follows, that Christ will be ashamed of some, but why not

ashamed of others? It is not because their cause is good, but because they are kept from denying him professedly: wherefore for such he will force himself, and will set his face like a flint, and will, without shame, own, plead, and improve his interest with God for them, even for them whose cause is so horribly bad and gross, that they blush themselves to think on it. But what will not love do? what will not love bear with? and what will not love suffer? Of all the offices of Jesus Christ, I think this trieth him as much as any. True, his offering himself in sacrifice tried him greatly, but that was but for a while; his grappling as a captain with the curse, death, and hell, tried him much, but that also was but for a while; but this office of being an advocate, though it meets not with such sudden depths of trouble, yet what it wants in shortness it may meet with in length of time. I know Christ being raised from the dead, dies no more; yet he has not left off, though in heaven, to do some works of service for his saints on earth; for there he pleads as an advocate or lawyer for his people, Heb. viii. 1, 2. And let it be, that he has no cause of shame, when he standeth thus up to plead for so vile a wretch as I, who have so vilely sinned, yet I have cause to think that well he may, and to hold my hands before my face for shame, and to be confounded with shame, while he, to fetch me off from condemnation for my transgressions, sets his face like a flint to plead for me with God, and against my accuser. But thus much for the seventh privilege that they have by Christ, who have him for their advocate.

Priv. 8. Another privilege that they have who get Jesus Christ to be their advocate, is this, he is always ready, always in court, always with the judge, then and there to oppose, if our accuser comes, and to plead against him what is pleadable for his children. And this the text implies, where it saith, "We have an Advocate with the Father," always with the Father. Some lawyers, though they are otherwise able and shrewd, yet not being always in court and ready, do suffer their poor clients to be baffled and nonsuited by their adversary: yea, it so comes to pass, because of this neglect, that a judgement is got out against them for whom they have undertaken to plead, to their great perplexity and damage; but no such opportunity can Satan have of our Advocate, for he is with the Father, always with the Father, as to be a priest, so to be an advocate: "We have an Advocate with the Father." It is said of the priests, they wait at the altar, and that they give attendance there, 1 Cor. ix. 13. also of the magistrate, that as to his office he should attend continually on this very thing. And as these, so Christ, as to his office of an advocate, attends continually on that office with his Father, Rom. xiii. 6. "We have an Advocate with the Father," always with the Father. And truly such an advocate becomes the children of God, because of the vigilancy of their enemy; for it is said of him, "that he accuseth us day and night," Rev. xii. 10. so unweariedly doth he both seek and pursue our destruction. But behold how we are provided for him: We have an Advocate with the Father." If he comes a-days, our Advocate is with the Father; if he comes a-nights, our Advocate is with the Father. Thus then is our Advocate ready to put check to Satan, come he when he will or can to accuse us to the Father. Wherefore these two texts are greatly to be minded, one of them, for that it shews us the restlessness of our enemy, the other, for that it shews us the diligence of our Advocate.

That also in the Hebrews shews us the carefulness of our Advocate, where it saith, "He is gone into heaven, now to appear in the presence of God for us," Heb. ix. 24. Now, just the time present; now, the time always present; now, let Satan come when he will. Nor is it to be omitted, that this word, that thus specifies the time, the present time, doth also conclude it to be that time in which we are imperfect in grace, in which we have many failings, in which we are tempted and accused of the devil to God: This is the time, and in it, and every whit of it, he now appeareth in the presence of God for us. O the diligence of our enemy! O the diligence of our friend! the one against us, the other for us, and that continually: "If any man sin, we have an Advocate with

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with the Father, Jesus Christ the righteous." This then, that Jesus Christ is always an advocate with the Father for us, and so continually ready to put a check to every accusation that Satan brings into the presence of God against us, is another of the privileges that they have who have Jesus Christ for their Advocate.

Priv. 9. Another privilege that they have who have Jesus Christ to be their advocate, is this, he is such a one that will not by bribes, by flattery, or fair pretences, be turned aside from pursuing of his client's business. This was the fault of lawyers in old time, that they would wrest judgement for a bribe: Hence the holy one complained, "That a bribe did use to blind the eyes of the wise, and pervert the judgement of the righteous," 1 Sam. xii. 3. Amos v. 12. Deut. xvi. 19. There are three things in judgement that a lawyer must take heed of, one is the nature of the offence, the other, is the meaning and intendment of the law-makers, and a third is to plead for them in danger, without respect to affliction or reward; and this is the excellency of our advocate, he will not, cannot be biassed to turn aside from doing judgement. And this the apostle intendeth when he calleth our advocate, "Jesus Christ the righteous:" "We have an Advocate with the Father, Jesus Christ the righteous;" or as another prophet calls him, to wit, "The just Lord, one that will do no iniquity," that is, no unrighteousness in judgement, Zep. iii. 5. He will not be provoked to do it, neither by the continual provocations wherewith, by reason of thy infirm condition, thou dost often tempt him to do it. And remember that thy Advocate pleads by the new covenant, and thine adversary accuses by the old; and again, remember that the new covenant is better and more richly provided with grounds of pleading for our pardon and salvation, than the old can be with grounds for a charge to be brought in by the devil against us, suppose our sin be never so heinous. It is a better covenant, established upon better promises.

Now put these two together, namely, that Jesus Christ is righteous, and will not swerve in judgement; also that he pleads for us by the new law, with which Satan hath nothing to do, nor (had he) can he by it bring in a plea against us, Jer. xxxi. 29—34. Ezek. xxxvi. 25—30. Heb. viii. 8—13. because that law, in the very body of it, consists in free promises of giving grace unto us, and of an everlasting forgiveness of our sin. O children, your advocate will stick to the law, to the new law, to the new and everlasting covenant, and will not admit that any thing should be pleaded by our foe that is consistent with the promise of the gift of grace, and of the remission of all sin. This therefore is another privilege that they are made partakers of who have Jesus Christ to be their advocate; he is just, he is righteous, he is "Jesus Christ the righteous;" he will not be turned aside to judge awry, either of the crime or the law, for favour or affection. Nor is there any sin but what is pardonable, committed by those that have chosen Jesus Christ to be their advocate.

Priv. 10. Another privilege that they have who have Jesus Christ to be their advocate, is this, the Father has made him, even him that is thine advocate, the empire and judge in all matters that have, do, or shall fall out betwixt him and us. Mark this well; for when the judge himself, before whom I am accused, shall make mine advocate the judge of the nature of the crime for which I am accused, and of matter of law by which I am accused, to wit, whether it is force against me to condemnation, or whether by the law of grace I am set free, especially since my advocate has espoused my cause, promised me deliverance, and pleaded my right to the state of eternal life, must it not go well with me? Yes, verily. The judge then making thine advocate the judge, "for he hath committed all judgement unto the Son," John v. 22. hath done it also for thy sake, who hast chosen him to be thine Advocate. It was a great thing that happened to Israel, when Joseph was become their advocate, and when Pharaoh had made him a judge: "Thou (says he) shalt be over my house, and according to thy word shall all my people be ruled. See, I have set thee over all the land of Egypt, and without thee shall no man lift up his hand or foot in all the land of Egypt;

only the throne. I will be greater than thou," Gen. xli. 39, 40, 44. Joseph in this was a type of Christ; and his government here, of the government of Christ for his church. Kings seldom make a man's judge his advocate; they seldom leave the issue of the whole affair to the arbitration of the poor man's lawyer; but when they do, methinks it should even go to the heart's desire of the client, whose the advocate is, especially when, as I said before, the cause of the client is become the concern of the advocate, and that they are both wrapt up in the self-same interest; yea, when the judge himself also is therein concerned: And yet thus it is with that soul who has Jesus Christ for his advocate. What sayest thou, poor heart to this? The judge, to wit, the God of heaven, has made thy advocate arbitrator in thy business; he is to judge; God has referred the matter to him, and he has a concern in thy concern, an interest in thy good speed. Christian man, dost thou hear? Thou hast put thy cause into the hand of Jesus Christ, and hast chosen him to be thine advocate, to plead for thee before God, and against thy adversary; and God has referred the judgement of that matter to thy advocate, so that he has power to determine the matter. I know Satan is not pleased with this, he had rather things should have been referred to himself, and then woe had been to the child of God; but, I say, God has referred the business to Jesus Christ, has made him umpire and judge in thine affair. Art thou also willing that he should decide the matter? Canst thou say unto him as David, "Judge me, and plead my cause, O Lord," Psal. xliii. 1.

O the care of God towards his people, and the desire of their welfare! He has provided them an advocate, and he has referred all causes and things that may by Satan be objected and brought in against us, to the judgement and sentence of Christ our advocate. But to come to a conclusion for this; and therefore,

Priv. 11. The advantage that he has that has the Lord Jesus for his advocate, is very great. Thy advocate has the cause, has the law, has the judge, has the purse, and so consequently has all that is requisite for an advocate to have, since together with these he has heart, he has wisdom, he has courage, and loves to make the best improvement of his advantages, for the benefit of his client: And that which adds to all is, he can prove the debt paid about which Satan makes such ado, a price given for the ransom of my soul, and for the pardon of my sins. Lawyers do use to make a great matter of it, when they can prove, that that very debt is paid for which their client is sued at law. Now this Christ Jesus himself is witness to; yea, he himself has paid it, and that out of his own purse, for us, with his own hands, before and upon the mercy-seat, according as the law requireth, Lev. xvi. 13—15. Heb. ix. 11—24. What then can accrue to our enemy, or what advantage can he get by his thus vexing and troubling the children of the Most High? Certainly nothing but; as has been said already, to be cast down; for the kingdom of our God, which is a kingdom of grace, and the power of his Christ, will prevail. Samson's power lay in his hair, but Christ's power, his power to deliver us from the accusation and charge of Satan, lieth in the worth of his undertakings. And hence it is said again, "And they overcame him by the blood of the Lamb," Rev. xii. 10—12. and he was cast out and down. And they much for the privileges that those are made partakers of who have Jesus Christ to be their advocate.

V. I come now to the fifth thing, which is, To shew you what necessity there is that Christ should be our advocate.

That Christ should be a Priest to offer sacrifice, a King to rule, and a Prophet to teach, all seeing men acknowledge is of necessity; but that he should be an advocate, a pleader for his people, few see the reason of it: But he is an advocate, and as an advocate has a work and employ distinct from his priestly, kingly, or prophetic office. John says, "he is our Advocate," and signifieth also the nature of his work as such, in that very place where he asserteth his office; and as I have already shewed you the nature, I will now shew you the necessity of this office.

1. It is necessary, for the more full and ample vindication of the justice of God, against all the cavils of the infernal spirits. Christ died on earth to declare the justice of God to men, in his justifying the ungodly. God standeth upon the vindication of his justice, as well as upon the act thereof. Hence the Holy Ghost, by the prophets and apostles, so largely disputeth for the vindication thereof, Rom. iii. 24. Isa. Jer. Mal. while it asserteth the reality of the pardon of sin, the justification of the unworthy, and their glorification with God, Rom. iii. iv. viii. Gal. iii. and iv. I say, while it disputeth the justness of this high act of God against the cavils of implacable sinners. Now the prophets and apostles, in those disputes by which they seek to vindicate the justice of God in the salvation of sinners, are not only ministers of God to us, but advocates for him; since, as Elihu has it, "they speak on God's behalf," Job xxxvi. 2. or, as the margin has it, "I will shew thee that there are yet words for God, words to be spoken and pleaded against his enemies for the justification of his actions." Now, as it is necessary that there should be advocates for God on earth, to plead for his justice and holiness, while he saveth sinners against the cavils of an ungodly people, so it is necessary that there should be an advocate also in heaven, that may there vindicate the same justice and holiness of God from all those charges that the fallen angels are apt to charge it with, while it consenteth that we, the ungodly, should be saved.

That the fallen angels are bold enough to charge God to his face with unjustice of language, is evident in the 1st and 2d of Job; and that they should not be as bold to charge him with unjustice of actions, nothing can be shewed to the contrary. Further, that God seeks to clear himself of this unjust charge of Satan, is as manifest; for all the troubles of his servant Job were chiefly to that purpose. And why he should have one also in heaven to plead for the justness of his doing in the forgiveness and salvation of sinners, seems also as necessary, even because there is an advocate with the Father, seeking to vindicate his justice, while he pleads with him for us against the devil and his objections.

God is wonderfully pleased with his design in saving sinners; it pleases him at the heart. And since he also is infinitely just, it is needful an advocate should be appointed to shew how, in a way of justice, as well as mercy, a sinner may be saved.

The good angels did not at first see so far into the mysteries of the gospel of the grace of God, but that they needed further light therein, for the vindication of their Lord, as servants; wherefore they yet did pry and look narrowly into it further, and also bowed their heads and hearts to learn yet more, by the church, of the manifold wisdom of God, 1 Pet. i. 12. Eph. iii. 9, 10. And if the standing angels were not yet, to the utmost, perfect in the knowledge of this mystery, (and yet surely they must know more thereof than those that fell could do); no wonder if those devils, whose enmity could not but animate their ignorance, made and do make their cavils against justice, insinuating, that it is not impartial and exact, because it, as it is just, justifieth the ungodly.

That Satan will quarrel with God, I have shewed you, and that he will also dispute against his works with the holy angels, is more than intimated by the apostle Jude, ver. 9. And why not quarrel with, and accuse the justice of God as unrighteous, for consenting to the salvation of sinners, since his best qualifications are most profound and prodigious attempts to dethrone the Lord God of his power and glory.

Nay, all this is evident, since "we have an Advocate with the Father, Jesus Christ the righteous." And again, I say, it is evident, that one part of his work as an advocate, is to vindicate the justice of God, while he pleadeth for our salvation, because he pleadeth a propitiation; for a propitiation respects God as well as us, the appeasing his wrath, and the reconciling his justice to us, as well as the redeeming us from death and hell; yea, it therefore doth the one, because it doth the other. Now if Christ, as an advocate, pleads a propitiation with God, for whose conviction doth he plead it? Not for God, for he has ordained it, allows it, and gloriously acquiesces therein, because he knows the whole virtue thereof.

thereof. It is therefore for the conviction of the fallen angels, and for the confounding of all those cavils that can be invented and objected against our salvation; by those most subtle and envious ones. But,

2. There is matter of law to be objected, and that both against God and us. At least there seems to be so, because of the sanction that God has put upon the law, and also because we have sinned against it.

God has said, "In the day thou eatest thereof thou shalt surely die;" and, "the soul that sinneth, it shall die." God also standeth still upon the vindication of his justice, he also saveth sinners. Now, in comes our accuser, and chargeth us of sin, of being guilty of sin, because we have transgressed the law. God also will not be put out of his way, or steps of grace to save us; also he will say, he is just and righteous still. Ay, but these are but sayso's. How shall this be proved? Why, now here is room for an advocate that can plead to matter of law, that can preserve the sanction of the law, in the salvation of the sinner: "He shall magnify the law and make it honourable," Isa. xlii. 21. The margin saith, "and make him honourable;" that is, he shall save the sinner, and preserve the holiness of the law, and the honour of his God. But who is this that can do this? "It is the servant of God," saith the prophet, ver. 1, 13, "the Lord, a man of war." But how can this be done by him? The answer is, It shall be done, "for God is well pleased for his righteousness sake;" for it is by that he magnifies the law, and makes his Father honourable; that is, he, as a public person, comes into the world under the law, fulfils it, and having so done, he gives that righteousness away, for he, as to his own person, never had need thereof: I say, he gives that righteousness to those that have need, to those that have none of their own, that righteousness might be imputed to them.

This righteousness then he presenteth to God for us, and God, for this righteousness sake, is well pleased that we should be saved, and for it can save us, and secure his honour, and preserve the law in its sanction. And this Christ pleadeth against Satan as an advocate with the Father for us; by which he vindicates his Father's justice, holdeth the child of God, notwithstanding his sins, in a state of justification, and utterly overthroweth and confoundeth the devil.

For Christ, in pleading thus, appeals to the law itself, if he has not done it justice, saying, "Most mighty law, what command of thine have I not fulfilled? What demand of thine have I not fully answered? Where is that jot or tittle of the law, that is able to object against my doings for want of satisfaction? Here the law is mute; it speaketh not one word by way of the least complaint, but rather testifies of this righteousness, that it is good and holy, Rom. iii. 22, 23. v. 15—19. Now then, since Christ did this as a public person, it follows, that others must be justified thereby; for that was the end and reason of Christ's taking on him to do the righteousness of the law. Nor can the law object against the equity of this dispensation of heaven; for why might not that God, who gave the law its being and its sanction, dispose, as he pleases, of the righteousness which it commendeth? Besides, if men be made righteous, they are so; and if by a righteousness which the law commendeth, how can fault be found with them by the law? Nay, It is "witnessed by the law and the prophets," who consent that it should be unto all, and upon all them that believe, for their justification, Rom. iii. 20, 21.

And that the mighty God suffereth the prince of the devils to do with the law what he can, against this most wholesome and godly doctrine, it is to shew the truth, goodness, and permanency thereof; for this is as who should say, Devil, do thy worst. When the law is in the hand of an easy pleader, though the cause that he pleadeth be good, a crafty opposer may overthrow the right; but here is the salvation of the children in debate, whether it can stand with law and justice; the opposer of this is the devil, his argument against it is the law; he that defends the doctrine is Christ the advocate, who in his plea must justify the justice of God, defend the holiness of the law, and save the sinner from all the arguments, pleas, stops, and demurs, that Satan is able to put in against it. And this he must do fairly, righteously, simply, pleading the voice of the self-same law

law for the justification of what he standeth for, which Satan pleads against it; for though it is by the new law that our salvation comes, yet by the old law is the new law approved of, and the way of salvation thereby by it consented to.

This shews, therefore, that Christ is not ashamed to own the way of our justification and salvation, no, not before men and devils: It shews also, that he is resolved to dispute and plead for the same, though the devil himself shall oppose it. And since our adversary pretends a plea in law against it, it is meet that there should be an open hearing before the judge of all about it; but forasmuch as we neither can nor dare appear to plead for ourselves, our good God has thought fit we should do it by an advocate: "We have an advocate with the Father, Jesus Christ the righteous."

This therefore is the second thing that shews the need that we have of an advocate, to wit, our adversary pretends that he has a plea in law against us, and that by law we should be otherwise disposed of, than to be made possessors of the heavenly kingdom. But,

3. There are many things relating to the promise, to our life, and to the threatenings, that minister matter of question and doubts, and give the advantage of objections unto him that so eagerly desireth to be putting in cavils against our salvations; all which it hath pleased God to refer by Jesus Christ our advocate.

(1) There are many things relating to the promises, as to the largeness and straitness of words, as to the freeness and conditionality of them, which we are not able so well to understand; and therefore, when Satan dealeth with us about them, we quickly fall to the ground before him; we often conclude, that the words of the promise are too narrow and strait to comprehend us; we also think verily that the conditions of some promises do utterly shut us out from hope of justification and life; but our Advocate who is for us with the Father, he is better acquainted with, and learned in the law, than to be baffled out with a bold word or two, Isa. l. 4. or with a subtle piece of hellish sophistication. He knows the true purport, intent, meaning, and sense of every promise and piece of promise that is in the whole Bible, and can tell how to plead it for advantage, against our accuser, and doth so: And I gather it not only from his contest with Satan for Joshua, Zech. iii. and from his conflict with him in the wilderness, Matth. iv. and in heaven, Rev. xiv. but also from the practice of Satan's emissaries here; for what his angels do, that doth he. Now there is nothing more apparent, than that the instruments of Satan do plead against the church, from the pretended intricacy, ambiguity, and difficulty of the promise; whence I gather, so doth Satan before the tribunal of God: but there we have one to match him, "we have an Advocate with the Father," that knows law and judgement better than Satan, and statute and commandment better than all his angels; and by the verdict of our advocate, all the words, and limits, and extensions of words, with all conditions of the promises, are expounded and applied. And hence it is, that it sometimes so falleth out, that the very promise we have thought could not reach us, to comfort us by any means, has at another time swallowed us up with joy unspeakable: Christ, the true prophet, has the right understanding of the word as an advocate, has pleaded it before God against Satan, and having overcome him at the common law, he hath sent to let us know it by his good Spirit, to our comfort, and the confusion of our enemies. Again,

(2) There are many things relating to our lives that minister to our accuser occasions of many objections against our salvation; for, besides our daily infirmities, there are in our lives gross sins, many horrible backslidings; also we oft-times suck and drink in many abominable errors and deceitful opinions, of all which Satan accuseth us before the judgement-seat of God, and pleadeth hard that we may be damned for ever for them. Besides, some of these things are done after light received, against present convictions and dissuasions to the contrary, against solemn engagements to amendment, when the bonds of love were upon us, Jer. xx. 10. There are crying sins; they have a loud voice in themselves against us, and

give

give to Satan great advantage and boldness to sue for our destruction before the bar of God: nor doth he want skill to aggravate and to comment profoundly upon all occasions and circumstances that did attend us in these our miscarriages, to wit, that we did it without a cause, also when we have had many things to help us against such sins, had we had grace to have used them, and to have kept us clean and upright. "There is also a sin unto death," 1 John v. and he can tell how to labour, by argument and sleight of speech, to make our transgressions not only to border upon, but to appear in the hue, shape, and figure of that, and thereto make his objection against our salvation. He often argueth thus with us, and fasteneth the weight of his reasons upon our consciences, to the almost utter destruction of us; and the bringing of us down to the gates of despair and utter destruction; the same sins, with their aggravating circumstances, as I said, he pleadeth against us at the bar of God: But there he meeteth with Jesus Christ, our Lord and Advocate, who entereth his plea against him, unravels all his reasons and arguments against us, and shews the guile and falsehood of them: He also pleadeth as to the nature of sin, as also to those high aggravations, and proveth, that neither the sin in itself, nor yet as joined with all its advantageous circumstances, can be the sin unto death, Col. ii. 19. because we hold the head, and have not "made shipwreck of faith," 1 Tim. i. 19. but still, as David and Solomon, we confess and are sorry for our sins. Thus, though we seem, through our falls, to come short of the promise with Peter, Heb. iv. 3. and leave our transgressions as stumbling-blocks to the world, with Solomon, and minister occasion of a question of our salvation among the godly, yet our Advocate fetches us off before God, and we shall be found safe (and in heaven at last) by them in the next world, who were afraid they had lost us in this.

But all these points must be managed by Christ for us, against Satan, as a lawyer, an advocate, who to that end now appears in the presence of God for us, and wisely handleth the very crisis of the word, and of the failings of his people, together with all those nice and critical juggles by which our adversary laboureth to bring us down, to the confusion of his face.

(3) There is also the threatenings that are annexed to the gospel, and they fall now under our consideration. They are of two sorts, such as respect those who altogether reject the gospel, or those who profess it, yet fall from that profession.

The first sort of threatening cannot be pleaded against the professors of the gospel, as against those that never professed it: wherefore he undertakes to manage those threats against us who belong to those that have professed, and have fallen from it, Ps. cix. 6. Joshua fell in it, Zech. iii. 1, 2. Judas fell from it; and the accuser stands at their right hand, before the judgement of God, to resist them by pleading the threats against them, to wit, that God's soul should have no pleasure in them. ["If any man draws back, my soul shall have no pleasure in him."] Here is a plea for Satan, both against the one and the other; they are both apostatized, both drawn back, and he is subtle enough to manage it. Ay, but Satan, here is also matter sufficient for a plea for our Advocate against thee, forasmuch as the next words distinguish betwixt drawing back, and drawing back unto perdition; every one that draws back doth not draw back unto perdition, Heb. x. 38, 39. Some of them draw back from, and some in the profession of the gospel. Judas drew back from, and Peter in the profession of his faith; wherefore Judas perishes, but Peter turns again, because "Judas drew back unto perdition, but Peter yet believed to the saving of the soul." Nor doth Jesus Christ, when he sees it is to no purpose, at any time step in to endeavour to save the soul. Wherefore, as for Judas, for his backsliding from the faith, Christ turns him to Satan, and leaveth him in his hand, saying, "When he shall be judged let him be condemned, and let his prayer become sin;" Ps. cix. 7. But he did not serve Peter so: "The Lord will not leave him in his hand, nor condemn him when he is judged;" Ps. xxxvii. 33. He will pray for him before, and plead for him after he has been in the temptation, and so secure him, by virtue of his ad-

vocateship.

vocateship, from the lash of the threatening that is made against final apostacy. But,

4. The necessity of the advocate's office in Jesus Christ appears plainly in this; To plead about the judgements, distresses, afflictions, and troubles, that we meet withal in this life for our sins. For though, by virtue of this office, Christ fully takes us off from the condemnation that unbelievers undergo for their sins, yet he doth not thereby exempt us from temporal punishments, for we see and feel that they daily overtake us; but for the proportioning the punishment for transgression; as that comes under the censure of the law, it is fit we should have an advocate that understands both law and judgement; to plead for equal distribution of chastisement; according, I say, to the law of grace: And this the Lord Jesus doth.

Suppose a man, for transgression, be indicted at the assizes; his adversary is full of malice, and would have him punished sorely, beyond what by the law is provided for such offence; and he pleads, that the judge will afflict and punish as he in his malicious mind desireth: But the man has an advocate there, and he enters his plea against the cruelty of his client's accuser, saying, My Lord, it cannot be as our enemy would have it; the punishment for these transgressions are prescribed by that law that we here ground our plea upon: Nor may it be declined to satisfy his envy: we stand here upon matters of law, and appeal to the law. And this is the work of our Advocate in heaven. Punishments for the sins of the children come not headlong, not without measure, as our accuser would have them, nor yet as they fall upon those who have none to plead their cause. Hath he smote the children according to the stroke wherewith he hath smitten others? No; in measure when it shooteth forth, (or seeks to exceed due bounds); thou wilt debate with it: "He stayed his rough wind in the day of his east wind," Is. xxvii. 7, 8, 9. Thou wilt debate with it, inquiring and reasoning by the law, whether the shootings forth of the affliction (now going out for the offence committed) be not too strong, too heavy, too hot, and of too long a time admitted to distress and break the spirit of this Christian; and if it be, he applies himself to the rule to measure it by, he fetches forth his plumb line, and sets it in the midst of his people, Amos vii. 8. Is. xxviii. 7. and lays righteousness to that, and will not suffer it to go further; but according to the terms, bounds, limits, and measures, which the law of grace admits, so shall the punishment be. Satan often saith of us, when we have sinned, as Abishai said of Shimei after he had cursed David, "Shall not this man die for this?" 2 Sam. xix. 21. But Jesus our advocate answers as David, What have I to do with thee; O Satan? Thou this day art an enemy to me; thou seekest for a punishment for the transgressions of my people, above what is allotted to them by the law of grace, under which they are; and beyond what their relation that they stand in to my Father and myself will admit. Wherefore, as advocate, he pleadeth against Satan; when he brings against us a charge for sins committed, for the regulating of punishments, both as the nature, degree, and continuation of punishment. And this is the reason why, when we are judged; we are not condemned, but chastened; 1 Cor. xi. 32. that we should not be condemned with the world." Hence David says, "The Lord hath not given him over to the will of his enemy," Ps. xxvii. 12. And again, "The Lord hath chastened me sore, but he hath not given me over unto death," Ps. cxviii. 18. Satan's plea was, That the Lord would give David over to his will, and to the tyranny of death. No, says our Advocate, that must not be; to do so would be an affront to the covenant under which grace has put them; that would be to deal with them by a covenant of works, under which they are not; There is a rod for children; and stripes for those of them that transgress." This rod is in the hand of a father, and must be used according to the law of that relation, not for the destruction, but correction of the children; not to satisfy the rage of Satan, but to vindicate the holiness of my Father; not to drive them further from, but to bring them nearer to their God. But,

5. The necessity of the advocateship of Jesus Christ is also manifest in this, for that there is need of one to plead the efficacy of old titles to our eternal inheritance, when our interest thereunto seems questionable by reason of new transgressions: That God's people may, by their new and repeated sins, as to reason at least, endanger their interest in the eternal inheritance, is manifest by such groanings of theirs as these, "Why dost thou cast me off," Ps. xliii. 2. li. 11. "Cast me not away from thy presence," Ps. lx. 1. "And, O God, why hast thou cast us off for ever?" Ps. lxxiv. 1. Yet I find in the book of Leviticus, that though any of the children of Israel should have sold, mortgaged, or made away with their inheritance, they did not thereby utterly make void their title to an interest therein, but it should again return to them, and they again enjoy the possession of it in the year of jubilee: "In the year of jubilee, (saith God), you shall return every man to his possession; the land shall not be sold for ever, nor be quite cut off, for the land is mine, for ye are strangers and sojourners with me. In all the land of your possession, you shall grant a redemption for the land," Lev. xxv.

The man in Israel that, by waxing poor, did sell his land in Canaan, was surely a type of the Christian who, by sin and decays in grace, has forfeited his place and inheritance in heaven: but as the ceremonial law provided that the poor man in Canaan should not by his poverty lose his portion in Canaan for ever, but that it should return to him in the year of jubilee; so the law of grace has provided, that the children shall not for their sin lose their inheritance in heaven for ever, but it shall return to them in the other world, 1 Cor. xi. 32. All therefore that happeneth in this case is, they may live without the comfort of it here, as he that had sold his house in Canaan might live without the enjoyment of it till the jubilee: They may also seem to come short of it when they die, as he in Canaan did, that deceased before the year of jubilee: But as certainly as he that died in Canaan before the jubilee did yet receive again his inheritance, by the hand of his relative survivor, when the jubilee came; so certainly shall he that dieth, and that seemeth in his dying to come short of the celestial inheritance now, be yet admitted, at his rising again, to the repossession of his old inheritance at the day of judgement. But now here is room for a caviller to object, and to plead against the children, saying, They have forfeited their part of paradise by their sin, what right then shall they have to the kingdom of heaven? Now let the Lord stand up to plead, for he is advocate for the children. Yea, let them plead the sufficiency of their first title to the kingdom, and that it is not their doings can sell the land for ever. The reason why the children of Israel could not sell the land for ever, was because the Lord, their head, reserved to himself a right therein: "The land shall not be sold for ever, for the land is mine." Suppose two or three children have a lawful title to such an estate, but they are all profuse and prodigal, and there is a brother also that has by law a chief right to the same estate; this brother may hinder the estate from being sold for ever, because it is his inheritance, and he may, when the limited time that his brethren had sold their share therein is out, if he will, restore it to them again. And in the mean time, if any that are unjust should go about utterly and for ever to deprive his brethren, he may stand up and plead for them, That in law the land cannot be sold for ever, for that it is his as well as theirs, he being resolved not to part with his right. O my brethren! Christ will not part with his right of the inheritance unto which you are also born; your profuseness and prodigality shall not make him let go his hold that he hath for you of heaven; nor can you, according to law, sell the land for ever, since it is his, and he hath the principal and chief title thereto. This also gives him ground to stand up to plead for you against all those that would hold the kingdom from you for ever; for let Satan say what he can against you, yet Christ can say, The land is mine, and consequently that his brethren could not sell it.

Yes, says Satan, if the inheritance be divided.

O but (says Christ) the land is undivided; no man has his part set out and turned over to himself; besides, my brethren yet are under age, and I am made their guardian;

guardian; they have not power to sell the land for ever; the land is mine; also my Father has made me seoffee in trust for my brethren, that they may have what is allotted them when they are all come to a perfect man, "to the measure of the stature of the fulness of Christ," Eph. iv. 12, 13. and not before, and I will reserve it for them till then; and thus to do is the will of my Father, the law of the judge, and also my unchangeable resolution. And what can Satan say against this plea? Can he prove that Christ has no interest in the saint's inheritance? Can he prove that we are at age, or that our several parts of the heavenly house is already delivered into our power? And if he goes about to do this, is not the law of the land against him? Doth it not say, that our Advocate is Lord of all, Acts x. 36. that the kingdom is Christ's, that it is laid up in heaven for us, Eph. v. 5. Col. i. 5. yea, "that the inheritance which is incorruptible, undefiled, and that fadeth not away, is reserved in heaven for us, who are kept by the power of God through faith unto salvation," 1 Pet. i. 3—5. Thus therefore is our heavenly inheritance made good by our Advocate, against the thwartings and branglings of the devil; nor can our new sins make it invalid, but it abideth safe to us at last notwithstanding our weakness; though, if we sin, we may have but little comfort, or but little of its present profits while we live in this present world. A spendthrift, though he loses not his title, may yet lose the present benefit, but the principal will come again at last, for, "we have an Advocate with the Father, Jesus Christ the righteous."

6. The necessity of the advocateship of Jesus Christ for us further appears in this, to wit, for that our evidences, which declare that we have a right to the eternal inheritance, are often out of our own hand, yea, and also sometimes kept long from us, the which we come not at the sight or comfort of again, but by our Advocate, especially when our evidences are taken from us, because of a present forfeiture of this inheritance to God, by this or that most foul offence. Evidences, when they are thus taken away, as in David's case (Ps. li. 12.) they were, why then they are in our God's hand, laid up, I say, from the sight of them to whom they belong, till they even forget the contents thereof, 2 Pet. i. 5—9.

Now when writings and evidences are out of the hand of the owners; and laid up in the court where in justice they ought to be kept, they are not ordinarily got thence again, but by the help of a lawyer, an advocate. Thus it is with the children of God: we do often forfeit our interest in eternal life; but the mercy is, the forfeit falls into the hand of God, (not of the law, nor of Satan), wherefore he taketh away also our evidences, if not all, yet some of them, as he saith, "I will take away my peace from this people, even loving-kindness and mercy," Jer. xvi. 5. This he took from David, 1 Chron. xvii. 13. Ps. li. 12. and he intreats for the restoration of it, saying, "Restore unto me the joy of thy salvation, and uphold me with thy free Spirit." And, "Lord, turn us again, cause thy face to shine, and we shall be saved," Ps. lxxx. 3, 7, 19.

Satan now also hath an opportunity to plead against us, and to help forward the affliction, as his servants did of old, when God was but a little angry, Zech. i. 15. but Jesus Christ our Advocate is ready to appear against him, and to send us from heaven our old evidences again, or to signify to us that they are yet good and authentic, and cannot be gainsaid. "Gabriel (saith he) make this man understand the vision," Dan. viii. 16. And again saith he to another, "Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls." Jerusalem had been in captivity, had lost many evidences of God's favour and love by reason of her sin, and her enemy slept in to augment her sin and sorrow, but there was a man among the myrtle-trees that were in the bottom, that did prevail with God to say, I am returned to Jerusalem with mercies; and then commands it to be proclaimed, That his "cities through prosperity should yet be spread abroad," Ezek. i. 11. to 17. Thus, by virtue of our advocate, we are either made to receive our old evidences for heaven again, or else are made to understand that they are good, and stand valid in the court of heaven; nor can they be made ineffectual, but shall abide the test at last, because our advocate is also concerned in

the inheritance of the saints in light. Christians knows what it is to lose their evidences for heaven, and receive them again, or to hear that they hold their title by them, but perhaps they know not how they come at this privilege; therefore the apostle tells them, "they have an Advocate:" And that by him, as advocate, they enjoy all these advantages, is manifest, because his advocate's office is appointed for our help when we sin, that is, commit sins that are great and heinous: "If any man sin, we have an Advocate."

By him the justice of God is vindicated, the law answered, the threatenings taken off, the measure of affliction, that for sin we undergo, determined; our titles to eternal life preserved, and our comfort of them restored, notwithstanding the wit, and rage, and envy of hell. So then Christ gave himself for us as a priest, died for us as a sacrifice, but pleadeth justice and righteousness, in a way of justice and righteousness (for such is his sacrifice for our salvation, from the death that is due to our soul or high transgressions, as an advocate).

Thus have I given you an account of the nature, end, and necessity of the advocateship of Jesus Christ; and should now come to application, only I must first remove an objection or two.

VI. *Obj.* 1. But what needs all these offices of Jesus Christ? or, what need you trouble us with these nice distinctions? it is enough for us to believe in Christ in the general, without considering him under this or that office.

Ans. The wisdom of God is not to be charged with needless doing, when it giveth to Jesus Christ such variety of offices, and calleth him to so many employments for us; they are all thought necessary by heaven, and therefore should not be counted superfluous by earth. And to put a question on thy objection, What is a sacrifice without a priest, or a priest without a sacrifice? And the same I say of his advocate's office, What is an advocate without the exercise of his office? And what need of an advocate's office being exercised, if Christ, as sacrifice and priest, was thought sufficient by God? Each of these offices are sufficient for the perfecting the work for which they are designed; but they are not all designed for the self-same particular thing. Christ, as sacrifice, offers not himself; it is Christ, as priest, does that: Christ, as priest, dieth not for our sins; it is Christ, as sacrifice, does so. Again, Christ, as a sacrifice and a priest, limits himself to those two employs, but as an advocate he launches into a third: And since these are not confounded in heaven, nor by the scripture, they should not, in our apprehension, be counted useless.

It is not therefore enough for us that we exercise our thoughts upon Christ in a general way, but we must learn to know him in all his offices, and to know the nature of his offices also; our condition requires this, as we are guilty of sin, as we have to do with God, and with our enemy the devil. As we are guilty of sin, so we need a sacrifice; and as we are also sinners, we need one to present our sacrifice to God for us. We have need also of him as a priest, to present our persons and services to God. And since God is just, and upon the judgement-seat; and since also we are apt to sin grievously; and again, since we have an accuser who will by law plead at this bar of God our sins against us, to the end we may be condemned, we have need of, and also "have an Advocate with the Father, Jesus Christ the righteous."

Alas! How many of God's precious people, for want of a distinct knowledge of Christ in his offices, are at this day sadly baffled with the sophistications of the devil? To instance no more than this one thing: When they have committed some heinous sin after light received, how are they tossed, and vexed with many perplexities. They cannot come to any anchor in this their troubled sea; they go from promise to promise, from this to that office of Jesus Christ; but forget that he is (or else understand not what is to be) an advocate for them. Hence they so oft sink under the fears that their sin is unpardonable, and that therefore their condition is desperate; whereas if they would but consider that Christ is their advocate, and that he is therefore made an advocate, to save them from these

those high transgressions that are committed by them, and that he waits upon this office continually before the judgement-seat of God, they would conceive relief, and be made to hold up their head, and so more strongly wrest themselves from under that guilt and burden (those ropes and cords wherewith, by their folly, they have so strongly bound themselves) than commonly they have done, or do.

Obj. 2. But notwithstanding what you have said, this sin is a deadly sick in my way; it will not out of my mind, my cause being bad, but Christ will desert me.

Ans. It is true, sin is, and will be, a deadly sick and stop to faith, attempt to exercises it on Christ as considered under which of his offices or relations you will; and, above all, the sin of unbelief is the sin that doth so, or "most easily besets us," Heb. xii. 1, 2. and no marvel, for it never acts alone, but is backed not only with guilt and ignorance, but also with carnal sense and reason. He that is ignorant of this, knows but little of himself, or what believing is: He that undertakes to believe, sets upon the hardest task that ever was proposed to man; not because the things imposed upon us are unreasonable or unaccountable, but because the heart of man, the more true any thing is, the more it sticks and stumbles thereat: And, says Christ, "Because I tell you the truth, ye believe me not," John viii. 45. Hence believing is called labouring, Heb. iv. 11. and it is the forest labour (at times) any man can take in hand, because assaulted with the greatest oppositions: but believe thou must, be the labour never so hard, and that not only in Christ in a general way, but in him as to his several offices, and to this of his advocateship in particular, else some sins and temptations will not, in their guilt or trouble, easily depart from thy conscience; no, not by promise, nor by thy attempts to apply the same by faith. And this the text insinuates, by its setting forth Christ as advocate, as the only or best and most speedy way of relief to the soul in certain cases.

There is then an order that thou must observe in exercising thy soul in a way of believing.

1. Thou must believe unto justification in general; and for this thou must direct thy soul to the Lord Christ, as he is a sacrifice for sin, and as a priest offering that sacrifice, thou shalt see him appeasing divine wrath for thy sin, and as a priest spreading the skirt of his garment over thee, to hide thy nakedness; thus being clothed, thou shalt not be found naked.

2. This, when thou hast done as well as thou canst, thou must, in the next place, keep thy eye upon the Lord Christ as improving, as priest in heaven, the sacrifice which he offered on earth for the continuing thee in a state of justification thy lifetime, notwithstanding those common infirmities that attend thee, and to which thou art incident in all thy best performances, Rom. v. 10. Exod. xxviii. 31, 38. therefore is he a priest in heaven, and by his sacrifice interceding for thee.

3. But if thy foot slippeth, if it slippeth greatly, then know thou, it will not be long before a bill be in heaven preferred against thee by the accuser of the brethren; wherefore then thou must have recourse to Christ as advocate, to plead before God thy judge, against the devil thine adversary, for thee.

4. And as to the badness of thy cause, let nothing move thee, save to humility and self-abasement, for Christ is glorified by being concerned for thee; yea, the angels will shout aloud to see him bring thee off. For what greater glory can he conceive Christ to obtain as advocate, than to bring off his people when they have sinned, notwithstanding Satan's to charging of them, for them as he doth? He gloried when he was going to the cross to die; he went up with a shout and the sound of a trumpet, to make intercession for us; and shall we think that by his being an advocate he receives no additional glory? It is glory to him, doubtless, to bear the title of an advocate, and much more to plead and prosper for us against our adversary, as he doth.

5. And

5. And I say again, for thee to think that Christ will reject thee for that thy cause is bad, is a kind of thinking blasphemy against this his office and his word; for what doth such a man but side with Satan, while Christ is pleading against him? I say, it is as the devil would have it, for it puts strength into his plea against us, by increasing our sin and wickedness. But shall Christ take our cause in hand, and shall we doubt of good success? This is to count Satan stronger than Christ: and that he can longer abide to oppose, than Christ can plead for us. Wherefore away with it, not only as to the notion, but also as to the heart and root thereof.

Oh! when shall Jesus Christ our Lord be honoured by us as he ought? This dastardly heart of ours, when shall it be more subdued and trodden under foot of faith? When shall Christ ride Lord, and King, and Advocate, upon the faith of his people, as he should? He is exalted before God, before angels, and above all the power of the enemy; there is nothing comes behind but the faith of his people.

Obj. 3. But since you follow the metaphor so close, I will suppose, if an advocate be entertained, some recompence must be given him. His fee! who shall pay him his fee? I have nothing. Could I do any thing to make this advocate part of amends, I could think I might have benefit from him; but I have nothing: What say you to this?

Ans. Similitudes must not be strained too far; but yet I have an answer for this objection. There is, in some cases, law for them that have no money; ay, law and lawyers too; and this is called suing in *forma pauperis*; and such lawyers are appointed by authority for that purpose. Indeed I know not that it is thus in every nation, but it is sometimes so with us in England; and this is the way altogether in the kingdom of heaven before the bar of God: All is done there for us in *forma pauperis*, on free cost; for our Advocate or lawyer is thereto designed and appointed of his Father.

Hence Christ is said to plead the cause, not of the rich and wealthy, but of the poor and needy; not of those that have many friends, but of the fatherless and widow; not of them that are fat and strong, but of those under sore afflictions, Prov. xxii. 22, 23. xxiii. 10, 11. xxxi. 9. "He shall stand at the right hand of the poor, to save him from them that condemn his soul," Psal. cix. 31. or, as it is in the margin, "from the judges of his soul." This then is the manner of Jesus Christ with men; he doth freely what he doth, not for price nor reward. "I have raised him up, (says God, and I will direct all his ways; he shall build my city, and he shall let go my captives, not for a price nor reward," Isa. 45, 13.

This, I say, is the manner of Jesus Christ with men; he pleads, he sues in *forma pauperis gratis*, and of meer compassion; and hence it is that you have his clients give him thanks, for that is all the poor can give: "I will greatly praise the Lord with my mouth, I will praise him among the multitude, for he shall stand at the right hand of the poor, to save him from them that condemn his soul," Psal. cix. 30.

They know but little that talk of giving to Christ, except they mean they would give him blessing and praise. He bids us come freely, take freely, and tell us, that he will give and do freely, Rev. xxii. 17. xxi. 6. Let him have that which is his own, to wit, thyself, for thou art the price of his blood. David speaks very strangely of giving to God for mercy bestowed on him; I call it strangely, because indeed it is so to reason: "What (says he) shall I render to the Lord for all his benefits?" I will take this cup, and call for more, Psal. cxvi. 12, 13. God has no need of thy gift, nor Christ of thy bribe, to plead thy cause: take thankfully what is offered, and call for more; that is the best giving to God. God is rich enough; talk not then of givings, but of receiving, for thou art poor: Be not too high, nor think thyself too good to live by the alms of heaven; and since the Lord Jesus is willing to serve thee freely, and to maintain thy right in heaven against thy foe, to the saving of thy soul, without price or reward, "let

the peace of God rule in thee, to the which thou art also called, as is the rest of the body, and be thou thankful," Col. iii. 15.

This then is the privilege of a Christian, "We have an Advocate with the Father, Jesus Christ the righteous;" one that pleadeth the cause of his people against those that rise up against them, of his love, pity, and meer good-will. Lord, open the eyes of dark readers, of disconsolate saints, that they may see who is for them, and on what terms.

Obj. 4. But if Christ doth once begin to plead for me, and shall become mine Advocate, he will always be troubled with me, unless I should of myself forsake him; for I am ever in broils and suits of law, action after action is laid upon me, and I am sometimes ten times in a day summoned to answer my doings before God.

Ans. Christ is not an advocate to plead a cause or two; "He delivereth Israel out of all his troubles," 2 Sam. xxii. 28. and chuses to be an advocate for such; therefore the godly of old did use to make, from the greatness of their troubles, and the abundance of their troublers, an argument to the Lord Christ to send and lend them help: "Have mercy upon me, (saith David), consider my trouble which I suffer of them that hate me;" Psal. ix. 13. And again, "Many are they that rise up against me, many there be that say of my soul, 'There is no help for him in God.'" Psal. iii. 1, 2. Yea, the troubles of this man were so many and great, that his enemies began to triumph over him, saying, "There is no help for him in God," ver. 7. But could he not deliver him, or did the Lord forsake him? No, no; "Thou hast smitten (saith he) all mine enemies upon the cheekbone; thou hast broken the teeth of the ungodly." And as he delivereth them for their troubles, so also he pleadeth all their causes: "O Lord, (saith the church) thou hast pleaded the causes of my soul, thou hast redeemed my life," Lam. iii. 58. Mark, troubled Christian, thou sayest thou hast been arrested oft-times in a day, and as often summoned to appear at God's bar, there to answer to what shall be laid to thy charge. And here for thy encouragement thou readest, that the church hath an Advocate that pleadeth the causes of her soul, that is, all her causes, to deliver her. He knows, that so long as we are in this world we are subject to temptation and weakness, and through them made guilty of many bad things; wherefore he hath prepared himself to our service, and to abide with the Father an Advocate for us. As Solomon saith of a man of great wrath, Prov. xix. 19. so it may be said of a man of great weakness, and the best of saints are such), "he must be delivered again and again:" yea, many a time (saith David) did he deliver them," Psal. cvi. 44, 45. to wit, more than once and twice; and he will do so for thee, if thou entertain him to be thine Advocate. Thou talkest of leaving him, but then whither wilt thou go? All else are vain things, things that cannot profit, 1 Sam. xii. 20—23. and he will not forsake his people, "though their land be filled with sin against the holy One of Israel," Jer. li. 5. I know the modest saint is apt to be abashed, to think what a troublesome one he is, and what a make-work he has been in God's house all his days; and let him be filled with holy blushing; but let him not forsake his Advocate.

VIII. Having thus spoken to these objections, let us now come to make some use of the whole. And,

Use 1. First I would exhort the children to consider the dignity that God hath put upon Jesus Christ their Saviour; for by how much God hath called his Son, and put him in offices and places of trust, by so much he hath heaped dignities upon him. It is said of Mordecai, That "he was next to the King Ahasuerus:" And what then? Why, then the greatness of Mordecai, and his high advance, must be written in the book of the Chronicles of the kings of Media and Persia; Esther x. 1—3. to end his fame might not be buried nor forgot, but remembered and talked of for generations to come. "Why, my brethren, God exalted Jesus of Nazareth, and made him the only great one, having given him a name above every name:"

A name,

A name, did I say, a name and glory beyond all names, and above all names, as doth witness both his being set above all; and the many offices which he executeth for God on behalf of his people. It is counted no little addition to honour, when men are not only made near to the king, but also intrusted with most, if not almost with all the most weighty affairs of the kingdom. Why, this is the dignity of Christ; he is, it is true, the natural son of God, and so high, and one that abounds with honour. But this is not all; God has conferred upon him, as man, all honour, made him Lord Mediator betwixt him and the world. This in general. And particularly, he hath called him to be his High-priest for ever, Heb. vii. 21—24, and hath sworn he shall not be changed for another: He hath accepted of his offering once for ever, counting that there is wholly enough, in what he did once; “to perfect for ever them that are sanctified,” to wit, set apart to glory, Heb. x. 11—13.

He is Captain-general of all the forces that God hath in heaven and earth, the King and Commander of his people, chap. ix. 25, 26.

He is Lord of all, and made “head over all things to the church;” Eph. i. 22, and is our Advocate with the Father. O the exaltation of Jesus Christ! Let Christians therefore, in the first place, consider this. Nor can it be but profitable to them, if withal they consider that all this trust and honour is put and conferred upon him in relation to the advantage and advancement of Christians. If Christians do but consider the nearness that is betwixt Christ and them, and withal consider how he is exalted, it must needs be matter of comfort to them. He is my flesh and my bone that is exalted; it is my friend and brother that is thus set up and preferred. It was something to the Jews that Mordecai was exalted to honour; they had thereby ground to rejoice and be glad, for that one of themselves was made a lord by the king, and governor of the land. It is true, when a man thinks of Christ, as severed from him, he sees but little to his comfort in Christ’s exaltation; but when he looks upon Christ, and can say, My Saviour, my Priest, or the chief Bishop of my soul, then he will see much in his being thus promoted to honour. Consider, then, of the glories to which God has exalted our Saviour, in that he hath made him so high. It is comely, also, when thou speakest of him, that thou mention his name with some additional title, thereby to call thy mind to the remembrance, and so to the greater reverence of the person of thy Jesus; as, our Lord Jesus, our Lord and Saviour Jesus Christ, the Apostle and High-priest of our profession, Christ Jesus; 2 Pet. ii. 20. Heb. iii. 1, &c. Men write themselves by their titles, as John Earl of such a place, Anthony Earl of such a place, and Thomas Lord, &c. It is common also to call men in great places by their titles rather than by their names, as, Lord High-chancellor of England, Lord Privy-seal, Lord High-admiral, &c. And thus should Christians make mention of Jesus Christ our Lord, adding to his name some of his titles of honour, especially since all places of trust and titles of honour conferred on him are of special favour to us. I did use to be much taken with one sect of Christians, for that it was usually their way, when they made mention of the name of Jesus, to call him “The blessed King of Glory.” Christians should do thus; it would do them good; for why doth the Holy Ghost, think you, give him all these titles, but that we should call him by them, and so make mention of him one to another: for the very calling of him by this or that title or name, belonging to this or that office of his, giveth us occasion, not only to think of him as exercising that office, but to inquire by the word, by meditation, and one of another, what there is in that office, and what by his exercising of that, the Lord Jesus profiteth his church.

How will men stand for that honour that by superiors is given to them, expecting and using all things, to wit, actions and carriages, so as that thereby their grandeur may be maintained: And saith Christ, “Ye call me Master and Lord, and ye say well, for so I am,” John xiii. 13. Christ Jesus our Lord would have us exercise ourselves in the knowledge of his glorious offices and relative titles, because of the advantage that we get by the knowledge of them, and the reverence

of

of and love to him, that they beget in our hearts. "The disciple (saith the text) whom Jesus loved said unto Peter, It is the Lord; and when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked) and did cast himself into the sea; and the other disciples came in a little ship, to wit, to shore, to wait on their Lord," chap. xxi. The very naming of him under the title of Lord, bowed their hearts forthwith to come with joint readinets to wait upon him. Let this also learn us to distinguish Christ's offices and titles, not to confound them, for he exerciseth those offices, and beareth those titles, for great reason, and to our commodity.

Every circumstance relating both to Christ's humiliation and exaltation, ought to be duly weighed by us, because of that mystery of God, and of man's redemption, that is wrapped therein: For as there is not a pin, nor a loop, nor a tack, in the tabernacle, but had in it use of instruction to the children of Israel, so there is not any part, whether more near or more remote to Christ's suffering and exaltation, but is, could we get into it, full of spiritual advantage to us.

To instance the water that came out of Christ's side, a thing little taken notice of, either by preacher or hearers, and yet John makes it one of the witnesses of the truth of our redemption, and a confirmation of the certainty of that record that God to the world hath given of the sufficiency that is in his Son to save; John xix. 34. 1 John iii. 5—9. Rom. iv. 9—12.

When I have considered that the very timing of scripture-expressions, and the season of administering ordinances, has been augmentative to the promoting of the faith, and way of justification by Christ, it has made me think that both myself and most of the people of God look over the scriptures too slightly, and take too little notice of that or of those many honours that God for our good has conferred upon Christ. Shall he be called a King, a Priest, a Prophet, a Sacrifice, an Altar, a Captain, a Head, a Husband, a Father, a Fountain, a Door, a Rock, a Lion, a Saviour, &c. and shall we not consider things? And shall God to all these add moreover, that he is an Advocate, and shall we take no notice thereof, or jumble things so together, that we lose some of his titles and offices, or so be concerned with one, as not to think we have need of the benefit of the rest? Let us be ashamed thus to do or think, and let us give to him that is thus exalted the glory due unto his name.

Use 2. As we should consider the titles and offices of Christ in general, so we should consider this of his being an advocate in particular; for this is one of the reasons which induced the apostle to present him here under that notion to us, namely, that we should have faith about it, and consider of it to our comfort: "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." "An Advocate;" an advocate, as I said, is one that hath power to plead for another in this, or that, or any court of judicature. Be much therefore in the meditation of Christ, as executing of this his office for thee, for many advantages will come to thee thereby. As,

1. This will give thee to see that thou art not forsaken when thou hast sinned; and this has not in it: a little relief only, but yieldeth consolation in time of need.

There is nothing that we are more prone unto, than to think we are forsaken when we have sinned, when for this very thing, to wit, to keep us from thinking so, is the Lord Jesus become our Advocate: "If any man sin, we have an Advocate." Christian, thou that hast sinned, and that with the guilt of thy sin art driven to the brink of hell, I bring thee news from God, thou shalt not die, but live, for thou hast "an Advocate with the Father." Let this therefore be considered by thee, because it yieldeth this fruit.

2. The study of this truth will give thee ground to take courage to contend with the devil concerning the largeness of grace by faith, since thy Advocate is contending for thee against him at the bar of God. It is a great encouragement for a man to hold up his head in the country, when he knows he has a special friend at court. Why our Advocate is a friend at court, a friend there ready to give the onset to

Satan, come he when he will : " We have an Advocate with the Father ; " an advocate, or one to plead against Satan for us.

3. This consideration will yield relief when by Satan's abuse of some other of the offices of Christ, thy faith is discouraged and made afraid. Christ, as a prophet, pronounces many a dreadful sentence against sin ; and Christ, as a king, is of power to execute them : And Satan, as an enemy, has subtlety enough to abuse both these, to the almost utter overthrow of the faith of the children of God. But what will he do with him as he is an advocate ? Will he urge that he will plead against us ? He cannot, he has no such office. " Will he plead against thee with his great power ? no, but he would put strength into thee," Job xxiii. 3—6. Wherefore Satan doth all he may to keep thee ignorant of this office ; for he knows that as advocate, when he is so apprehended, the saints are greatly relieved by him, even by a believing thought of that office.

4. This consideration, or the consideration of Christ as exercising of this office, will help thee to put by that vizor wherewith Christ, by Satan, is misrepresented to thee, to the weakening and affrighting of thee. There is nothing more common among saints than thus to be wronged by Satan ; for as he will labour to fetch fire out of the offices of Christ to burn us, so to present him to us with so dreadful and so ireful a countenance, that a man in temptation and under guilt, shall hardly be able to lift up his face to God.

But now, to think really that he is my advocate, this heals all. Put a vizor upon the face of a father, and it may perhaps for a while fright the child ; but let the father speak, let him speak in his own fatherly dialect to the child, and the vizor is gone, if not from the father's face, yet from the child's mind, yea, the child, notwithstanding that vizor, will adventure to creep into its father's bosom. Why, thus it is with the saints when Satan deludes and abuses them, by disfiguring the countenance of Christ to their view ; let them but hear their Lord speak in his own natural dialect, (and then he doth so indeed when we hear him speak as an Advocate), and their minds are calmed, their thoughts settled, their guilt vanishes, and their faith revived.

Indeed the advocateship of Jesus Christ is not much mentioned in the word, and because it is no oftener made mention of, therefore perhaps it is that some Christians do so lightly pass it over, when, on the contrary, the rarity of the thing should make it the more admirable ; and perhaps it is therefore so little made mention of in the Bible, because it should not be abused by the common sort, but is as it were privately dropt in a corner, to be found by them that are for finding relief for their soul, by a diligent search of the scriptures ; for Christ in this office of advocate is only designed for the child of God, the world hath nothing to do therewith. Methinks that which alone is proper to saints, and that which by God is peculiarly designed for them, they should be mightily taken withal ; the peculiar treasure of kings, the peculiar privilege of saints, oh, this should be affecting to us ! why, Christ, as an advocate is such : " Remember me, O Lord, (said the Psalmist), with the favour that thou bearest to thy people : O visit me with thy salvation, that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance," Psal. ciii. 4, 5. The psalmist, you see here, is crying out for a share in, and the knowledge of the peculiar treasure of saints ; and this of Christ, as advocate, is such : wherefore study it and prize it so much the more, this advocate is ours.

1. Study it with reference to its peculiarity : It is for the children, and no body else, for the children little and great ; this is childrens' bread, this is a mess for Benjamin, this is to be eaten in the holy place. Children use to make much of that which by way of speciality is by their relations bestowed on them : " And Naboth said to Ahab, the Lord forbid it me, that I should give the inheritance of my fathers to thee," 1 Kings xxi. 3. no truly will I not. Why so ? Because it was my father's gift, not in common to all, but to me in special.

2. Study this office in the nature of it, for therein lies the excellency of any thing, even in the nature of it ? Wrong thoughts of this or that abuses it, and

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takes its natural glory from it; take heed therefore of misapprehending, while thou art seeking to apprehend Christ as thy advocate. Men judge of Christ's offices while they are at too great a distance from them; but let them come near, says God, let them speak, Isa. xli. 1. or as Elihu said to his friends, (when he had seen them judge amiss), "Let us chose to us judgement, let us know among ourselves what is good," Job xxxiv. 4. So say I, study to know, rightly to know the advocate-office of Jesus Christ: It is one of the easiest things in the world to miss of the nature, while we speak of the name and offices of Jesus Christ; wherefore look to it, that thou study the nature of the office of his advocateship, of his advocateship for, for so you ought to consider it. There is an advocate for, not against the children of God, "Jesus Christ the righteous."

3. Study this office with reference to its efficacy and prevalency; Job says, "After my words they spake not again," Job xxix. 22. And when Christ stands up to plead, all must keep silence before him. True, Satan had the first word, but Christ the last, in the business of Joshua, and such a last, as brought the poor man off well, though "cloathed with filthy garments," Zech. iii. Satan must be speechless after a plea of our Advocate, how rampant soever he is afore; or as Elihu has it, "He was amazed, he answered no more, he left off speaking." Shall he that speaks in righteousness give place, and he who has nothing but envy and deceit be admitted to stand his ground? Behold the angels cover their faces when they speak of his glory, how then shall not Satan bend before him! In the days of his humiliation, he made him cringe and creep, how much more then now he is exalted to glory, to glory to be an advocate, an advocate for his people! "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous."

4. Study the faithfulness of Christ in his execution of this office, for he will not fail nor forsake them that have entertained him for their advocate: "He will thoroughly plead their cause," Jer. l. 34. Faithful and True, is one of his titles, and you shall be faithfully served by him; you may boldly commit your cause unto him, nor shall the badness of it make him fail, or discourage him in his work; for it is not the badness of a cause that can hinder him from prevailing, because he hath wherewith to answer for all thy sins, and a new law to plead by, through which he will make thee a conqueror: He is also for sticking to a man to the end, if he once engages for him, John xiii. 1, 2. He will threaten and love, he will chastise and love, he will kill and love, and thou shalt find it so. And he will make this appear at the last, and Satan knows it is so now; for he finds the power of his repulses while he pleads for thee at the bar against him. And all this is in very faithfulness.

5. Study also the need that thou hast of a share in the execution of the advocateship of Jesus Christ. Christians find that they have need of washing in the blood of Christ, and that they have need of being cloathed with the righteousness of Christ; they also find that they have need that Christ should make intercession for them, and that by him (of necessity) they must approach God, and present their prayers and services to him; but they do not so well see that they need that Christ should also be their advocate. And the reason thereof is this; they forget that their adversary makes it his business to accuse them before the throne of God; they consider not the long scrolls and many crimes wherewith he chargeth them in the presence of the angels of God: I say, this is the cause that the advocateship of Christ is so little considered in the churches; yea, many that have been relieved by that office of his, have not understood what he has thereby done for them.

But, perhaps, this is to be kept from many till they come to behold his face, and till all things shall be revealed, that Christ might have glory given him in the next world, for doing that for them which they so little thought of in this. But do not thou be content with this ignorance, because the knowledge of his advocating it for thee will yield thee present relief. Study, therefore, thine own weakness, the holiness of the judge, the badness of thy cause, the subtilty, malice, and rage

of thine enemy, and, be assured; that whenever thou sinnest, by and by thou art for it accused before God, at his judgement-seat. These things will, as it were, by way of necessity, instill into thy heart the need thou hast of an advocate, and will make thee look, as to the blood and righteousness of Christ to justify thee, so to Christ as an advocate to plead thy cause, as did holy Job in his distresses, Job xvi. 21.

Use 3. Is Christ Jesus not only a priest of, and a king over, but an advocate for his people? Let this make us stand and wonder, and be amazed at his humiliation and condescension. We read of his humiliation on earth when he put himself into our flesh, took upon him our sins, and made them as his own unto condemnation and death. And to be an advocate, is an office reproachful to the malicious, if any man be such a one, for those that are base and unworthy. Yea, the higher and more honourable the person is that pleads for such, the more he humbles himself. The word doth often in effect count him now in heaven as a servant for us, and acts of service are acts of condescension; and I am sure some acts of service have more of that in them than others; and, I think, when all things are considered, that Christ neither doth, nor can do any thing for us there, of a more condescending nature than to become our advocate. True, he glories in it; but that doth not shew that the work is excellent in itself. It is also one of his titles of honour, but that is to shew how highly God esteems of and dignifies all his acts; and though this shall tend at last to the greatening of his honour, and glory of his kingdom, yet the work itself is amazingly mean.

I speak after the manner of men: It is counted so in this world: How base and ignoble doth a man make himself, especially to his enemy, when he undertakes to plead a bad cause, if it happens to be the cause of the base and unworthy! And I am sure we are so in ourselves, for whom he is become an advocate with the Father. True, we are made worthy in him, but that is no thanks to us; as to ourselves and our cause, both are bad enough. Let us now leave off disputing, and stand amazed at his condescension: "He humbleth himself to behold things that are done in heaven," Ps. cxiii. 4—6. and men of old did use to wonder to think God should so much stoop, as to open his eyes to look upon man, or so much as to once mind him, Job xiv. 1—3. vii. 17. Ps. viii. 4. cxliv. 3, 4. And if these be acts that bespeak a condescension, what will you count of Christ's standing up as an advocate, to plead the cause of his people? Must not that be much more so accounted? O the condescension of Christ in heaven! while cavillers quarrel at such kind of language, let the saints stay themselves and wonder at it, and be so much the more affected with his grace. The persons are base, and the crimes bad wherewith they are charged, wherefore one would think it is a great condescension of Christ to take upon him to be an advocate for such people, especially if you consider the openness of this work of Christ; for this thing is not done in a corner, but is done in open court.

1. With a holy and just God; for he is the judge of all, and his eyes are purer than to behold iniquity; yea, his very presence is a consuming fire; yet before and with his God, and that for such a people, Jesus Christ will be an advocate. For one mean man to be an advocate for the base, with one that is not considerate, is not so much; but for Christ to be an advocate for the base, and for the base too under the basest consideration, this is to be wondered at. When Bathsheba the queen became an advocate for Adonijah, unto King Solomon, you see how he frowned at her, for that his cause was bad: "And why (saith he) dost thou ask Abishag for Adonijah? ask for him the kingdom also," 1 Kings ii. 16—23. I told you before, that to be an advocate did run one upon hazards of reproach, and it may easily be thought that the queen did blush, when from the king her son she received such a repulse; nor do we hear any more of her being an advocate, I believe she had enough of this. But Oh! this Christ of God, who himself is greater than Solomon, he is become an advocate, "an Advocate with the Father," who is the eternally just, and holy, and righteous God; and that for a people, with respect to him, far worse than could be Adonijah in the eyes of his brother Solomon.

Solomon. Majesty and justice are dreadful in themselves, and much more so when approached by any, especially when the cause, as to matter of fact, is bad that the man is guilty of, who is concerned in the advocateship of his friend; and yet Jesus Christ is still an advocate for us, "an Advocate with the Father."

2. Consider also before whom Jesus Christ doth plead as an advocate, and that is before, or in the presence and observation of, all the heavenly host; for whilst Christ pleadeth with God for his people, "all the host of heaven stands by on the right hand and on the left," Matth. x. 32. And though as yet there may seem to be but little in this consideration; yet Christ would have us know, and account it an infinite kindness of his to us, that he will confess and not be ashamed of us before the angels of his Father, Mark viii. 38. Angels are holy and glorious creatures, and in some respect may have a greater knowledge of the nature and baseness of sin than we, while here, are capable of, and so may be made to stand and wonder, while the advocate pleads with God for a people from head to foot clothed therewith: But Christ will not be ashamed to stand up for us before them, though they know how bad we are, and what vile things we have done. Let this therefore make us wonder.

3. Add to these, how unconcerned oft-times those are with themselves, and their own desolate condition, for whom Christ, as an advocate, laboureth in heaven with God. Alas! the soul is as far off of knowing what the devil is doing against it at God's bar, as David was, when Saul was threatening to have his blood, while he was hid in the field, 1 Sam. xx. 26—32. But O true Jonathan! how didst thou plead for David? Only here thou hadst the advantage of our advocate, thou hadst a good cause to plead; for when Saul thy father said, "David shall surely die," thy reply was, "Wherefore shall he be slain? What evil hath he done?" But Christ cannot say thus, when he pleadeth for us at God's bar, nor is our present senselessness and unconcernedness about his pleading, but an aggravation to our sin. Perhaps David was praying while Jonathan was playing the advocate for him before the king his father; but perhaps the saint is sleeping, yea, sinning more, whilst Christ is pleading for him in heaven. Oh! this should greatly affect us, this should make us wonder; this should be so considered by us, to heighten our souls to admiration of the grace and kindness of Christ.

4. Join to these the greatness and gravity, the highness and glorious majesty of the man that is become our Advocate; says the text, it is Jesus Christ: "We have an Advocate with the Father, Jesus Christ."

Now, that he should become an advocate, that he should embrace such an employ as this of his advocateship, let this be a wonder, and so be accounted. But let us come to the fourth use.

Use 4. Is it so? Is Jesus Christ the Saviour also become our advocate? Then let us labour to make that improvement of this doctrine, as tendeth to strengthen our graces, and us in the management of them. Indeed this should be the use that we should make of all the offices of Christ: but let us at this time concern ourselves about this; let, I say, the poor Christian, thus expostulate with himself.

1. Is Christ Jesus the Lord mine Advocate with the Father? Then awake, my faith, and shake thyself like a giant: Stir up thyself, and be not faint; Christ is the advocate of his people, and as for sin, which is one great stumble to thy actings, O my faith, Christ has not only died for that as a sacrifice, nor only carried his sacrifice unto the Father, into the holiest of all, but is there to manage that offering as an Advocate, pleading the efficacy and worth thereof before God, against the devil, for us.

Thus, I say, we should strengthen our faith, for faith has to do not only with the word, but also with the offices of Christ. Besides, considering how many the assaults are that are made upon our faith, we find all little enough to support it against all the wiles of the devil.

Christians

Christians too little concern themselves, as I have said, with offices of Jesus Christ, and therefore their knowledge of him is so little, and their faith in him so weak. We are bid to have our conversation in heaven, and that a man so hath, when he is there in his Spirit by faith; observing how the Lord Jesus doth exercise his offices there for him: Let us often, by faith, go to the bar of God; there to hear our advocate plead our cause; we should often have our faith to God's judgement-seat, because we are concerned there; there we are accused of the devil, there we have our crimes laid open, and there we have our advocate to plead: And this is suggested in the text, for it saith, "We have an Advocate with the Father;" therefore thither our faith should go for help and relief in the day of our straits. I say, we should have our faith to God's judgement-seat, and shew it there by the glass of our text, what Satan is doing against, and the Lord Jesus for our souls: We should also shew it how the Lord Jesus carries away every cause from the devil, and from before the judgement-seat, to the comfort of the children, the joy of angels, and the shame of the enemy. This would strengthen and support our faith indeed, and would make us more able than for the most part we are, to apply the grace of God to ourselves, and hereafter to give more strong repulses to Satan. It is easy with a man, when he knows that his advocate has overthrown his enemy at the king's bench bar, or court of common-pleas, less to fear him the next time he sees him, and more boldly to answer him when he reneweth his threats again. Let faith then be strengthened, from its being exercised about the advocateship of Jesus Christ.

2. As we should make use of Christ's advocateship for strengthening our faith, so we should also make use thereof to encourage us to prayer. As our faith is, so is our prayer, to wit, cold, weak, and doubtful. When faith cannot apprehend our access to the Father by Christ, or that we have an advocate, when charged before God for our sins by the devil, then we lag and faint in our prayer; but when we begin to take courage to believe, (and we do so when most clearly we apprehend Christ), then we get up in prayer: And according as a man apprehends Christ in his undertakings and offices, so he will wrestle with and supplicate God. As, suppose a man believes Christ died for his sins, why then he will plead that in prayer with God. Suppose also, that a man understands that Christ rose again for his justification, why then, he will also plead that in prayer; but if he knows no more, no farther will he go. But when he shall know that there is also for him an advocate with the Father, and that that advocate is Jesus Christ; and when the glory of this office of Christ shall shine in the face of this man's soul, then he prays with that courage he had not before; yea, then is his faith so supported and strengthened, that his prayer is much more fervent and importuning.

So that, I say, the knowledge of the advocateship of Christ is very useful to strengthen our graces, and as of graces in general, so of faith and prayer in particular. Wherefore our wisdom is, so to improve this doctrine, that prayer may be strengthened thereby.

3. As we should make use of this doctrine to strengthen faith and prayer, so we should make use of it to keep us humble; for the more offices Christ executeth for us with the Father, the greater sign that we are bad; and the more we see our badness, the more humble should we be. Christ gave for us the price of blood, but that is not all; Christ as a captain has conquered death and the grave for us, but that is not all; Christ as a priest intercedes for us in heaven, but that is not all. Sin is still in us, with us, and mixes itself with whatever we do, whether what we do be religious or civil; for not only our prayers and sermons, our hearing, preaching, &c. but our houses, shops, trades, and beds, are all polluted with sin: Nor doth the devil (our night and day adversary) forbear to tell our bad deeds to our Father, urging that we might for ever be disinherited for this. And what should we now do, if we had not an advocate, yea, if we had not one to plead *in forma pauperis*; yea, if we had not one that could prevail, and that would faithfully execute that office for us? why, we must die: But since we are rescued by him, let us, as to ourselves, lay our hand upon our mouth, and be silent, and

say, I say, can b should it do so whose But yet kn better look, shame confes God i up the 4. and ke that is before than t quentl an adv are ful to und manne as to p by beir This w fumble the ma Father, Let when up, Pf Dark our Ad he that forgot h shall be mercy will say house, Satan ive by should ulation Obj. go to ne do? Well, thou emuel nd to p race of ould h on of verance

say, "Not unto us, O Lord, not unto us, but unto thy name give glory." And I say again, since the Lord Jesus runs through so many offices for us, before he can bring us to glory, how low, how little, how vile and base in our own eyes, should we be!

It is a shame for a Christian to think highly of himself, since Christ is fain to do so much for him, and he again not at all able to make him amends: but some, whose riches consist in nothing but scabs and lice, will yet have lofty looks.

But are they not much to blame who sit lifting up of lofty eyes in the house, and yet know not how to turn their hand to do any thing so, but that another, their betters, must come and mend their work? I say, is it not fitter that such should look, speak, and act as such, that declare a sense of their unhandiness, and their shame for their unprofitableness? Yea, is it not meet that to every one they should confess what sorry ones they are? I am sure it should be thus with Christians, and God is angry when it is otherwise. Nor doth it become these helpless ones to lift up themselves; let Christ's advocateship therefore teach them to be humble.

4. As we should improve this doctrine to strengthen faith, to encourage prayer, and keep us humble, so we should make use of it to encourage perseverance; that is, to hold out to the end; for, for all those causes, the Apostle setteth Christ before us as an advocate. There is nothing more discourages the truly godly than the sense of their own infirmities, (as has been hinted all along), consequently nothing can more encourage them to go on, than to think that Christ is an advocate for them. The services also that Christ has for us to do in this world are full of difficulty, and so apt to discourage: But when a Christian shall come to understand that (if we do what we can) it is not a failing either in matter or manner that shall render it wholly unserviceable, or give the devil that advantage as to plead thereby to prevail for our condemnation and rejection, but that Christ, by being our advocate, saves us from falling short, as also from the rage of hell: This will encourage us to hold on, though we do but hobble in all our goings, and fumble in all our doings; for we have Christ for an advocate, in case we sin in the management of any duty: "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous."

Let us therefore go on in all God's ways as well as we can for our hearts; and when our foot slips, let us tell God of it, and his mercy in Christ shall hold us up, Psal. lxxxiv. 18.

Darkness, and to be shut up in prison, is also great discouragement to us; but our Advocate is for giving us light, and for fetching us out of our prison. True, he that Joseph chose to be his advocate with Pharaoh remembered not Joseph, but forgot him, Gen. xl. 14, 23. but he that has Jesus Christ to be his Advocate shall be remembered before God: "He remembered us in our low estate, for his mercy endureth for ever;" Micah vii. 8, 9, 10. Psal. cxxxvi. 23. "Yea, he will say to the prisoners, shew yourselves; and to them that are in the prison-house, go forth."

Satan sometimes gets the saints into the prison when he has taken them captive by their lusts, Rom. vii. 23. but they shall not be always there: and this should encourage us to go on in godly ways; for "we must, through many tribulations, enter into the kingdom of heaven."

Obj. But I cannot pray, says one, therefore how should I persevere? When I go to prayer, instead of praying, my mouth is stopped. What would you have me do?

Well, soul, though Satan may baffle thee, he cannot so serve thy Advocate; thou must not speak for thyself, Christ thine Advocate can speak for thee, Samuel was to open his mouth for the dumb, to wit, for the sons of destruction, and to plead the cause of the poor and needy, Prov. xxxi. 8, 9. If we knew the grace of our Lord Jesus Christ, so as the word reveals it, we would believe, we would hope, and would, notwithstanding all discouragements, wait for the salvation of the Lord. But there are many things that hinder; wherefore faith, perseverance, and prayer, are made difficult things to us: "But if any man sin,

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we have an Advocate with the Father, Jesus Christ the righteous: and, God "shall fight for you, and you shall hold your peace," was once a good word to me, when I could not pray.

5. As we should apply this doctrine for the improvement and encouragement of these graces, so we should improve it to the driving away difficulties before us, to the getting ground upon the enemy: "Resist the devil," drive him back; this is what the Lord Jesus is an advocate with God in heaven for, and for the sake of which thou art made a believer on earth, 1 Pet. v. 9. Heb. xii. 4. Wherefore has God put this sword [we have an Advocate] into thy hand, but to fight thy way through the world? "Fight the good fight of faith, lay hold on eternal life, and say, I will go in the strength of the Lord God:" And since I have an Advocate with the Father, Jesus Christ, "I will not despair, though the iniquity of my heels should compass me about," Ps. xlix. 5.

Use 5. Doth Jesus Christ stand up to plead for us with God against the devil? Let it teach us to stand up to plead for him before men, to plead for him against the enemies of his person and gospel. This is but reasonable, for if Christ stands up to plead for us, why should not we get up and plead for him? He also expects this at our hands, saying, "Who will rise up for me against the evil doers? Who will stand up for me against the workers of iniquity?" The apostle did it, and counted himself obliged to do it, saying, "He preached the gospel of God with much contention," 2 Thess. ii. 2. Nor is this the duty of apostles or preachers only, but every child of God should "earnestly contend for the faith once delivered to the saints," Jude 3.

And, as I said, there is reason why we should do this; he standeth for us. And if we,

1. Consider the disparity of persons to plead, it will seem far more reasonable, He stands up to plead with God, we stand up to plead with men. The dread of God is great, yea, greater than the dread of men.

2. If we consider the persons pleaded for. He pleads for sinners, for the inconsiderable, vile, and base; we plead for Jesus, for the great, holy, and honourable.

It is an honour for the poor to stand up for the great and mighty; but what honour is it for the great to plead for the base? Reason therefore requireth that we stand up to plead for him, though there can be but little rendered why he should stand up to plead for us.

3. He standeth up to plead for us in the most holy place, though we are vile; and why should we not stand up for him in this vile world, since he is holy?

4. He pleads for us, though our cause is bad; why should not we plead for him, since his cause is good?

5. He pleads for us against fallen angels; why should we not plead for him against sinful vanities?

6. He pleads for us to save our souls; why should not we plead for him to sanctify his name?

7. He pleads for us before the holy angels; why should not we plead for him before princes?

8. He is not ashamed of us, though now in heaven; why should we be ashamed of him before this adulterous and sinful generation?

9. He is unwearied in his pleading for us; why should we faint and be dismayed while we plead for him?

My brethren, is it not reasonable we should stand up for him in this world? yea, is it not reason that in all things we should study his exaltation here, since he in all things contrives our honour and glory in heaven? A child of God should study, in every of his relations, to serve the Lord Christ in this world, because Christ, by the execution of every one of his offices, seeks our promotion hereafter.

If these be not sufficient arguments to bow us to yield up our members, our-

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selves, our whole selves to God, that we may be servants of righteousness unto him; yea, if by these and such like we are not made willing to stand up for him before men, it is a sign that there is but little, if any, of the grace of God in our hearts.

Yea, further, that we should have now, at last, in reserve, Christ as authorised to be our Advocate to plead for us; for this is the last of his offices for us while we are here, and is to be put in practice for us when there are more than ordinary occasions. This is to help, as we say, at a dead lift: even then when a Christian is taken for a captive, or when he sinks in the mire where is no standing, or when he is cloathed with filthy garments, or when the devil doth desperately plead against us our evil deeds, or when by our lives we have made our salvation questionable, and have forfeited our evidences for heaven: And why then should not we have also in reserve for Christ? And when profession and confession will not do, when loss of goods and a prison will not do, then to bring it in, then to bring it in as the reserve, and as that which will do, to wit, willingly to lay down our lives for his name, Isa. xxiv. 15. John xxi. 19. and since he doth his part without grudging for us, let us do ours with rejoicing for him.

Use 6. Doth Jesus Christ stand up to plead for us, and that of his mere grace and love? Then this should teach Christians to be watchful and wary how they sin against God. This inference seems to run retrograde; but whoso duly considers it, will find it fairly fetched from the premises. Christianity teaches ingenuity and aptness to be sensible of kindneses, and doth instruct us to a lothness to be overhard upon him from whom we have all a free-cost. "Shall we sin that grace may abound? God forbid. Shall we do evil that good may come? God forbid. Shall we sin because we are not under the law, but under grace? God forbid," Rom. vi. 1, 2, 15.

It is the most disingenuous thing in the world not to care how chargeable we are to that friend that bestows all upon us gratis. When Mephibosheth had an opportunity to be yet more chargeable to David, he would not, because he ventured his life and his all, 2 Sam. xix. 24—28. Also Christ's care is as much for his household, yet he has neither fee nor income for it; nor doth he desire ought of us, but to accept of his free doing for us thankfully; wherefore let us put him upon this work as little as may be, and by so doing we shall shew ourselves Christians, of the right make and stamp. We count him but a fellow of a very gross spirit that will therefore be lavishing of what is his friend's, because it is prepared of mere kindness for him; Esau himself was loth to do this, and shall Christians be disingenuous?

I dare say, if Christians were sober, watchful, and of a more self-denying temper, they need not put the Lord Jesus to that to which for the want of these things they do so often put him. I know he is not unwilling to serve us, but I know also that "the love of Christ should constrain us to live not to ourselves, but to him that loved us, that died for us, and rose again," 2 Cor. v. 14. We shall do that which is naught too much, even then when we watch and take care what we can to prevent it. Our flesh, when we do our utmost diligence to resist it, will defile both us and our best performances. We need not lay the reins on its neck, and say, What care we? the more sin the more grace, and the more we shall see the kindness of Christ, and what virtue there is in his advocate's office to save us. Besides, as nothing so swayeth with us as love, so there is nothing so well pleasing to God as it: Let a man love though he has opportunity to do nothing, it is accepted by the God of heaven: But where there is no love, let a man do what he will, it is not at all regarded, 1 Cor. xiii. 1, 2, 3. Now to be careless and negligent, and that from a supposed understanding of the grace of Christ in the exercise of his advocateship for us in heaven, is a clear sign as can be, that in thy heart there is no love to Christ, and that consequently thou art a just nothing, instead of being a Christian.

Talk then what thou wilt, and profess never so largely, Christ is no advocate

of thine, nor shalt thou, thou so continuing, be ever the better for any of those pleas that Christ at God's bar puts in against the devil for his people.

Christians, Christ Jesus is not unwilling to lay out himself for you in heaven, nor to be an advocate for you in the presence of his Father; but yet he is unwilling that you should render him evil for good; I say, that you should do so by your remissness and carelessness for want of such a thinking of things as may affect your hearts therewith. It would be more comely in you, would please him better, would better agree with your profession, and also better would prove you gracious, to be found on the performances of these conclusions. How shall they that are dead to sin live any longer therein? "If ye be risen with Christ, seek those things that are above, where Christ sits at the right hand of God: for ye are dead, and your life hid with Christ in God. Mortify therefore your members, which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry, for which things sake the wrath of God cometh upon the children of disobedience."

I say it would be more comely for Christians to say, We will not sin, because God will pardon: we will not commit iniquity, because Christ will advocate for us: "I write unto you that sin not, though if any man sins, we have an Advocate with the Father." Why, the brute will conclude, I will not do so, because my master will beat me; I will do thus, for then my master will love me: And Christians should be above men, brutish men.

And for a conclusion, as to this, let me present you with three considerations.

1. Know, that it is the nature of grace to draw holy arguments to move to goodness of life, from the love and goodness of God, but not thence to be remiss, 1 Cor. v. 14.

2. Know therefore, that they have no grace that find not these effects of the discoveries of the love and goodness of God.

3. Know also, that among all the swarms of professors that from age to age make mention of the name of Christ, they only must dwell with him in heaven that depart from iniquity, 2 Tim. ii. 19. and such only are sanctified as he hath redeemed to himself, by faith in him, Acts xxvi. 18.

Use 7. Is it so? Is Jesus Christ an Advocate with the Father for us? Then this should encourage strong Christians to tell the weak ones where, when they are in their temptations and fears through sin, they may have one to plead their cause. Thus the apostle doth by the text: and thus we should do one to another. Mark, he telleth the weak of an Advocate: "My little children, I write unto you," &c.

Christians, when they would comfort their dejected brethren, talk too much at rovers, or in generals; they should be more at the mark: "A word spoken in season, how good is it?" I say, Christians should observe and inquire, that they may observe the cause or ground of their brother's trouble; and having first taken notice of that, in the next place, consider under which of the offices of Jesus Christ this sin or trouble has cast this man; and so labour to apply Christ in the word of the gospel to him. Sometimes we are bid to consider him as an apostle and high-priest, and sometimes as fore-runner and an advocate. And he has, as was said afore, these divers offices with others, that we by the consideration of him might be relieved under our manifold temptations. This, as I said, as I perceive Job teaches us here, as he doth a little before of his being a sacrifice for us; for he presenteth them that after conversion shall sin, with Christ as an advocate with the Father: As who should say, My brethren, are you tempted, are you accused, have you sinned, has Satan prevailed against you? "We have an Advocate with the Father, Jesus Christ the righteous."

Thus we should do, and deliver our brother from death. There is nothing that Satan more desires than to get good men in his sieve to sift them as wheat, that if possible he may leave them nothing but bran, no grace, but the very husk and shell of religion: And when a Christian comes to know this, should Christ as ad-

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vocate be hid, what could bear him up? But let him now remember and believe that "we have an Advocate with the Father, Jesus Christ the righteous," and he forthwith conceiveth comfort, for an advocate is to plead for me according as has been shewed afore, that I may be delivered from the wrath and accusation of my adversary, and still be kept safe under grace.

Further, by telling of my brother that he hath an Advocate, I put things into his mind that he has not known, or do bring them into remembrance which he has forgotten; to wit, that though he hath sinned, he shall be saved in a way of justice. For an advocate is to plead justice and law, and Christ is to plead these for a saint that has sinned: yea, so to plead them, that he may be saved. This being so, he is made to perceive that by law he must have his sins forgiven him; that by justice he must be justified: For Christ as an advocate pleadeth for justice, justice to himself; and this, saint, is of himself, "a member of his body, of his flesh and his bones."

Nor has Satan so good a right to plead justice against us, though we have sinned, that we might be damned, as Christ has to plead it, though we have sinned, that we might be saved; for sin cannot cry so loud to justice as can the blood of Christ; and he pleads his blood as advocate, by which he has answered the law: wherefore the law having nothing to object, must needs acquit the man for whom the Lord Jesus pleads. I conclude this with that of the Psalmist, "Surely his salvation is nigh them that fear him, that glory may dwell in our land. Mercy and truth are met together, righteousness and peace have kissed each other. Truth shall spring out of the earth, and righteousness shall look down from heaven: Yea, the Lord shall give that which is good, and our land shall yield her increase. Righteousness shall go before him, and shall lead us the way of his steps."

Use 8. But what is all this to you that are not concerned in this privilege! The children indeed have the advantage of an Advocate; but what is this to them that have none to plead their cause, Jer. xxx. 12, 13. they are, as we say, left to the wide world, or to be ground to powder between the justice of God and the sins which they have committed. This is the man that none but the devil seeks after; that is pursued by the law, and sin, and death, and has none to plead his cause. It is sad to consider the plight that such an one is in. His accuser is appointed, yea, ordered to bring in a charge against him, "Let Satan stand at his right-hand," Psal. cix. 6, 7. in the place where accusers stand. "And when he shall be judged, let him be condemned, let there be none to plead for his deliverance," If he cries, or offereth to cry out for mercy or forgiveness, "Let his prayer become sin." This is the portion of a wicked man: Terrors take hold on him as waters, a tempest stealeth him away in the night, the east wind carrieth him away, and he departeth, and as a storm hurled him out of his place: For God shall cast upon him, and not spare; he would fain flee out of his hand. Men shall clap their hands at him, and shall hiss him out of his place," Job xxvii. 20—23. And what shall this man do? Can he withstand the charge, the accusation, the sentence, and condemnation? No, he has none to plead his cause. I remember, that somewhere I have read, as I think, concerning one, who when he was carrying upon mens shoulders to the grave, cried out as he lay upon the bier, I am accused before the just judgement of God; and a while after, I am condemned before the just judgement of God. Nor was this man but strict as to the religion that was then on foot in the world; but all the religion of the world amounts to no more than nothing. (I mean as to eternal salvation), if men be denied an Advocate to plead their cause with God. Nor can any advocate, save Jesus Christ the righteous, avail any thing at all, because there is none appointed but him to that work, and therefore not to be admitted to enter a plea for their client at the bar of God.

Obj. But some may say, there is God's grace, the promise, Christ's blood, and his second part of priesthood now in heaven: Can none of these severally, nor all of them jointly, save a man from hell, unless Christ becomes our Advocate.

Ans. All these, his Advocate's office not excluded, are few enough, and little enough, to save the saints from hell; for "the righteous shall scarcely be saved," 1 Pet. iv. 18. There must then be the promise, God's grace, Christ's blood, and him to advocate too, or we cannot be saved. What is the promise without God's grace, and what is that grace without a promise to bestow it on us? I say, what benefit have we thereby? Besides, if the promise and God's grace, without Christ's blood, would have saved us, wherefore then did Christ die? Yea, and again I say, if all these, without his being an Advocate for us, would have delivered us from all those disadvantages that our sins and infirmities would bring us to, and into; surely in vain and to no purpose was Jesus made an Advocate. But, soul, there is need of all; and therefore be not thou offended that the Lord Jesus is of the Father made so much to his, but rather admire and wonder that the Father and the Son should be so concerned with so sorry a lump of dust and ashes as thou art. And I say again, be confounded to think that sin should be a thing so horrible, of power to pollute, to captivate and detain us from God, that without all this ado, (I would speak with reverence of God and his wisdom), we cannot be delivered from the everlasting destruction that it hath brought upon the children of men.

But, I say, what is this to them that are admitted to a privilege in the advocate-office of Christ? Whether he is an advocate or no, the case to them is the same. True, Christ as a Saviour is not divided! He that hath him not in all, shall have him in none at all of his offices in a saving manner. Therefore he for whom he is not an Advocate, he is nothing, as to eternal life.

Indeed Christ, by some of his offices, is concerned for the elect, before by some of them he is. But such shall have the blessing of them all before they come to glory. Nor hath a man ground to say, Christ is here or there mine, before he has ground to say, He is also is mine Advocate; though that office of his, as has been already shewed, stands in the last place, and comes in as a reserve. But can any imagine that Christ will pray for them as priest, for whom he will not plead as Advocate? or that he will speak for them to God, for whom he will not plead against the devil? No, no, "they are his own, that he loveth to the end," John xiii. to the end of their lives, to the end of their sins, to the end of their temptations, to the end of their fears, and of the exercise of the rage and malice of Satan against them. To the end, may also be understood, even until he had given them the profit and benefit of all his offices in their due exercise and administration. But, I say, what is all this to them that have him not for their Advocate? 1

You may remember, that I have already told you, that there are several who have not the Lord Jesus for their Advocate; to wit, those that are still in their sins pursuing of their lusts; "those that are ashamed of him before men;" and those that are never otherwise but lukewarm in their profession. And let us now, for a conclusion, make further inquiry into this matter.

Is it likely that those should have the Lord Jesus for their Advocate, to plead their cause, who despise and reject his person, his word, and ways? or those either who are so far off from sense of and shame for sin, that it is the only thing they hug and embrace? True, he pleadeth the cause of his people both with the Father and against the devil, and all the world besides; but open profaneness, shame of good, and without heart or warmth in religion, are no characters of his people.

It is irrational to think that Christ is an advocate for, or that he pleadeth the cause of such, who in the self-same hour, and before his enemies, are throwing dirt in his face, by their profane mouths and unsanctified lives and conversations.

If he pleads as an advocate for any, he must plead against Satan for them, and so consequently must have some special bottom to ground his plea upon; I say, a bottom better than that upon which the carnal man stands; which bottom is either some special relation that this man stands in to God, or some special law he

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hath privilege by, that he may have some ground for an appeal, if need be, to the justice and righteousness of God; but none of these things belong to them that are dead in trespasses and sins. They stand in no special relation to God; they are not privileged by the law of grace.

Obj. But doth not Christ as Advocate plead for his elect, though not called as yet?

Ans. He died for all his elect, he prayeth for all his elect as a priest, but as an advocate he pleadeth only for the children, the CALLED only. Satan objecteth not against God's election, for he knows it not; but he objecteth against the called, to wit, whether he be truly godly or no, Job i. 9, 10. Zech. iii. or whether they ought not to die for their transgressions. And for these things he has some colour to frame an accusation against us, (and now it is time enough for Christ to stand up to plead), I say, for these things he has some colour to frame a plea against us; for there is sin and a law of works, and a judge too, that has not respect of persons. Now to overthrow this plea of Satan is Jesus Christ our advocate; yea, to overthrow it by pleading law and justice; and this must be done with respect to the children only: "My little children, I write unto you that ye sin not: And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous."

MR. BUNYAN'S last Sermon.

Preached July 1688.

Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God, John 1. 13.

THE words have a dependence on what goes before, and therefore I must direct you to them for the right understanding of it. You have it thus: "He came to his own, but his own received him not; but as many as believed on him, to them gave he power to become the son of God, even to them which believe on his name: Which were born, not of blood, nor of the will of the flesh, but of God." In the words before, you have two things.

1. Some of his own rejecting him when he offered himself to them.
2. Others of his own receiving him and making him welcome; those that reject him, he also passes by; but those that receive him, "he gives them power to become the sons of God." Now, lest any one should look upon it as good luck or fortune, says he, "They were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." They that did not receive him, they were only born of flesh and blood; but those that receive him, they have God to their Father, they receive the doctrine of Christ with a vehement desire.

First, I will shew you what he means by blood: They that believe are born to it, as an heir is to an inheritance: "They are born of God, not of flesh, nor of the will of man, but of God:" not of blood; that is, not by generation, not born to the kingdom of heaven by the flesh; not because I am the son of a godly man or woman, that is meant by blood, Acts xvii. 26. "He has made of one blood all nations." But when he says here, "Nor of blood," he rejects all carnal privileges they did boast of. They boasted they were Abraham's seed; No, no, says he, it is not of blood: "Think not to say, you have Abraham to your father," you must be born of God, if you go to the kingdom of heaven.

Secondly, "Nor of the will of the flesh." What must we understand by that?

First, It is taken for these vehement inclinations that are in man to all manner of looseness, fulfilling the desires of the flesh; that must not be understood here: men are not made the children of God by fulfilling their lustful desires. It must be understood here in the best sense: there is not only in carnal men a will to be vile, but there is in them a will to be saved also; a will to go to heaven also. But this it will not do, it will not privilege a man in the things of the kingdom of God; natural desires after the things of another world, they are not an argument to prove a man shall go to heaven whenever he dies; I am not a free-willer, I do abhor it, yet there is not the wickedest man, but he desires some time or other to be saved; he will read some time or other, or it may be pray; but this will not do. "It is not in him that wills, nor in him that runs, but in God that shews mercy;" there is willing and running, and yet to no purpose, Rom. ix. 16. "Israel, which followed after the law of righteousness," have not obtained it. Here I do not understand, as if the apostle had denied a virtuous course of life to be the way to heaven; but that a man without grace, though he have natural gifts, yet he shall not obtain privilege to go to heaven, and be the son of God: Though a man without grace may have a will to be saved, yet he cannot have that will God's way; nature, it cannot know any thing but the things of nature; "the things of God knows no man, but by the Spirit of God;" unless the Spirit of God be in you, it will leave you on this side the gates of heaven: "Not of blood, not of the will of the flesh, nor of the will of man, but of God." It may be some have a will, a desire that Ishmael may be saved, know this, it will not save thy child. If it was our will, I would have you all go to heaven. How many is there in the world, that pray for their children, and cry for them, and ready to die, and this will not do? God's will is the rule of all, it is only through Jesus Christ, "Which was born, not of flesh, not of the will of man, but of God." Now I come to the doctrine.

Men that believe in Jesus Christ, to the effectual receiving of Jesus Christ, they are born to it: He does not say they shall be born to it, but they are born to it; born of God unto God, and the things of God, before he receives God to eternal salvation: "Except a man be born again, he cannot see the kingdom of God." Now, unless he be born of God he cannot see it. Suppose the kingdom of God be what it will, he cannot see it before he be begotten of God; suppose it be the gospel, he cannot see it before he be brought into a state of regeneration; believing is the consequence of the new birth: "Not of blood, not of the will of man, but of God."

1. I will give you a clear description of it under one similitude or two: A child before it be born into the world, is in the dark dungeon of its mother's womb; so a child of God, before he be born again, is in the dark dungeon of sin, sees nothing of the kingdom of God; therefore it is called a new birth: the same soul has love one way in its carnal condition, another way when it is born again.

2. As it is compared to a birth resembling a child in his mother's womb, so it is compared to a man being raised out of the grave; and to be born again, is to be raised out of the grave of sin: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." To be raised from the grave of sin, is to be gotten and born, Rev. i. 5. There is a famous instance of Christ, He is the first begotten from the dead, he is the first-born from the dead, unto which our regeneration alludeth; that is, if you be born again by seeking those things that are above, then there is a similitude betwixt Christ's resurrection and the new birth, which was born, which was restored out of this dark world, and translated out of the kingdom of this dark world into the kingdom of his dear Son, and made us live a new life; this is to be born again: and he that is delivered from the mother's womb, it is by the help of the mother; so he that is born of God, it is by the Spirit of God. I must give you a few consequences of a new birth.

1. First of all, A child, you know, is incident to cry as soon as it comes into the world; for if there be no noise, they say it is dead: You that are born of God, and Christians, if you be not criers, there is no spiritual life in you. If you be

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born of God, you are crying ones, as soon as he has raised you out of the dark dungeon of sin; but cannot you cry to God, What must I do to be saved? As soon as ever God had touched the gaoler, he cries out, "Men and brethren, what must I do to be saved?" Oh! how many prayerless professors is there in London, that never pray? Coffee-houses will not let you pray, trades will not let you pray, looking-glasses will not let you pray; but if you was born of God, you would.

2. It is not only natural for a child to cry, but it must crave the breast, it cannot live without the breast, therefore Peter makes it the true trial of a new-born babe: "The new-born babe desires the sincere milk of the word, that he may grow thereby." If you be born of God, make it manifest by desiring the breast of God: Do you long for the milk of the promises? A man lives one way when he is in the world, another way when he is brought unto Jesus Christ, Isaiah lxvi. "They shall suck and be satisfied;" if you be born again, there is no satisfaction till you get the milk of God's word into your souls, Isaiah lxvi. 21. "To suck and be satisfied with the breasts of consolation?" O what is a promise to a carnal man; a whore-house, it may be, is more sweet to him, but if you be born again, you cannot live without the milk of God's word. What is a woman's breast to a horse? But what is it to a child? there is its comfort night and day, there is its succour night and day: O how loth are they it should be taken from them; minding heavenly things, says a carnal man, is but vanity, but to a child of God, there is his comfort.

3. A child that is newly born, if it have not other comforts to keep it warm, than it had in its mother's womb, it dies; it must have something got for its succour; so Christ had swaddling-cloaths prepared for him; so those that are born again, they must have some promise of Christ to keep them alive; those that are in a carnal state, they warm themselves with other things; but those that are born again, they cannot live without some promise of Christ to keep them alive; as he did to the poor infant in Ezekiel xvii. "I covered thee with embroidered gold;" and when women are with child, what fine things will they prepare for their child! O but what fine things has Christ prepared to wrap all in that are born again! O what wrappings of gold has Christ prepared for all that are born again! Women will dress their children, that every one may see them how fine they are; so he in Ezekiel xvi. 11. "I decked thee also with ornaments, and I also put bracelets upon thine hands, and a chain on thy neck, and I put a jewel on thy forehead, and ear-rings in thine ears, and a beautiful crown upon thine head;" and says he in the 13th verse, "Thou didst prosper into a kingdom;" this is to set out nothing in the world, but the righteousness of Christ, and the graces of the Spirit, without which a new-born babe cannot live, unless they have the golden righteousness of Christ.

4. A child, when it is in its mother's lap, the mother takes great delight to have that which will be for its comfort; so it is with God's children, they shall be kept on his knee, Isaiah lxvi. 11. "They shall suck and be satisfied with the breasts of her consolation," ver. 13. "As one whom his mother comforteth, so will I comfort you:" There is a similitude in these things that no body knows of, but those that are born again.

5. There is usually some similitude betwixt the father and the child, it may be the child looks like its father; so those that are born again, they have a new similitude, they have the image of Jesus Christ, Gal. iv. Every one that is born of God, has something of the features of heaven upon him. Men love those children that are likest them most usually, so does God his children; therefore they are called the children of God: but others do not like him, therefore they are called Sodomites. Christ describes children of the devil by their features; "the children of the devil; his works they will do." All works of unrighteousness, they are the devil's works; if you are earthly, you have bore the image of the earthly; if heavenly, you have bore the image of the heavenly.

6. When a man has a child, he trains him up to his own liking, they have learned the custom of their father's house; so are those that are born of God, they have

have learned the custom of the true church of God; there they learn to cry, My Father, and my God; they are brought up in God's house, they learn the method and form of God's house, for regulating their lives in this world.

7. Children, it is natural for them to depend upon their father for what they want; if they want a pair of shoes they go and tell him; if they want bread, go and tell him; so should the children of God do. Do you want spiritual bread? go tell God of it. Do you want strength of grace? ask it of God. Do you want strength against Satan's temptations? go and tell God of it. When the devil tempts you, run home and tell your heavenly Father; go pour out your complaints to God. This is natural to children; if any wrong them, they go and tell their father; so do those that are born of God; when they meet with temptations, go and tell God of them.

The first use is this, to make a strict inquiry, whether you be born of God or not. Examine, by those things I laid down before, of a child of nature, and a child of grace: Are you brought out of the dark dungeon of this world into Christ? Have you learned to cry, "My Father?" Jer. iii. 16. "And I said, Thou shalt call me thy Father." All God's children are criers. Cannot you be quiet, without you have a belly-full of the milk of God's word? cannot you be satisfied without you have peace with God? Pray you consider it, and be serious with yourselves; if you have not these marks, you will fall short of the kingdom of God; you shall never have an interest there; there is no intruding: "They will say, Lord, Lord, open to us, and he will say, I know you not:" No child of God, no heavenly inheritance. We sometimes give something to those that are not our children, but not our lands. O do not flatter yourselves with a portion among the sons, unless you live like sons; when we see a king's son play with a beggar, this is unbecoming; so if you be the king's children, live like the king's children; if you be risen with Christ, set your affections on things above, and not on things below; when you come together, talk of what your Father promised you; you should all love your Father's will, and be content and pleased with the exercises you meet with in the world; if you are the children of God, live together lovingly; if the world quarrel with you it is no matter; but it is sad, if you quarrel together; if this be amongst you, it is a sign of ill-breeding, it is not according to the rules you have in the word of God. Dost thou see a soul that has the image of God in him? Love him, love him; say, this man and I must go to heaven one day; serve one another, do good for one another; and, if any wrong you, pray to God to right you, and love the brotherhood.

Lastly, If you be the children of God, learn that lesson, "Gird up the loins of your mind as obedient children, not fashioning yourselves according to your former conversation; but be ye holy in all manner of conversation:" consider that the holy God is your Father, and let this oblige you to live like the children of God, that you may look your Father in the face with comfort another day.

THE

T H E
B L E S S I N G and the C U R S E ;
O R,
E B A L and G E R I Z Z I M :

B E I N G

A short Exhortation to Sinners, by the Mercy and Severity of God.

From Mount G E R I Z Z I M.

BESIDES what I said of the Four Last Things,
And of the weal and woe that from them springs;

An after-word still runneth in my mind,
Which I shall here expose unto that wind
That may it blow into that very hand
That needs it. Also that it may be scann'd
With greatest soberness, shall be my pray'r,
As well as diligence, and godly care ;
So to present it unto public view,
That only truth and peace may thence
ensue.

My talk shall be of that amazing love
Of God we read of ; which that it may
prove

By its engaging arguments to save
Thee, I shall lay out that poor help I have,
Thee to entice ; that thou would'st dearly
fall

In love with thy salvation, and with all
That doth thereto concur, that thou may'st
be

As blessed as the Blessed can make thee,
Not only here, but in the world to come,
In blis, which I pray God may be thy
home,

But first I would advise thee to bethink
Thy self, how sin hath laid thee at the brink
Of hell, where thou art lulled fast asleep
In satan's arms, who also will thee keep
As senseless and secure as e'er he may,
Lest thou should'st wake, and see't, and
run away

Unto that Jesus, whom the Father sent
Into the world, for this cause and intent,
That such as thou from such a thrall as this
Might'st be released, and made heir of blis.
Now that thou may'st awake, the danger fly,
And to escape the death that others die ;
Come, let me set my trumpet to thine ear,
Be willing all my message for to hear :

No. 62.

'Tis for thy life, O do it not refuse ;
Woe unto them good counsel do abuse ;
Thou art at present in that very case,
Which argues thou art destitute of grace :
For he that lies where sin hath laid him,
lies

Under the curse, graceless, and so he dies
In body and in soul, within that range,
If God his heart in mercy doth not change,
Before he goes the way of all the earth,
Before he lose his spirit and his breath.
Repentance there is none within the grave,
Nor Christ, nor grace, nor mercies for to
save

Thee from the vengeance due unto thy sin,
If now thou dost not truly close with him.

Thou art like him that sleepeth in the
sea

On broken boards, which without guide
or stay

Are driven whither winds and water will,
While greedy beasts do wait to have their
fill

By feeding on his carcass, when he shall
Turn over-board, and without mercy fall
Into the jaws of such as make a prey
Of those whom justice drowneth in the sea.

Thou art like him that snoring still doth
lie

Upon the bed of vain security,
Whilst all about him into burning flame
By fire is turned, yea, and while the frame
And building where he lies consuming is,
And while himself these burnings cannot
miss.

Thou art like one that hangeth by a
thread

Over the mouth of hell, as one half dead ;
And oh, how soon this thread may broken
be,

Or cut by death, is yet unknown to thee !
But sure it is, if all the weight of sin,
And all that satan too hath doing been,

Or yet can do, can break this crazy thread,
'Twill not be long before among the dead
Thou tumble do, as linked fast in chains,
With them to wait in fear for future pains.

What shall I say, wilt thou not yet awake?

Nor yet of thy poor soul some pity take?
Among the lions it hood-winked lies;
Oh, that the Lord would open once thine eyes

That thou might'st see it, then I dare say thou,

As half bereft of wits, would'st cry out,
How

Shall I escape? Lord help, oh! help with speed,

Reach down thy hand from heav'n, for help I need,

To save me from the lions, for I fear
This soul of mine they will in pieces tear.

Come then, and let us both expostulate

The case betwixt us, till we animate
And kindle in our hearts that burning love
To Christ, to grace, to life, that we may move

Swifter than eagles to this blessed prey,
Then shall it well be with us in that day,

The trump shall sound, the dead made rise,
and stand,

Then to receive, for breach of God's command,

Such thunder-claps as these, Depart from me

Into hell fire, you that the wicked be,
Prepared for the devil, and for those
That with him and his angels rather chose
To live in filthy sin and wickedness,
Whose fruit is everlasting bitterness.

We both are yet on this side of the grave,
We also gospel-privileges have,
The word, and time to pray, God give us hearts

That like the wise man we may act our parts,

To get the pearl of price, then we shall be
Like godly Mary, Peter, Paul and we
Like Jacob too, the blessing shall obtain,
While Esau rides a hunting for the gain
Of worldly pelf, which will him not avail
When death or judgement shall him sore assail.

Now, to encourage us for to begin,
Let us believe the kingdom we may win,
And be possessors thereof, if we the way
Shall hit into, and then let nothing stay

Or hinder us; the crown is at the end,
Let's run and strive, and fly, and let's contend

With greatest courage it for to obtain,
'Tis life and peace, and everlasting gain.
The gate of life, the new and living way,
The promise holdeth open all the day,
Which thou by Jacob's ladder must ascend,
Where angels always wait, and do attend
As ministers, to minister for those
That do with God, and Christ, and glory close.

If guilt of sin still lieth at our door,
Us to discourage, let us set before
Our eyes a bleeding Jesus, who did die
The death, and let's believe the reason why
He did it, was, that we might ever be
From death and sin, and hell and wrath
set free.

Yea, let's remember for that very end
It was his blessed Father did him send,
That he the law of God might here fulfil,
That so the mystery of his blessed will
Might be revealed in the blessedness
Of those that fly to Christ for righteousness.

Now let us argue with ourselves then thus,

That Jesus Christ our Lord came to save us,
By bearing of our sins upon his back,
By hanging on the cross as on a rack,
While justice cut him off on every side,
While smiles divine themselves from him
did hide.

While earth did quake, and rocks in pieces rent,

And while the sun as veiled, did lament,
To see the innocent and harmless die
So sore a death, so full of misery.

Yea, let us turn again and say, All this
He did and suffered for love of his.
He brought in everlasting righteousness,
That he might cover all our nakedness:
He wept and wash'd his face with brinish tears,

That we might saved be from hellish fears:
Blood was his sweat too in his agony,
That we might live in joyful extasy:
He apprehended was, and led away,
That grace to us-ward never might decay:
With swords and bills, and outrage in the night,

That to the peace of heav'n we might have right.

Condemn'd he was between two thieves to die,

That we might ever in his bosom lie:

Scourge

Scourged with whips his precious body
were,

That we lasses of conscience might not
fear :

His head was crown'd with thorns, that
we might be

Crown'd with glory and felicity.

He hanged was upon a cursed tree,

That we delivered from death might be :

His Father from him hides his smiles and
face,

That we might have them in the heav'nly
place.

He cry'd My God, why hast forsaken me ?

That we forsaken of him might not be :

Into his side was thrust a bloody spear,

That we the sting of death might never fear :

He went into the grave after all this,

That we might up to heav'n go, and have
bliss :

Yea, rise again he did out of the earth,
And shook off from him all the chains of
death,

Then at his chariot wheels he captive led

His foes, and trod upon the serpent's head ;

Riding in triumph to his Father's throne,

There to possess the kingdom as his own.

What say'st thou, wilt not yet unto him
come ?

His arms are open, in his heart is room

To lay thee : be not then discouraged,

Although thy sins be many, great and red ;

Unto thee righteousness he will impute,

And with the kisses of his mouth salute

Thy drooping soul, and will it so uphold,

As that thy shaking conscience shall be bold

To come to mercy's seat with great access,

There to expostulate with that justice

That burns like fiery flames, against all
those

That do not with this blessed Jesus close ;

Which unto thee will do no harm, but
good,

Because thou hast reliance on that blood

That justice faith hath given him content,

For all that do unfeignedly repent

Their ill-spent life, and roul upon free
grace,

That they within that bosom might have
peace,

That open is to such, where they shall lie

In ease, and gladness, and felicity,

World without end, according to that state

I have, nay, better than I can relate.

If thou shalt still object, thou yet art vile,

And hast an heart that will not reconcile

Unto the holy law, but will rebel,

Hark yet to what I shall thee farther tell.

Two things are yet behind that help thee
will,

If God should put into thy mind that skill,
So to improve them as becometh those

That would with mercy and forgiveness
close.

First then, let this sink down into thy
heart.

That Christ is not a Saviour in part,

But every way so fully he is made

That all of those that underneath his shade

And wing would sit, and shroud their
weary soul

That even Moses dare it not controul,

But justify it, approve of't, and conclude

No man or angel must himself intrude

With such doctrine that may oppose the
same,

On pain of blaspheming that holy name,
Which God himself hath given unto men,

To stay, to trust, to lean themselves on,
when

They feel themselves assaulted, and made
fear

Their sin will not let them in life appear.

For as God made him perfect righte-
ousness,

That he his love might to the height
express,

And us present compleat before the throne ;

Sanctification too, of his own

He hath prepared, in which we do stand

Compleat in holiness, at his right hand.

Now this sanctification is not

That holiness which is in us, but that

Which in the person of this Jesus is,

And can inherently be only his.

But is imputed to us for our good,

As is his active righteousness and blood,

Which is the cause, tho' we infirm are
found,

That mercy and forgiveness doth abound

To us-ward, and that we are not shent

And empty, and away rebuked sent,

Because that all we do imperfect is.

Bless God then for this holiness of his,

And learn to look by faith on that alone,

When thou seest thou hast nothing of thy
own ;

Yea, when thy heart most willing is to do

What God by his good word doth call
thee to ;

And when thou find'st most holiness within,

And greatest power over every sin,

Yet then to Jesus look, and thou shalt see

In him sanctification for thee,

Far more compleat than all that thou canst
find

In the most upright heart and willing mind,
That

That ever man or angels did possess,
When most fill'd with inherent righteousness.

Besides, if thou forgettest here to live,
And satan get thee once into his sieve,
He will so hide thy wheat, and shew why
 brun,

That thou wilt quickly cry, I am undone.
Alas, thy goodliest attainments here,
Tho' like the fairest blossoms they appear,
How quickly will they lour and decay,
And be as if they all were fled away,
When once the east wind of temptations
 beat

Upon thee with their dry and blasting heat?
Rich men will not account their treasurelies
In crackt groats and four-pence-half-pennies,

But in those bags they have within their chests,

In staple goods, which shall within their breasts.

Have place accordingly, because they see
Their substance lieth here: But if that be
But shaken, then they quickly fear and cry,
Alas, 'tis not this small and odd money
We carry in our pockets for to spend
Will make us rich, or much will stand our
 friend:

If famine, or if want do us assail,
How quickly will these little pieces fail?

If thou be wise consider what I say,
And look for all in Christ, where no decay
Is like to be; then though thy present fame
Be much in up-and-down, yet he the same
Abideth, yea, and still at God's right hand,
As thy most perfect holiness will stand.
It is, I say, not like to that in thee,
Now high, then low, now out, then in,
 but he

Most perfect is when thou art at the worst
The same, the very same, I said at first.

This helpeth much when thou art buffeted,
And when thy graces lie in thee as dead,
Then to believe they are all perfect still
In Christ thy head, who hath that blessed
 skill,

Yet to present thee by what is in him
Unto his Father, one that hath no sin.
Yea, this will fill thy mouth with argu-
 ment

Against the tempter, when he shall present
Before thee all thy weakness, and shall hide
From thee thy graces, that thou mayst
 abide

Under the fretting fumes of unbelief,
Which never yielded christian man relief.

Nor help thyself thou mayst against him
 thus:

O satan, though my heart indeed be worse
Then 'twas a-while ago, yet I perceive
Thou shalt me not of happiness bereave,
Nor yet of holiness, for by the word
I find, that Jesus Christ our blessed Lord
Is made sanctification for me
In his own person, where all graces be,
As water in the fountain, and that I
By means of that have yet a sanctity,
Both personal and perfect every way,
And that is Christ himself, as Paul doth say.
Now tho' my crazy pitcher oft' doth leak,
By means of which my graces are so weak,
And so much spent, that one I cannot find
Able to stay or help my feeble mind;
Yet then I look to Jesus, and see all
In him that wanting is in me, and shall
Again take courage, and believe he will
Present me upright in his person, till
He humble me for all my foolishness,
And then again fill me with holiness.
Now if thou lovest inward sanctity,
As all the saints do most unfeignedly,
Then add to what I have already said,
Faith in the promise, and be not afraid
To urge it often at the throne of grace,
And to expect it in its time and place:
Then he that true is, and that cannot lye,
Will give it unto thee, that thou thereby
Mayst serve with faith, with fear, in truth
 and love,

That God that did at first thy spirit move
To ask it to his praise, that he might be
Thy God, and that he might delight in
 thee.

If I should here particulars relate,
Methinks it could not but much animate
Thy heart, though very listless to enquire
How thou mayst that enjoy, which all desire
That love themselves and future hap-
 piness;

But oh, I cannot fully it express:
The promise is so open and so free
In all respects to those that humble be,
That want they cannot what for them is
 good,

But 'there 'tis, and confirmed is with blood;
A certain sign, all those enjoy it may,
That see they want it, and sincerely pray
To God the Father, in that Jesus name
Who bled on purpose to confirm the same:
Now would'st thou have a heart that ten-
 der is,

A heart that forward is to close will bliss,

A heart that will impressions freely take
Of the new covenant, and that will make
The best improvement of the word of grace,
And that to wickedness will not give place,
All this is in the promise, and it may
Obtained be of them that humbly pray.
Would'st thou enjoy that spirit that is free,
And looseth those that in their spirits be
Opprest with guilt, or filth, or unbelief,
That spirit that will where it dwells be
chief,
Which breaketh Sampson's cord as rotten
thread
And raiseth up the spirit that is dead,
That sets the will at liberty to chuse
Those things that God hath promis'd to
infuse
Into the humble heart? All this, I say,
The promise holdeth out to them that pray.
Would'st thou have that good, that blessed
mind
That is so much to heavenly things inclin'd,
That it aloft will soar, and always be
Contemplating on blest eternity.
That mind that never thinks itself at rest,
But when it knows it is for ever blest,
That mind that can be here no more
content,
Than he that in the prison doth lament;
That blessed mind that counts itself then
free
When it can at the throne with Jesus be,
There to behold the mansions he prepares
For such as be with him and his co-heirs.
This mind is in the covenant of grace,
And shall be theirs that truly seek his face.
Is godly fear delightful unto thee,
That fear that God himself delights to see
Bear sway in them that love him? then
he will
Thy godly mind in this request fulfil.
By giving thee a fear that tremble shall
At every trip thou takest, lest thou fall,
And him offend, or hurt thyself by sin,
Or cause poor souls that always blind have
been;
To stumble at thy falls, and harder be
Against their own salvation and thee.
That fear that of itself would rather chuse
The rod, than to offend or to abuse
In any thing that blessed worthy name,
That hath thee saved from that death and
shame
That sin would soon have brought thee to,
if he
Had not imputed righteousness to thee.
I will love them, saith God, and not depart
From them, but put my fear within their
heart,

That I to them may always lovely be,
And that they never may depart from me.
Would'st thou be very upright and
sincere?
Would'st thou be that within thou dost
appear,
Or seem to be in outward exercise
Before the most devout, godly and wise?
Yea, art thou thus when no eye doth thee
see
But that which is invifible? and be
The words of God in truth thy prop and
stay?
And do they in thy conscience bear more
sway
To govern thee in faith and holiness,
Than thou can with thy heart and mouth
express?
And do the things that truly are divine,
Before thee more than gold or rubies shine?
And if, as unto Solomon, God should
propound to thee, What would'st thou
have? how would
Thy heart and pulse beat after heav'nly
things,
After the upper and the nether springs?
Could'st with unfeigned heart and up-
right lip
Cry, Hold me fast, Lord, never let me slip,
Nor step aside from faith and holiness,
Nor from the blessed hope of future bliss?
Lord, rather cross me any where than
here;
Lord, fill me always with thy holy fear
And godly jealousy of mine own heart,
Lest I, Lord, should at any time depart
From thy most blessed covenant of grace,
Where Jesus rules as King, and where thy
face
Is only to be seen with comfort, and
Where sinners justified before thee stand.
If these thy groanings be sincere and
true,
If God doth count thee one that dost
pursue
The things thou cryest after, with thy
heart,
No doubt but in them thou shalt have a
part.
The next word that I would unto thee
say,
Is how thou may'st attain without delay
Those blessed graces, and that holiness,
Thou dost with so much godly zeal express
Thy love to, and thy longing to enjoy,
That sins and weakness might thee less
annoy,

Know

Know then, as I have hinted heretofore,
And shall now speak unto a little more;
All gracious in the person of the Son
Are by the Father hid, and therefore none
Can them obtain but they who with him
close;

All others graceless are, but only those;
For of his fulness 'tis that we receive,
And grace for grace; let no man then
deceive

Himself or others with a feigned shew
Of holiness, if Jesus they eschew,
When he ascended to his Father, then
It was that he received gifts for men;
Faith, hope, and love, true zeal, an up-
right heart,

Right humbleness of mind, and every part
Of what the word of God counts holiness,
God then laid up in him, that we redress
And help might have, who do unto him fly
For righteousness and gospel sanctity.

Now if thou would'st inherit righte-
ousness

And so sanctification possesse,
In body, soul and spirit, then thou must
To Jesus fly, as one ungodly, first;
And so by him crave pardon for thy sin
Which thou hast loved, and hast lived in:
For this cannot at all forgiven be,
For any righteousness that is in thee,
Because the best thou hast is filthy rags,
Prophane, presumptuous, and most beastly
brags

Of flesh and blood, which always cross
doth lie

To God, to grace, and thy felicity.

Then righteousness imputed thou must
have

Thee from that guilt and punishment to
save

Thou liest under, as a sinful man,
Throughout polluted, and that never can
By any other means acquitted be,
Or ever have true holiness in thee.

The reason is, because all graces are
Only in Christ, and be infused where,
Or into those whom he doth justify,
By what himself hath done, that he thereby
Might be the whole of all that happiness
The sinner shall enjoy here; and in bliss.
Besides, if holiness should first be found
In those who God doth pardon, then the
ground

Why we forgiven are, would seem to be,
He first found holiness in thee and me;

But this the holy scriptures will refuse,
And prove that righteousness he doth
impute

Without respect to goodness first in man:
For to speak truth indeed, no goodness can
Be found in those that underneath the law
Doth stand; for if God goodness in them
saw,

Why doth he once and twice say, There
is none

That righteous be, no, not so much as
one;

None understandeth, none seek after God,
His way: they have not known, but have
abode

In wickedness, unprofitably they
Must needs appear to be then every way,
Their throats an open sepulchre, also
Their mouths are full of filthy curfings too,
And bitterness, yea, underneath their lips
The asphath poison. O how many slips
And falls in sin must such poor people have!
Now where's the holiness that should 'em
save?

Or as a preparation, go before,
To move God to do for them less or more.

No, Grace must on thee righteousness
bestow,

Or else sin will forever thee undo,
Sweet Paul this doctrine also doth express,
Where he saith, Some may have righte-
ousness,

Tho' works they have not; and it thus
may stand,

Grace by the promise gives what the
command

Requireth us to do, and so are we
Quitted from doing, and by grace made
free.

Now then if holiness thou would'st
obtain,

And would'st a tender christian man
remain,

Keep faith in action, let that righteousness
That Christ fulfilled, always have express
And clear distinction in thy heart, from all
That men by scripture, or besides it, call
Inherent gospel holiness, or what
Terms else they please to give it, for 'tis
that,

And that alone, by which all graces come
Into the heart: for else there is no room
For ought but pride, presumption, or
despair,

No love or other graces can be there.

Received

Received you the Spirit, faith St. Paul,
By hearing, faith, or works? not works
and shall

No ways retain the same, except you do
Hear faith, embrace the same, and stick
thereto.

The word of faith unto me pardon
brings,

Swews me the ground and reason whence
it springs:

To wit, free grace, which moved God
to give

His Son to die and bleed, that I might live.
This word doth also loudly preach to me,
Though I a miserable sinner be,
Yet in this Son of God I stand compleat,
Whose righteousness is without all deceit;
'Tis that which God himself delighteth in,
And that by which all his have saved been.

When I do this begin to apprehend,
My heart, my soul, and mind begins to
bend

To God-ward, and sincerely for to love
His Son, his ways, his people, and to move
With brokenness of spirit after him
Who broken was, and killed for my sin.

Now is mine heart grown holy, now it
cleaves

To Jesus Christ my Lord, and now it leaves
Those ways that wicked be, it mourns
because

It can conform no more unto the laws
Of God, who loved me when I was vile,
And of sweet Jesus, who did reconcile
Me unto justice by his precious blood,
When no way else was left to do me good.
If you would know how this can operate
Thus on the soul, I shall to you relate
A little farther, what my soul hath seen
Since I have with the Lord acquainted
been.

The word of grace, when it doth rightly
seize

The spirit of a man, and so at ease
Doth set the soul, the Spirit of the Lord
Doth then with might, accompany the
word:

In which it sets forth Christ as crucified,
And by that means the Father pacified
With such a wretch as thou, and by this
fight,

Thy guilt is in the first place put to flight.

For thus the Spirit doth expostulate;

Behold how God doth now communicate

By changing of the person) grace to thee

A sinner, but to Christ great misery,

Who he the just one was, and so could not

deserve this punishment: behold then what

The love of God is! how 'tis manifest,
And where the reason lies that thou art
blest.

This doctrine being spoken to the heart,
Which also is made yield to every part
Thereof, it doth the same with sweetness
fill,

And so doth sins and wickednesses kill;
For when the love of God is thus reveal'd,
And thy poor drooping spirit thereby seal'd,
And when thy heart, as dry ground, drinks
this in

Unto the roots thereof, which nourish sin,
It smites them, as the worm did Jonath's
gourd,

And makes them dwindle of their own
accord,
And die away, instead of which there
springs

Up life and love, and other holy things.
Besides, the holy Spirit now is come,
And takes possession of thee as its home;
By which a war maintained always is
Against the old man and the deeds of his.

When God at first upon mount Sinai
spoke,

He made his very servant Moses quake:
But when he heard the law the second
time,

His heart was comforted, his face did
shine.

What was the reason of this difference,
Seeing no change was in the ordinance?
Altho' a change was in the manner, when
The second time he gave it unto men.

At first 'twas given in severity,
In thunder, blackness, darkness, tempest
high,

In fiery flames it was delivered,
This struck both Moses and the host as
dead;

But Moses, when he went into the mount
The second time, upon the same account,
No fear, nor dread, nor shaking of his
mind,

Do we in all the holy scripture find,
But rather in his spirit he had rest,
And look'd upon himself as greatly blest.
He was put in the rock, he heard the
name,

Which on the mount the Lord did thus
proclaim:

The Lord, merciful, gracious, and more,
Long-suffering, and keeping up in store
Mercy for thousands, pardoning these
things,

Iniquity, transgressions, and sins,
And

And holding guilty none but such as still
Refuse forgiveness, of rebellious will.

This proclamation better pleased him
Than all the thunder and the light'ning
Which shook the mount, this rid him of
his fear.

This made him bend, make haste, and
worship there.

Jehosaphat, when he was sore oppress'd
By Ammon and by Moab, and the rest
Of them that fought his life, no rest he
found,

Until a word of faith became a ground
To stay himself upon; O, then they fell,
His very song became their passing-bell.
Then holiness of heart a consequence
Of faith in Christ is, for it flows from
thence;

The love of Christ in truth constraineth
us,

Of love sincerely to make judgment thus:
He for us died that for ever we
Might die to sin, and Christ's own ser-
vants be.

O! nothing's like to the remembrance
Of what it is to have deliverance
From death and hell, which is of due our
right,

Nothing's (I say) like this to work delight
In holy things; this like live-honey runs,
And needs no pressing out of honey-combs.

Then understand my meaning by my
words,

How sense of mercy unto faith affords
Both grace to sanctify, and holy make
That soul that of forgiveness doth partake.

Thus having briefly shewed you what is
The way of life, of sanctity, of bliss,
I would not in conclusion have you think,
By what I say, that christian men should
drink

In these words with lightness, or that they
Are not exempted from what every day
Their duty is; No, God doth still expect,
Yea, doth command, that they do not
neglect

To pray, to read, to hear, and not dissent
From being sober, grave and diligent
In watching, self-denial, and with fear
To serve him all the time thou livest
here.

Indeed I have endeavoured to lay
Before your eyes the right and only way
Pardon to get, and also holiness,
Without which never think that God will
bless

Thee with the kingdom he will give to
those

That Christ embrace, and holy lives do
chuse

To live, while here all others go astray,
And shall in time to come be cast away.

From Mount E BAL.

THUS having heard from Gerizzim
I shall

Next come to Ebal, and you thither call,
Not there to curse you, but to let you hear
How God doth curse that soul that shall
appear

An unbelieving man, a graceless wretch,
Because he doth continue in the breach
Of Moses' law, and also doth neglect
To close with Jesus; him will God reject
And cast behind him, for of right is due
Is that from whence all miseries ensue.
Cursed, saith he, are they that do transgress
The least of my commandments more or
less.

Nothing that written is must broken be,
But always must be kept unto by thee,
And must fulfilled be; for herd no man
Can look God in the face, or ever stand
Before the judgment-seat, for if he be
Convict, condemned too assuredly.
Now keep this law no mortal creature can,
For they already do as guilty stand
Before the God that gave it, so that they
Obnoxious to the curse lie every day,
Which also they must feel for certainty,
If unto Jesus Christ they do not fly.
Hence then as they for ever shall be blest,
That do by faith upon the promise rest,
So peace unto the wicked there is none,
'Tis wrath and death that they must feed
upon.

That what I say may some impression
make

On carnal hearts, that they in time may
take

That curse that best will prove when time
is done,

These lines I add to what I have begun.
First thou must know that God, as he is

Love
So is he Justice, therefore cannot move,
Or in the least be brought to favour those
His holiness and justice doth oppose.

For tho' thou may'st imagine in thy heart
That God is this or that, yet if thou art

At all besides the truth of what he is,
And so dost build thy hope for life amiss,
Still he the same abideth, and will be
The same, the same for ever unto thee

As God is true unto his promise, so
Unto his threat'ning he is faithful too.
Cease to be God he must; if he should break,
One tittle that his blessed mouth did speak.

Now then none can be saved but the men
With whom the Godhead is contented when
It them beholds with the severest eye
Of justice, holiness, and yet can 'spy
No fault nor blemish in them; these be they
That must be saved, as the scriptures say.

If this be true, as 'tis assuredly,
Woe be to them that wicked live and die;
Those that as far from holiness have been
All their life long as if no eye had seen
Their doings here, or as if God did not
At all regard, or in the least mind what,
Wherein, or how they did his law transgress,
Either by this or other wickedness;
But how deceived these poor creatures are,
They then shall know when they their bur-
then bear.

Alas, our God is a consuming fire,
So is his law; by which he doth require
That thou submit to him, and if thou be
Not in that justice found that can save thee
From all and every sentence which he spake
Upon mount Sinai, then as one that brake
It, thou the flames thereof shall quickly find
As scourges thee to lash, while sins do bind
Thy hand and foot, for ever to endure
The strokes of vengeance for thy life im-
pure:

What I have said will yet evinced be,
And manifest abundantly to thee,
If what I have already spoken to
Be joined with these lines that do ensue.
Justice discovers its antipathy
Against prophaneness and malignity,
Not only by the law it gave to men,
And threat'nings thereunto annexed then,
But inasmuch as long before that day
He did prepare for such as go astray
That dreadful, that so much amazing place,
Hell, with its torments; for those men that
grace
And holiness of life slight and disdain,
There to bemoan themselves with hellish
pain.

This place also the pains so dismal be
Both as to name and nature, that in me
It is not to express the damning weights,
The hellish torture, and the fearful plights
Thereof; for as intolerable they
Must needs be found by those that disobey

No. 62.

The Lord, so can no word or thought ex-
press

Unto the full the height of that distress,
Such miserable cariffs, that shall there
Rebukes of vengeance for transgressions
bear.

Indeed the holy scriptures do make use
Of many metaphors that do conduce
Much to the symbolizing of the place
Unto our apprehension; but the case,
The sad, the woful case of those lie
As racked there in endless misery,
By all similitudes no mortals may
Set forth in its own nature; for I say
Similitudes are but a shade and shew
Of those or that they signify to you.

The fire that doth within thine oven burn,
The prison where poor people sit and
mourn,

Chains, racks and darknes, and such
others be

As painting on the wall, to let thee see
By word and figures the extremity
Of such as shall within these burnings lie.

But certainly, if wickedness and sin
Had only foolish toys and trifles been,
And if God had not greatly hated it,
Yea, could he any ways thereof admit,
And let it pass, he would not thus have
done,

He doth not use to punish any one
With any place or punishment that is
Above or sharper than the sin of his
Hath merited, and justice seeth due;
Read sin then by the death that doth ensue.

Most men do judge of sin, not by the
fruits

It bears and bringeth forth, but as it suits
Their carnal and deluded hearts, that be
With sensual pleasures eaten up; but he
That now so judgeth shortly shall perceive,
That God will judge thereof himself and
leave

Such men no longer to their carnal lusts,
To judge of wickedness, and of the just
And righteous punishment that doth of
right

Belong thereto, and will too in despite
Of all their carnal reason, justify
Himself in their eternal misery.

Then hell will be no fancy, neither will
Mens sins be pleasant to them, but so ill
And bitter, yea, so bitter that none can
Fully express the same, or ever stand
Under the burden it will on them lay,
When they from life and bliss are sent
away.

When I have thought how often God doth
speak

Of their destruction who this law do break;
And when the nature of the punishment
I find so dreadful, and that God's intent,
Yea, resolution is, it to inflict

On every sinner that shall stand convict,
I have amazed been, yet to behold
And see poor sinners yet with sin so bold,
That like the horse that to the battle
runs

Without all fear, and that no danger
shauns,

'Till down he falls. O resolute attempts!
O sad, amazing, damnable events!

The end of such proceedings needs must be,
From which, O Lord, save and deliver me,
But if thou think that God thy noble race
Will more respect, than into such a place
To put thee; hold, tho' thou his off-
spring be,

And art so lovely, yet sin hath made thee
Another kind of creature than when thou
Didst from his fingers drop, and therefore
now

Thy first creation stands thee in no stead,
Thou hast transgressed, and in very deed
Set God against thee, who is infinite,
And that for certain never will forget
Thy sins, nor favour thee if thou shalt die
A graceless man; this is thy misery.

When angels sinned, tho' of higher race
Than thou, and also put in higher place,
Yet them he spared not, but cast them
down

From heaven to hell, where also they lie
bound

In everlasting chains, and no release
Shall ever have, but wrath, that shall en-
crease

Upon them, to their everlasting woe.
As for the state they were exalted to,
That will by no means mitigate their
fear,

But aggravate their hellish torment here:
For he that highest stands, if he shall fall,
His danger needs must be the great'st
of all.

Now if God noble angels did not spare
Because they did transgress, will he for-
bear

Poor dust and ashes! will he suffer them
To break his law, and sin, and not con-
demn

Them for so doing! Let not man deceive
Himself or others; they that do bereave
Themselves by sin of happiness, shall be
Cut off by justice, and have misery.

Witness his great severity upon
The world that first was planted, wherein
none

But only eight the deluge did escape,
All others of that vengeance did partake;
The reason was, that world ungodly stood
Before him, therefore he did send the
flood,

Which swept them all away! A just
reward

For their most wicked ways against the
Lord,

Who could no longer bear them and their
ways,

Therefore into their bosom vengeance
pays.

We read of Sodom and Gomorrah too
What judgments they for sin did undergo!
How God from heaven did fire upon them
rain,

Because they would not wicked ways re-
strain!

Condemning of them with an overthrow,
And turned them to ashes! Who can
know

The miseries that these poor people felt
While they did underneath those burn-
ings melt!

Now these, and many more that I could
name,

That have been made partakers of the
flame,

And sword of justice, God did then cut off,
And make examples unto all that scoff

At holiness, or do the gospel slight;
And long it will not be before the night

And judgment, painted out by what he did
To Sodom and Gomorrah, fulfilled

Upon such sinners be, that they may know
That God doth hate the sin and persons

too,

Of such as still rebellious shall abide,
Although they now at judgment may
deride.

A CAUTION to stir up to watch against SIN.

The first eight lines one did commend to me,
The rest I thought good to commend to thee:

Reader, in reading be thou rul'd by me,
With rhimes nor lines, but truths, affected be.

I.

SIN will at first, just like a beggar crave
One penny or one half-penny to have:
But if you grant its first suit, 'twill aspire,
From pence to pounds, and still will mount up higher

To the whole soul: but if it makes its moan,

Then say here is not for you, get you gone.
For if you give it entrance at the door,
It will come in, and may go out no more.

II.

Sin, rather than 'twill out of action be,
Will pray to stay, though a short space with thee,

One night, one hour, one moment will it cry,

Embrace me in thy bosom, or I die:
Time to repent [saith it] I will allow,
And help, if to repent thou know'st not how.

But if you give it entrance at the door,
It will come in, and may go out no more.

III.

If begging doth not do, sin promise will
Rewards to those that shall its lusts fulfill:
Some pence in hand, yea pounds 'twill offer thee,

If at its motion and its beck thou'lt be.

'Twill heaven seem to out-bid; and all to gain

Thy love, and win thee it to entertain.

But give it not admittance at thy door,
Lest it comes in, and so goes out no more.

IV.

If promising and begging will not do,
'Twill by its wiles attempt to flatter you.
I'm harmless, mean no ill; be not so shy;
Will ev'ry soul-destroying motion cry.
Its sting 'twill hide, 'twill change its native hue,

Vile 'twill not, but a beauty seem to you.
But if you given it entrance at the door,
It's sting will in, and may come out no more.

V.

Rather than fail, sin will it self divide,
Bid thee do this, and lay the rest aside.

Take little ones ('twill say) throw great ones by,

(As if for little sins men should not die.)

Yea sin with itself a quarrel will maintain

On purpose that by it thou might'st be slain.

Beware the cheat then, keep it out of door,

It would come in, and would go out no more.

VI.

Sin, if you will believe it, will accuse,
What is not hurtful, and it self excuse:

'Twill make a vice of virtue, and 'twill say
Good is destructive, doth mens souls betray,

'Twill make a law, where God has made man free,

And break those laws by which men bounded be.

Look to thy self then, keep it out of door,

Thee 'twould intangle, and enlarge thy score.

VII.

Sin, is that beastly thing that will defile

Soul, body, name, and fame in little while;

'Twill make him, who some time God's image was,

Look like the devil, love and plead his cause;

Like to the plague, poison, or leprosy,

Defile 'twill, and infect contagiously.

Wherefore beware, against it shut the door;

If not, it will defile thee more and more.

VIII.

Sin, once possessed of the heart, will play

The tyrant, force its vassal to obey:

'Twill make thee thine own happiness oppose

And offer open violence to those

That love thee best; yea make thee to defy

The law and counsel of the deity.

Beware then, keep this tyrant out of door

Lest thou be this, and so thy own no more.

IX.

Sin, harden can thy heart against thy God,

Make thou abuse his grace, despise his rod;

'Twill

'Twill make you run upon the very pikes,
Judgements foreseen bring such to no
dislikes.

Of sinful hazards; no, they venture shall
For one base lust; their soul, and heav'n
and all.

Take heed then; hold it, crush it at the
door

It comes to rob thee, and to make thee
poor.

X.

Sin, is a prison, hath its bolts, its
chains,

Brings into bondage who it entertains;
Hangs shackles on them, bends them to
its will;

Holds them; as Sampson's grinding at the
mill;

'Twill blind them; make them deaf; yea,
'twill them gag;

And ride them as the devil rides his hagg.
Wherefore look to it; keep it out of
door;

If once its slave, thou may'st be free no
more.

XI.

Though sin at first its rage dissemble may,

'Twill soon upon thee as a lion prey;

'Twill roar, 'twill rend, 'twill tear, 'twill
kill out-right,

Its living death will gnaw thee day and
night.

Thy pleasures now to paws and teeth it
turns,

In thee its tickling lusts, like brimstone
burns.

Wherefore beware and keep it out of
door,

Lest it should on thee as a lion roar.

XII.

Sin, will accuse, will stare thee in the
face,

Will for its witness quote both time and
place

Where thou it did'st commit and so appeal
To conscience, who thy facts dare not
conceal,

But on thee as a judge such sentence pass,
As will to thy sweet meats prove bitter
sauc.

Wherefore beware, against it shut thy
door,

Repent what's past, believe and sin no
more.

XIII.

Sin is the living worm, the lasting fire;
Hell would soon lose its heat, could sin
expire:

Better sinless, in hell, than to be where
Heav'n is, and to be found a sinner there:
One sinless with infernals might do well,
But sin would make a very heav'n a
hell.

Look to thyself then, to keep it out of
door;

Lest it gets in, and never leaves thee
more.

XIV.

No match has sin but God in all the
world,

Men; angels it has from their stations
hurl'd:

Holds them in chains, as captives in
despite,

Of all that here below is called Might:

Release; help, freedom from it none can
give,

But even he by whom we breathe and
live.

Watch therefore, keep this giant out of
door;

Lest if once in, thou get him out no
more.

XV.

Fools make a mock at sin; will not be-
lieve,

It carries such a dagger in its sleeve;
How can it be (say they) that such a
thing;

So full of sweetness, should e'er wear a
sting:

They know not that it is the very spell
Of sin; to make men laugh themselves to
hell.

Look to thyself then, deal with sin no
more;

Lest he that saves; against thee shuts the
door:

XVI.

Now let the God that is above;

That hath for sinners so much love:

These lines so help thee to improve,

That he to him thy heart may move.

Keep thee from outward enemies;

Help the infernal to despise,

Deliver thee from them infernal,

And bring thee safe to life eternal:

Amen.

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